

The Emergence of Urbanization and Urbanism in Phenomenological Structural Sociology

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Abstract: Within Mocombe's theories of phenomenological structuralism and consciousness field theory, this article outlines the emergence of the process of urbanization and urbanism as a way of life in the capitalist world-system. The paper connects, causally, the emergence of the latter with the formation of the former two, i.e., urbanization and urbanism, in the West.

Keywords: Structurationism, Praxis, Panpsychism, Social Class Language Game, Phenomenological Structuralism, ORCH-OR Theory, Univon Multiverse Hypothesis, Free-will, Determinism, Haitian Epistemology, Consciousness Field Theory, Psychion, Psychon.

INTRODUCTION

Sociologically speaking, urbanization refers to the process of city formation, while urbanism highlights the way of life in cities (Marshall, 1998; Gottdiener, Hutchinson, Ryan, 2015). This work gives a hermeneutical explanation of both processes within Mocombe's (2019, 2021a, 2021b) theories of phenomenological structuralism and consciousness field theory. The work suggests building on the political economic approach to both processes, that they are grounded in the emergent (Protestant) consciousness of the ideological superstructure of the capitalist relations of production coming out of the feudal era of the West. In other words, within Mocombe's theories of phenomenological structuralism and consciousness field theory, this article outlines the emergence of the processes of urbanization and urbanism as a way of life in the Protestant capitalist world-system. The paper connects, causally, the emergence of the latter with the formation of the former two, i.e., urbanization and urbanism.

BACKGROUND OF THE PROBLEM

Theories of urbanization and urbanism explain city life, growth, structure, and social changes, within three dominant models: the Chicago school's human ecological model with its Darwinian conflict over space and resources giving rise to the spatial arrangements of the city in terms of concentric circles and the Wirthian impersonality of city living or social relations (urbanism); globalization, modernization, and dependency theories, which link the rise of urban

centers to global capitalist relations of production; and political economic models, which incorporate political economy, globalization, and the complex interplay of technology and culture to explain both urbanization and urbanism (Marshall, 1998; Gottdiener, Hutchinson, Ryan, 2015). All three dominant positions are not mutually exclusive as presented in urban sociological textbooks under the umbrella of "the new urbanism" (Gottdiener, Hutchinson, Ryan, 2015). Instead, they all are saying the same thing: urbanization and urbanism are the product of capitalist relations of production as implemented by the early Protestants who established the initial cities/towns emerging out of the feudal era (Weber, 1958). They (the early Protestants) institutionalized a Darwinian competition for resources and land through calculating rationality in towns and cities as the basis upon which society, locally and globally, ought to be constituted to recursively organize and reproduce capitalist relations of production. This article seeks to, hermeneutically, highlight the aforementioned synthesis of urban sociology within Mocombe's theories of phenomenological structuralism and consciousness field theory.

For Mocombe (2019), our consciousness is the (phenomenological) basis upon which we know, understand, and constitute our being-in-the-world, and our methodological framework must be arranged upon that ontological and epistemological basis. Hence, the emphasis of the social scientist in the academy is to present-at-hand (the stance of science and ideology) determine (via scientific, quantitative, as it pertains to the mode of production of a society, forms of sensibility and understanding of the body, brain, and subatomic particles, and qualitative research methods, i.e., ethnographies, historiographies, sociometry, etc.) the origins and nature of an individual's and social group's

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practical consciousness in relation to, and amidst, the structural reproduction and differentiation of the larger society or social class language game (social roles, ideological apparatuses, rituals, rules, norms, and goals associated with those who own the means and modes of production), while simultaneously fighting against the objectification and reification of the latter for simply subsistence living (the only form of existence the material resource framework can viably sustain without threatening the ontological securities of the earth, other species, and humanity). Albeit the majority of practical consciousness will be a product of structural reproduction and differentiation given the consolidation of power of those who control the material resource framework wherein a society is ensconced and the threat that power poses to the ontological security of an aggregated individual actor who chooses (or not) either ready-to-hand or present-at-hand to recursively reorganize and reproduce the ideals of the society as their practical consciousness.

