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*Original Paper*

# There is no Black Modernity in the Atlantic; It is Black-White Supremacy

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## Abstract

This work argues that so-called Black people integrated White supremacy via the universality and ontology of the Protestant Ethic and the spirit of capitalism, and as such their so-called Black Modernity, in the Atlantic especially, is itself a form of White supremacy. In other words, Black folks in America and the diaspora, following their interpellation, embourgeoisement, and integration into the universality and ontology of the Protestant Ethic and the spirit of capitalism by their White colonial slave masters via slavery became Black Protestant agents of White supremacy, i.e., Black/White supremacists. They (the Black American, especially) are now used by the upper-class of white owners and high-level executives in an American global mercantilism that is tantamount to the colonial project of the Europeans to perpetuate White supremacy and the inferiority of people of color around the world via their form of labor and labor power in the universality and ontology of the Protestant Ethic and the spirit of capitalism.

**Keywords:** Black Church, African-Americanization, Racial Identity, Religiosity, Black Diaspora, Spiritualism, phenomenological structuralism

## Introduction

This work argues that so-called Black people integrated White supremacy to access the universality and ontology of one of two human forms of system and social integration, the Protestant Ethic and the spirit of capitalism, via White Supremacy, and as such their so-called Black Modernity, in America and the diaspora (the Atlantic), specifically, is itself a form of White supremacy, i.e., Black-White supremacy. Black folks in America and the diaspora, following their interpellation, embourgeoisement, and integration into the universality and ontology of the Protestant Ethic and the spirit of capitalism by their White colonial slave masters, became Black-skinned Protestant agents of White supremacy, i.e., Black-White supremacists, who, the Black American comprador bourgeoisie, are now used by the upper-class of White owners and high-level executives in an American global mercantilism that is tantamount to the colonial project of the Europeans, to perpetuate the Protestant Ethic and the spirit of capitalism, White supremacy, and the inferiority of Black people and other people of color around the world via their labor and labor power. In other words, the Black American in particular has been designated by the upper-class of White owners and high-level executives in America as the bearers of ideological and linguistic domination for White supremacy in Africa and the diaspora centered on their labor and labor power as entertainers, athletes, and service workers who use these skills to become human, i.e., embourgeoised, Black-skinned White supremacist agents of the Protestant Ethic and the spirit of capitalism, over there traditional other (ontological) form of system and social integration, i.e., the Vodou Ethic and the spirit of communism (temporarily reified in the Chinese socialist system), which the Black radical tradition in America and the diaspora, unsuccessfully, sought to fight for and establish.

## 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, ideals, and values, i.e., practical consciousnesses, they recursively (re) organize and reproduce in their material practices in the United States (US) to constitute their so-called community: the pathological-pathogenic and adaptive-vitality

schools. The pathological-pathogenic position suggests that in its divergences from white American norms and values Black American community life and practical consciousness are 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; Mocombe, 2008). Afrocentric Proponents of the adaptive-vitality school suggest that the divergences are not pathologies but African “institutional transformations,” Africanisms, preserved on the American landscape (Allen, 2001; Asante, 1988, 1990; Billingsley, 1968, 1970, 1993; Blassingame, 1972; 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; Sudarkasa, 1980, 1981).

Contemporarily, both positions have been criticized for either their structural determinism as in the case of the pathological-pathogenic approach, or racial/cultural (essentialist) determinism as in the case of the adaptive-vitality (Karenga, 1993; Mocombe, 2008, 2024). 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 and Afropessimists) in the United States (US) and elsewhere 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 (negative dialectical) mode of critical inquiry that characterizes the nature or essence of Black consciousness (i.e., Black Modernity in the Atlantic), a la Cornel West (1993) and Paul Gilroy (1993) throughout America and the diaspora, or, building on the social constructivist work of Frantz Fanon (1963, 1967), offer an intersectional approach to the constitution of black consciousnesses and communities, which, methodologically, using case studies and ethnographic research under the umbrella of exploring the lived-experiences of blacks, emphasize 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; Mocombe, 2008). The former, under the umbrella of critical race theory attempts to portray Du Boisian double consciousness as negative dialectic (the perspective of the so-called “Black Atlantic”) in order to convict the West for not identifying with their ideas, ideals, and values when they continuously discriminate (individually and institutionally) against black folks who recursively organize and reproduce these ideas, ideals, and values as their practical consciousness, i.e., the modernity of the black Atlantic, for the purposive-rationality of social integration and equality of opportunity, recognition, and distribution with whites. In the latter position, Afropessimists, building on the sociogenetics of Frantz Fanon (1963, 1967), take it to the extreme to suggest that blackness is an ontological paradigm of death with no political subjectivity, created by white structural violence, wherein the so-called black body is instrumentalized for intersectional (postcolonial, gay, etc.,) agendas (Wilderson III, 2017).