As defined, phenomenological structuralism is a theory and methodology that incorporates three worldviews associated with the research process: The positivist or postpositivist worldview, with its emphasis on scientific research into the psychology of the forms of sensibility and understanding of the brain, and the physics of subatomic particle embodiment; Constructivism and critical theory, with its emphasis on the sociology of the mode of production and understanding and meaning as it pertains to individuals and networks of solidarity groups, which defer the meaning of the ideologies of the mode of production and are marginalized by those in power positions for doing so; and Pragmatism/Advocacy/Participatory, with its emphasis on finding (ethical) solutions to the increasing problems associated with the enchantment of the world around the contemporary ideology, the Protestant Ethic and the spirit of capitalism (one of the two, ontological, forms of system and social integration—the other being the Vodou Ethic and the spirit of communism—by which the human species recursively organize and reproduce their being-in-the-world), which threatens all life on earth.

Be that as it may, methodologically speaking, the sociology of the structure of the conjuncture of the mode of production must be outlined in any research project, while accounting for the nature of an individual's or network of solidarity groups's agential initiatives—1) product of the drives of the physical body and brain; 2) impulses (phenomenal properties) of embodied recycled subatomic particles; 3) structural

reproduction and differentiation according to the rules of conduct which are sanctioned for the material relations (mode) of production; and 4) the deferment of meaning in ego-centered linguistic and symbolic communicative discourse—amidst a change-oriented discourse of the researcher, which emphasizes the de-reification of the mode of production towards exploitation and marginalization in favor of subsistence living associated with the Vodou Ethic and the spirit of communism as opposed to the Protestant Ethic and the spirit of capitalism, i.e., the two (conscious) ontological forms by which the human species constitutes and recursively organize and reproduce their being-in-the-world in the form of society. It is upon these theoretical and methodological assumptions regarding the constitution of consciousness Mocombe offers a hermeneutical explanation regarding the rise of urbanization and urbanism in the West.

THEORY AND METHOD

Consciousness here refers to subjective awareness of phenomenal experiences, qualia, (ideology, language, self, feelings, choice, control of voluntary behavior, thoughts, etc.) of internal and external worlds (Chalmers, 1996; Hameroff & Penrose, 2014; Mocombe, 2021, 2021a). The academic (scientific) literature "describes three possibilities regarding the origin and place of consciousness in the universe: (A) as an emergent property of complex brain neuronal computation, (B) as spiritual quality of the universe, distinct from purely physical actions, and (C) as composed of discrete 'proto-conscious' events acting in accordance with physical laws not yet fully understood" (Hameroff & Penrose, 2014, p. 70). The former, (A), is a materialist perspective, which emphasize the laws of classical physics to posit consciousness as the by-product of the neural correlates of the physical substrates of the material brain (Chalmers, 1996). The latter two (B and C) are post-materialist approaches to understanding consciousness, which emphasize the emergence of consciousness as an external phenomenon that exists outside of the physical substrates of the brain either in the form of panpsychism or cosmopsychism/panspiritism. Both post-materialist perspectives use the concepts and theories of quantum mechanics (i.e., superposition, entanglement, multiverse, etc.) to either complete the materialism of the (A) camp, i.e., the (C) camp, or to ground fourteen paranormal and parapsychological (near-death experiences, telepathy, telekinesis, out-of-body experiences, physic mediumship, etc.) empirical data as proof for the external nature of consciousness,

i.e., the (B) camp, which is received and facilitated by the brain (Chalmers, 1996; van Lommel, 2010; Mocombe, 2021, 2021a).

All three positions are problematic in that they are unable to resolve the hard and binding problems of consciousness, however (Chalmers, 1996). In the materialist camp (A), they are unable to account for how the neural correlates of the physical substrates of the material brain bind to give us the phenomenal subjective experience of consciousness. Just the same, in the post-materialist camps (B and C), they are unable to account for either how consciousness in everything, panpsychism, emerges/combines, or decomposes from a god or the cosmos, panspiritism and cosmopsychism, respectively, in the material brain to give rise to consciousness (van Lommel, 2010).

Mocombe's (2019, 2021, 2021a) consciousness field theory (CFT), which is part of his larger theory of phenomenological structuralism, resolves the hard and binding problematics of all three camps by positing the origins and nature of consciousness to be an emergent fifth force of nature that is cycled and recycled throughout the multiverse as a resonating channel or station of and on a frequency wavelength via its embodied elementary particle, psychion, which has spin, mass, charge, and phenomenal properties, i.e., qualia. It is upon this ontological conception of the origins and nature of consciousness that Mocombe, epistemologically, builds his interdisciplinary theory and methodology of phenomenological structuralism and consciousness field theory.

In Mocombe's (2016, 2019, 2021, 2021a) theory of phenomenological structuralism and consciousness field theory, consciousness is an emergent (fifth) force of the universe, composed of an elementary particle, psychion, with mass, charge, spin (a boson with spin $S=1$), and phenomenal properties, qualia, that is received by the brain, from, or in, multiple, entangled, and superimposed local consciousness fields, Schumann waves, and integrated by its (the Brain's) electromagnetic field as psychon to constitute mind, practical consciousness, and the self, as resonating channels or stations of, or on, frequency wavelengths, in material worlds of the multiverse (see Figure 5 for the elementary value of quantum energy for brain and Schumann waves) (Kozlowska and Kozlowski, 2016, p. 795). The phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation, disconnection as psychon from the Schumann waves, throughout the multiverse, either

collapse, as a resonating channel or station of a frequency wavelength, upon other superimposed and entangled versions (wavelengths) of themselves throughout the multiverse, or are integrated, along with the other four forces (gravity, electromagnetism, and the weak and strong nuclear forces), in the absolute vacuum of a superverse to create (via quantum fluctuation, tunneling, and inflation) future beings with consciousness (the phenomenal properties of lived-experience in the form of qualia, informational content of subatomic particles, i.e., psychions). As such, the psychions of the consciousness field as psychons they are local and connected to (entangled) multiple superimposed worlds with, and through, Schumann waves; once assimilated in the absolute vacuum, they are psychions, the elementary particle of consciousness, an interconnected, endless, and nonlocal fifth force of nature, with qualia or phenomenal properties, which, initially, emerges following matter aggregation and disaggregation, disconnection from Schumann waves, in the multiverse. It (the psychions of the consciousness field) is an endless assimilation of all past, present, and future information (practical activities and memories) of beings of the multiverse cycled and recycled via the absolute vacuum (empty space in which elementary particles, quarks, and constituents of matter and forces of nature have become one), which fluctuates as a probability wave function, to give rise to entangled and superimposed worlds, each with their own Schumann waves and consciousness fields, which produce future beings with consciousness, an individualized resonating channel or station, psychion, on the frequency wavelength of the Schumann wave and the absolute vacuum (Mocombe, 2021, 2021a).

As highlighted in Figure 7, the absolute vacuum is a fifth dimensional superverse or cosmic soup where all the elementary particles are one, and fluctuate, as a probability wavefunction, tunnel, and inflate to produce four dimensional spacetimes (multiverses) where consciousness emerges as individuated psychonic fields or resonating channels/stations produced by the firing of neurons in the brain where the elementary particle, psychion, of consciousness are embodied and tied to the frequency wavelength of Schumann waves of entangled and superimposed worlds, which are tied to the oscillating frequency wavelength of the absolute vacuum, which transmits the signal of phenomenal subjective consciousness to the psychions. Each individual consciousness has their own resonating psychonic channel or station (which is measurable on

EEG machines) on the frequency wavelength of the earth's Schumann wave, which is tied to the frequency wavelength of the absolute vacuum, which transmits phenomenal consciousness to the psychionic channel (see Figure 4). Figure 6, the Garyian equation, represents the equation of, and for, individual consciousness: phi Φ is the symbol for consciousness; 10^{-15} eV₍₄₎, adopted from Kozlowska and Kozlowski, the formula represents the elementary value of quantum energy for brain and Schumann waves (see Figure 5); $f_{(0)}$, represents the resonating psychionic channel or station of individual phenomenal consciousness received from the absolute vacuum. The absolute vacuum houses and incorporates, as phenomenal property, qualia, all of the past, present, and future, lived experiences of all individual consciousnesses as a fifth force of nature and resonating frequency wavelength, which is transmitted to, Schumann waves of entangled and superimposed multiworlds, and received and facilitated by, in human beings, the material brain, brainstem, and central nervous system.