In this work, using Mocombeian phenomenological structuralism, which seeks to fix the problems of structure and agency that plagues the aforementioned approaches, I argue that all four positions are problematic in that, ontologically, there is no Black American identity and community to speak of in America, or the diaspora (the Atlantic) for that matter, which renders all four positions problematic, outside of their analysis vis-à-vis their social relations to the modes and means of production constituting America’s social structure (Mocombe, 2008, 2019, 2021a, 2021b). Black folks in America and the diaspora, following their interpellation, embourgeoisement, and integration into the universality and ontology of the Protestant Ethic and the spirit of capitalism, via slavery and White supremacy, by their White colonial slave masters became agents of White supremacy, i.e., Black-White supremacist agents of the Protestant Ethic and the spirit of capitalism, who, the Black American comprador bourgeoisie, are now used by the upper-class of White owners and high-level executives in an American global mercantilism that is tantamount to the colonial project of the Europeans to perpetuate White supremacy and the inferiority of Black people and other people of color around the world through their labor and labor power around entertainment and athletic industries, identity politics, and diversified consumerism within the universality and ontology of the Protestant Ethic and the spirit of capitalism.

In other words, race/blackness, as Fanon points out, is not ontological, it is sociogenetic (social

relational). Race, i.e., blackness, has been reified and universalized around White socioeconomic values, ideas, and ideals embedded in the universality and ontology of the Protestant Ethic and the spirit of capitalism, and their differentiating and discriminatory effects, which Blacks embrace and adopt to define their so-called communities (and access the universality of the ontology of the Protestant Ethic and the spirit of capitalism), which become differentiated between Blacks who more resemble their white counterparts, the Black comprador bourgeoisie, in terms of their practical consciousness (ideas, ideals, and values), and those (the Black underclasses in America and elsewhere) who do not because they embrace the discriminatory terms by which whites define their communities against so-called Black practices (emotional, improvisational, irrational, physical, lewd, etc.) to become agents of the Protestant Ethic and the spirit of capitalism.

That is to say, the majority of Black American identity/practical consciousness, like their White American counterparts, has been determined by their relations to, and differentiations within, the ontology and universality of the modes and means of production of the Protestant Ethic and the spirit of capitalism under White oligarchical domination. Segregation and the embrace of the “other” terms and practices of blackness, i.e., a standpoint embodied in nonsensical theories such as negritude and Afrocentrism, emerging from structural differentiation, highlighted by Whites for Black identity-in-differential to Whiteness, as Fanon (1967) highlights in his work *Black Skin White Mask*, is the sole basis for this talk about a so-called Black American identity and community in the Atlantic and elsewhere, which is a fictitious community as it (Black sociogenetics) does not offer an alternative (ontological) form of system and social integration that is distinct from the systemicity, universality, and ontology of the Protestant Ethic and the spirit of capitalism (Mocombe, 2008). Instead, they (Blacks) embrace and recursively organize and reproduce the othering terms (improvisational, emotional, irrational, black, sense of musical style, athletic, no rational conception of time, promiscuous, and inferior to whites), by which Whites have reified and marginalized blackness in order to constitute their social structure, as the basis upon which they constitute and reify their black cultural identities and communities in order to become human, i.e., agents of the Protestant Ethic and the spirit of capitalism, i.e., the ontology by which Whites seek to organize and reproduce the world-over. Contemporarily, both Whites and Blacks use these othering terms and practices to integrate the Black diaspora, on the basis of their reifying and ontologizing the sociogenetics of blackness, which are the discriminatory ideals of whiteness, into the neoliberal (Protestant) capitalist democracy of the American empire with the Black American serving as the bearers of ideological and linguistic domination for all so-called Blacks worldwide who attempt to reify and constitute their communities, like the Black American, around their labor and labor power as entertainers, athletes, and service workers in the global (Protestant) mercantilist system under American hegemony.

### Theory and Method

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 one of two types of universal and ontological social structures (the Protestant Ethic and the spirit of capitalism or the Vodou Ethic and the spirit of communism) or form of system and social integration determined by a material resource framework, or what Mocombe (2008, 2019, 2021a, 2021b) 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 (re)organize, reproduce, and are differentiated by the rules of conduct of (one of the two) 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, which is (in the aforementioned two social class language games) ontological. 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 purposive 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, which, as previously mentioned, is of two (ontological) types (the Protestant Ethic and the spirit of capitalism or the Vodou Ethic and the spirit of communism). This difference (associated with the deferment of meaning in ego-centered communicative discourse), however, becomes structural difference or differentiation in the structurationist sense once it is (dialectically, negative dialectically, and antidialectically) interpellated in the language, ideology, ideological apparatuses, and communicative discourse of those who own the means and modes of production in order to control and direct the alternative praxis towards structural functionalism and equilibrium. Hence, True difference, *différance*, is practice associated with one of the two ontological forms of system and social integration operating, as purposive-action, in, and against, its opposite counterpart for social change. For in the latter sense, the social praxes of the social actor, unlike in the standpoint of the former, structural differentiation, are permanently differentiated and marginalized and incommensurable within the alternative social class language game it is operating within. From this perspective, given in Mocombe's Fanonian logic, Blackness is not *différance*. Instead, it is a social relational construct (sociogeny), a standpoint, which has no ontological status outside one of the two ontological forms of system and social integration that would emerge amongst the human species.

In other words, ontologically speaking, there is no Black American identity and community, i.e., Black Modernity in the Atlantic or elsewhere, for their practical consciousnesses are not constituted as an alternative, and permanently incommensurable, social class language game (alternative form of system and social integration) to that of the Protestant Ethic and the spirit of capitalism of their former White slavemasters. Instead, they are a structurally differentiated group, created by Whites and their relations to the means and modes of production, whose practical consciousness emerges from their segregation based on, and embrace of, the structurally differentiated (reified) othering terms (improvisational, emotional, irrational, black, sense of musical style, athletic, no rational conception of time, and inferior to whites) and behaviors incorporated in the social class language game of their former White slave masters to constitute their (White) socioeconomic values, ideas, and ideals embedded in the universality and ontology of the Protestant Ethic and the spirit of capitalism. It is in relation to these defining terms of Whiteness (as embodied by both Whites and Blacks) and differentiating effects of the Protestant mode of production that Blacks constitute their so-called communities and identities. They do so not in their traditional ontological form prior to slavery, which was an alternative form of system and social integration as found in Haiti, for example; instead, they negative dialectically, attempt to integrate the ontology of the Protestant Ethic and the spirit of capitalism as universalized and organized by whites in the material resource framework via White supremacy. That is to say, it is as a discriminated against minority with a standpoint driven by their desire for social integration against their derision for the discriminatory effects of the systemicity of the Protestant Ethic and the spirit of capitalism, which many embrace and practice on top of the othering terms for which they were, and are, discriminated against, by which so-called black folks sought, and seek, to be, universally, human, i.e., Black-White supremacist agents of the Protestant Ethic and the spirit of capitalism.

## Discussion and Conclusion

Prior to their interpellation and embourgeoisement into the ontology and universality of the Protestant Ethic and the spirit of capitalism, the majority of so-called Black people in Africa and the diaspora came from the universality and ontology of the Vodou Ethic and the spirit of communism as maintained amongst the Africans in the mountains and provinces of Haiti. Given that seventy percent of the Haitian population were directly from Africa when their revolution commenced, the majority were able to maintain their original ontological and universal form of existence, which was not

constituted around race, but the ontology of the mode of production, subsistence living, and balance and harmony between humanity and nature, associated with the Vodou Ethic and the spirit of communism. However, given the totality of the institution of slavery in America and elsewhere, most of the Africans in those regions were interpellated and embourgeoised around the organization of work associated with the universality and ontology of the Protestant Ethic and the spirit of capitalism via White supremacy. Hence, in the end, the so-called Black community in America and the Atlantic became, and has always been, a construct of Whites with their agential initiatives determined by their relations to, and differentiations within, the ontology and universality of the modes and means of production of the Protestant Ethic and the spirit of capitalism via White supremacy. Instead, of constituting an alternative rational (ontological) form of system and social integration (the Vodou Ethic and the spirit of communism) with its own mode of production, language (i.e., Black English Vernacular), (medium of) communicative discourse, ideology, and ideological apparatuses from that of their White counterparts, which would have made them permanently unable to integrate the social class language game of the Protestant Ethic and the spirit of capitalism, under the leadership (appointed by Whites) of the Black bourgeoisie, i.e., the best of the house servants, mulattoes, and free Blacks in the north—whose practices and behavior were a simulacra of whiteness, and the Black underclass, whose ideals, ideas, and practices (improvisational, emotional, irrational, black, sense of musical style, athletic, no rational conception of time, and inferior to whites) represented the othering terms by which whiteness was constituted—they recursively organize(d) and reproduce(d) their so-called community and identity, for the purpose of system and social integration (and equality of opportunity, recognition, and distribution), which they have achieved through the identity politics and diversified consumerism of post-industrial neoliberal capitalism, contemporarily.