In Mocombe's (2016, 2019, 2021, 2021a) physics and metaphysics, quantum superposition, entanglement, wave-function realism, and paranormal and parapsychological evidence in Haitian Vodou of spirit possession, which represent ancestors from a parallel world, Vilokan, of the earth's of which we ought to pattern our behaviors and structures, are grounding proofs for the acceptance of the multiple worlds hypothesis of quantum mechanics. Within the latter hypothesis, the understanding is that "each possibility in a superposition evolves to form its own universe, resulting in an infinite multitude of coexisting 'parallel' worlds. The stream of consciousness of the observer is supposed somehow to 'split', so that there is one in each of the worlds—at least in those worlds for which the observer remains alive and conscious. Each instance of the observer's consciousness experiences a separate independent world, and is not directly aware of any of the other worlds" (Hameroff and Penrose, 2014, pg. 50) (see Figure 3). It is within this multiple world hypothesis, physics, that Mocombe constitutes the notion of consciousness in the universe according to his theory of phenomenological structuralism. For Mocombe, consciousness is an emergent fifth force of nature, a quantum material substance/energy, psychion, the phenomenal properties, qualia, of which are recycled/entangled/superimposed throughout the multiverse and becomes embodied via the neurons of brains. It (consciousness) is manifested in

simultaneous, entangled, superimposed, and interconnecting material resource frameworks as embodied praxis or practical consciousness, which in turn becomes the phenomenal properties, qualia, of material (subatomic particle energy, psychion) consciousness that is recycled/entangled/superimposed throughout the multiverses.

In other words, I adopt from the "membrane theory" model of Lisa Randall and Raman Sundrum (1999) the assertion, in keeping with the logic of Haitian Vodou, that there might be an additional dimension, i.e., the absolute vacuum or zero-point field, which exists as a probability wavefunction, on the cosmological scale, the scale described by general relativity, which gives rise to four dimensional multiverses within, or out of, it (see Figures 3 and 7). That is to say, our universe is embedded in a vastly bigger five-dimensional space (the four-dimensional space of relativity, plus a fifth dimension for the subatomic forces including consciousness), a kind of super-universe. Within this super-space, our universe is just one of a whole array of co-existing universes (Haitian Vodou only accounts for our universe and its parallel), each a separate four-dimensional bubble within a wider arena of five-dimensional space where consciousness (a subatomic force) is recycled/entangled/superimposed between the five-dimensional super-space, i.e., absolute vacuum, and its entangled and superimposed four-dimensional multiverses (see Figures 3 and 7).

The origins of consciousness within this phenomenal structural paradigm is emergent, and not the product of a supreme creator or god. For this position, I build on the mathematics of Richard Gauthier (2020) in his "univon multiverse hypothesis." Unlike Gauthier, who holds on to God or a supreme creator (panspiritism) to account for the origins and nature of consciousness within the multiverse, I do not. According to Gauthier's (2020) model,

identical univon quantum particles, produced from a univon quantum field, created not only our universe but also many other identically fine-tuned universes in a multiverse. The univon, also called a cosmic quantum, is composed of a helically-circulating superluminal primordial information quantum (spring). [(The univon is the quantum particle of a conscious cosmic quantum field having both physical and mental potentialities. Quantum fields may be composed of

cosmic ectoplasm or mind-stuff, which according to yoga philosophy is a subtle vibrational substance formed from consciousness by a cosmic creative power, that takes the form of objects within a cosmic mind)]. The physical [(and mind-stuff)] constants carried in the information content of each univon's spring are exactly the same in all univons and in all springs, though springs express different fundamental particle attributes in different environments. The univon is radioactive. The decay of a univon into less energetic products is the starting point ($t=0$) of its created universe. The univon's spring rapidly multiplies itself into different quantum fields and particles, leading very quickly to the early universe's exponentially-rapid inflationary period and then to the Big Bang, which produces abundant relic dark matter particles of the universe as well as the less abundant ordinary matter. Univons made many other [(entangling)] equally fine-tuned universes with identical fundamental forces and constants.... (pgs. 1-3).