In other words, by reifying and ontologizing whiteness through the ideologies, ideological apparatuses, language, and communicative discourse of whiteness encapsulated in the Protestant Ethic and the spirit of capitalism, the black bourgeoisie, who contemporarily reify the othering terms of blackness of the black underclass for diversified consumerism in post-industrial finance capital, have constituted a so-called Black American community and intellectual standpoint, Black modernity in the Atlantic, where they, the black bourgeoisie (appointed by whites), serve as the bearers and ideological and linguistic domination for the community. Whereas in previous modes of productions (agriculture and industrial) they (Black bourgeoisie) warred-against and marginalized the othering terms (improvisational, emotional, irrational, black, sense of musical style, athletic, no rational conception of time, and inferior to whites) of blackness, as exercised by the underclass of their so-called community, for the purpose of system and social integration, to be universally human, i.e., agents of the Protestant Ethic and the spirit of capitalism. Contemporarily, under the ideological fallacies of postmodern and post-structural theorizing, they embrace and reify the othering terms (improvisational, emotional, irrational, black, sense of musical style, athletic, no rational conception of time, and inferior to whites), for the purpose of diversified consumerism, to constitute their identity and community under their leadership while fighting against agents of the black underclass seeking to serve as the bearers of ideological and linguistic domination by holding on to the othering practices and behaviors (improvisational, emotional, irrational, black, sense of musical style, athletic, no rational conception of time, and inferior to whites) without having to adopt the standard terms of whiteness as adopted by the original power elites (the best of the house servants, mulattoes, and free Blacks in the north) of the Black bourgeoisie, which is *en vogue* in the diversified consumerism of postindustrial (finance) capitalism. Today, both groups (the black underclass and comprador bourgeoisie) are utilized by the upper-class of owners and high-level executives operating out of core countries as the bearers of ideological and linguistic domination to integrate the Black diaspora into the systemicity of neoliberal identity capitalism governing the capitalist world-system under American hegemony. That is, the Black diaspora, like the so-called Black American community, encounters the systemicity of neoliberal identity capitalism under American hegemony via the sociogenetics of blackness under the control of the Black American bourgeoisie (via the consumerism and materialism of the capitalist mode of production; the language, Black English Vernacular, of blackness; Historical Black Colleges and Universities/fraternities and sororities/Black churches serving as ideological apparatuses of blackness; and medium of black communicative discourse, i.e., Black Entertainment Television, and the athletic and entertainment industries). In other words, the sociogenetics of blackness as constituted by black

relations to the means and modes of production and the othering terms deployed by whites to marginalize them within the Protestant Ethic and the spirit of capitalism has been reified and ontologized via the consumerism and materialism of the capitalist postindustrial mode of production; the language, Black English Vernacular, of blackness; Historical Black Colleges and Universities/fraternities and sororities/Black churches serving as ideological apparatuses of blackness; and medium of black communicative discourse, i.e., Black Entertainment Television, and the athletic and entertainment industries for equality of opportunity, recognition, and distribution with whites.

As such, the so-called black American community becomes, and is, a continuous fictitious community created by whites and blacks to define their (ontological) form of system and social integration, the Protestant Ethic and the spirit of capitalism, which is equated with the nature of reality as such. It does not offer the alternative (ontological) form (the Vodou Ethic and the spirit of communism) of system and social integration to the former (the Protestant Ethic and the spirit of capitalism), and as such, the talk of Black Modernity in the Atlantic or the Black Atlantic is nothing more than white supremacy in black skin promulgated by their power elites appointed by Whites. They export it, Black Modernity, globally to the diaspora via their labor and labor power organized around athletics, entertainment, and services, which are used to integrate other so-called black folks (Jamaicans, Haitians, South Africans, etc.), which come to organize and reify their societies, and so-called cultures, around a culture of athletes, entertainers, and service workers, similar to the black American, vying to become human, embourgeoised, i.e., agents of the Protestant Ethic and the spirit of capitalism, as defined by Whites, in the aforementioned industries for the purpose of system and social integration into the ontology and universality of the Protestant Ethic and the spirit of capitalism, which threatens all life on earth with its pollution and exploitation of humanity and the material resource framework.

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