In my model, which differs in language and the need for a "cosmic mind," the "univon" is the cosmological scale described by Einstein constituted by the forces, constants, particles, etc., springs in Gauthier's hypothesis and phenomenal properties or qualia in my model, of the multiverses, with gravity and the psychionic force of consciousness emergent forces following matter aggregation, evolution, and disaggregation, which give rise to inflation, big bangs, and additional (entangled) universes with similar informational (physical and mental) content. Hence, the mathematics for both models are the same as seen in Figures 1 and 2, which is adopted from Gauthier (2020). I tie this model to Mocombe's notion of the absolute vacuum and structuration theory, phenomenological structuralism, to explain the emergence and constitution of consciousness and minds in the multiverses.

Hence for Mocombe, the consciousness field, and its elementary particle, psychion, emerged separately from the first four forces (gravity, electromagnetism, the strong and weak nuclear forces) of nature, the subatomic particles of which fluctuated, inflated, and tunneled as a wave function from the absolute vacuum, the probability wave function where all the elementary

particles were one at the beginning of the multiverse, to create an original universe or entangled and superimposed multiverse (see Figures 3 and 7). This original universe/multiverse, evolved and replicated itself, via "black holes (BHBTT)," and inflation, to create present and future replicas of itself, multiverses, which evolved to produce, entangled and similarly situated, organic and inorganic life whose initial experiences of the Schumann waves of superimposed worlds produced the qualia of the psychons that would constitute subatomic particles, psychions, of emerging consciousness fields connected to both the absolute vacuum and the Schumann waves as individuated resonating frequency channels/stations with phenomenal properties emerging from experience (see Figures 1, 2, 3, 4, and 5) (Anderson, 2020). In this Mocombeian view, consciousness is not fundamental; instead, it is an emergent (material) property of the multiverse, which is constituted and expressed, in the human sphere through subatomic particle aggregation, mode of production, language, ideology, ideological apparatuses, communicative discourse, and praxis (Mocombe, 2019).

In the human sphere, beings' experience (sensation), via central nervous systems, brains, and brainstems, of aggregated matter created by the initial four forces of nature, via quantum fluctuation, tunneling, and inflation from the fifth dimension of the absolute vacuum, gives rise to qualia, emerging sensations of experience, phenomenal properties, that are encoded as information and memories in the subatomic elementary particle of consciousness, psychion, psychon once embodied, which creates consciousness fields given their connection, as psychonic waves, to entangled and superimposed Schumann waves of the multiverse created by the absolute vacuum. Mocombe argues that consciousness, early on (at the very beginning of the evolution of aggregate matter), emerges from the initial neuronal activities of the brain, brainstem, and central nervous system experiencing local material reality, which produces its first phenomenal essence, i.e., qualia, which is the affect of pleasure and unpleasure (Mocombe, 2021, 2021a). This initial essence, which produces other emerging essences (emergent essence), phenomenal experiences, qualia, via the brain, body, and the central nervous system, held together by the brain's electromagnetic field, once constituted from experience of material realities with Schumann waves, is absorbed and recycled throughout a global consciousness field

(cosmopsychism) created by the absolute vacuum, zero-point field, following matter disaggregation, of the multiverse to continuously produce beings with (local) consciousness, psychion/psychon, that have phenomenal properties or qualia, which becomes embodied in the physical substrates (neurons, dendrites, etc.) of the brain to receive and facilitate consciousness, which can be impaired if the mechanical brain and central nervous system are damaged or under the influences of drugs, alcohol, etc. Hence neural correlates of the brain come to facilitate and act on consciousness, which following matter aggregation is a fifth force, psychion, of nature with phenomenal properties, mass, charge, and spin, resonating as an individuated channel or station of the material brain from the absolute vacuum or zero-point field in entangled and superimposed Schumann waves of material realities.

Following matter disaggregation across the multiverse, the elementary particle of consciousness, psychion, which has mass, charge, spin, and phenomenal properties, i.e., qualia, integrates into the absolute vacuum to give rise to future worlds with conscious beings. In this sense, Mocombe eliminates any spiritual elements, the (B) camp, regarding consciousness constitution for a strict materialist perspective, i.e., the (A) and (C) camps, which does not solely attributes consciousness to the mechanical brain, i.e., the neural correlates of consciousness; instead, the brain is a receiver and facilitator of consciousness, the subatomic particle, psychion, of which, once disconnected from the Schumann waves of entangled and superimposed multiple worlds, is recycled, replicated, entangled, and superimposed as psychon throughout the multiverse via neurons of the brain and its electromagnetic field (see Figure 4).

Consciousness, following matter disaggregation, in other words, became a permanent aspect of the multiverse, via the absolute vacuum, cosmopsychism, and has emerged as a fifth force of nature that produces a field, a consciousness field, whose elementary particle, psychion, has mass, charge, spin, and phenomenal properties, i.e., qualia, that is subsequently received by aggregated matter with brains and central nervous systems via the resonance of the elementary particle of consciousness embodied, psychon (see Figure 4). The consciousness field is a classical field produced by accelerating psychionic charges that contain and transmit all the phenomenal properties, qualia, (as an individuating consciousness) of the absolute vacuum to the Schumann waves of

material realities, and the psychonic waves of brains, brainstems, and central nervous systems connected to the latter, Schumann waves, which are connected to the former, absolute vacuum or zero-point field, as a resonating frequency wavelength channel or station with different amplitudes (see Figure 5 for the elementary value of quantum energy for brain and Schumann waves). The consciousness field is the combination of a psychonic field or wave (produced by the psychionic elementary particle), an electric field, and a magnetic field. The psychonic field or wave, like the magnetic field, is produced by moving charges or currents, and the electric field stationary charges. The consciousness field can be regarded as a smooth, continuous field, a stream of consciousness, that propagates in a wavelike manner, and interacts with charges and currents. The reciprocal information transfer between the absolute vacuum, the Schumann waves of entangled and superimposed material realities with consciousness fields, and the psychion/psychon of subjects of experience takes place via the distinct resonances of everything and everyone, which is an individuated rhythmic channel/station on the frequency wavelength of Schumann waves and the absolute vacuum that is entangled and superimposed, and can be detected by EEG machines (see Figure 6 for the Garyan equation representing individual consciousness).

Each person, animal, plant, and thing have their own individuated (resonating) channel/station on the frequency wavelength of the absolute vacuum, which gives rise to the entangled and superimposed Schumann waves of the consciousness field where their existences are unfolding. Consciousness, from this perspective, is an emergent fifth force of nature with an elementary particle, psychion, which produces the consciousness field, from the absolute vacuum, tied to the electromagnetic waves, Schumann waves, of superimposed and entangled physical worlds via the brain's psychonic waves produced from the firing of neurons. The firing of neurons in the structures (ARAS system) of the brain, and the central nervous system, produces the psychonic electromagnetic wave, composed of the psychion with qualia, sense experiences of aggregate matter, which ties the individual to the Schumann waves, the electromagnetic fields of (superimposed and entangled) physical worlds of the multiverse, which emerge from, and tied to, the absolute vacuum or zero-point field of nonlocal space where the elementary particles of the forces of nature are one in the form of a probability wavefunction. The absolute vacuum transmits individual consciousness as

a resonating frequency wavelength, channel or station with phenomenal properties, qualia, on the Schumann resonance of the earth and the psychonic wave of the individual, which share the same frequency with different amplitude (see Figure 5). The brain is a receiver of consciousness with the elementary particle, psychion, of consciousness serving as the resonating channel or station of individuated consciousness, and the Schumann and psychonic waves serving as the bandwidth; the absolute vacuum produces a carrier wave, i.e., the psychonic waves of individual consciousness, that is modulated in frequency by the signal that is to be transmitted in the form of the psychonic wave of the psychion (see Figure 6). Following matter disaggregation across and throughout the multiverse, the psychion, subatomic particle of consciousness, and its qualia, phenomenal property, is subsequently integrated into the absolute vacuum, the wavefunction of the multiverse, which in its inception was only four forces, where all the fundamental forces of nature emerged, of the multiverse to give rise to future worlds with conscious simple and complex beings whose qualia, phenomenal properties, is never destroyed (emergent panpsychism), but is the frequency of an individual consciousness recycled throughout the multiverse (see Figure 6). For Mocombe what accounts for the unity of experience is the psychion, subatomic particle, of the emergent psychonic/panpsychic subatomic field of the multiverse that has phenomenal properties, qualia, which gets embodied as a resonating neuronal particle of the aggregated brain, which experiences a material resource framework as an "I," a channel/station of, or on, a frequency wavelength, whose phenomenal properties, subjective experiences of material reality, following matter disaggregation either returns back to the field or collapses in other worlds, with their own consciousness fields, where the same matter exists as distinct resonating frequency channels of wavelengths (individual psychonic waves connected to Schumann waves of multiverses connected to the absolute vacuum as frequency wavelengths, which can be measured in Hertz). Death, in other words, is either integration into the probability wavefunction of the absolute vacuum, which produces the Schumann waves of superimposed and entangled material worlds each with their own superimposed and entangled consciousness fields, where individuated consciousness emerges, or the collapse of the resonating channel of the psychion/psychon unto another version of its vibrating and oscillating frequency wavelength and phase across the multiverse.

On this physics, Mocombe builds his systemic philosophy, sociology, and psychology called phenomenological structuralism by tying the emergence of the field of consciousness, the consciousness field, composed of psychions to human sociological and psychological development and experiences, which constitute the phenomenal properties (qualia) of the psychions, which form the tripartite structure (ego, personal and collective unconscious) of the emerging human mind manifested as their practical activities. Psychologically speaking, in other words, the field of consciousness or consciousness field is the basis for psychological development. The field is an emergent fifth force of nature composed of the psychion, which is the energy substance that constitutes and transmits, as a wave, the ego essence (subjective experiences of material realities) of an individual person to the neurons of brains (see Figure 4). The ego essence, psychion, is composed of all of the personal and collective sense experiences (personal and collective unconscious of the ego), the phenomenal properties or qualia, of the individual person, which becomes embodied in the neurons in the brain as a result of matter aggregation across multiple simultaneous existing past/present/future worlds/universes. The structure of the mind, in the end, is composed of the ego and the personal and collective unconscious, which becomes embodied, as the qualia of psychions, via the neurons of the aggregated brain and its EM field across replicated simultaneous past/present/future worlds of the multiverse. The EM field's "source is the electrical dipoles within the neuronal membranes caused by the motion of ions in and out of those membranes during action potentials and synaptic potentials. The periodic discharge of neurons—firing or action potentials—generates EMF waves that propagate out of the neuron and into the surrounding inter-neuronal spaces where they overlap and combine to generate the brain's global EM field that is routinely measured by brain scanning techniques such as electroencephalography (EEG) and magnetoencephalography (MEG)" (McFadden, 2020, pg. 5). The EM field integrates and holds together, like a glue, the ego essence, individuated consciousness of being, their psychion, which emerges out of its own (emergent) force, the consciousness field, from the absolute vacuum. The ego, in other words, is the (material) essence, psychion, of the individual being. It is a composite of their past/present/future experiences, which emerge as the personal and collective unconscious, i.e., qualia, of the ego. The latter two as such are the

past/present/future biological and sociological sense experiences of the ego over all of its lived-experiences across the multiverse. Following matter disaggregation, the psychion, either collapses unto other versions (wave patterns) of itself still in existence in the multiverse or returns to the consciousness field of the absolute vacuum. The individual, doing embodiment, only becomes aware of itself as an ego with personal and collective tastes that individuates them from other objects and persons when they encounter conflict, throughout their lifespan, in becoming and being-in-worlds constituted via five (sociological) systems, i.e., mode of production, language, ideology, ideological apparatuses, and communicative discourse, which "enframes" the consciousness field of a particular dispensation of spacetime.

The individual being, whose mechanical brain and electromagnetic field, is initially constituted as superimposed, entangled, recycled, and embodied subatomic particles, psychion, of multiple worlds of the multiverse, which have their own predetermined form of understanding and cognition, phenomenal properties, qualia, based on previous or simultaneous sense-experiences as aggregated matter (this is akin to what the Greek philosopher Plato refers to when he posits knowledge as recollection of the Soul; and Nietzsche's idea of eternal recurrence). Again, the individual's actions are not necessarily determined by the embodiment and drives (qualia or phenomenal properties) of these recycled (replicated)/entangled/superimposed subatomic particles in the neurons of the brain. It is conflict and an individual's mental stance, ready-to-hand (questioning stance of the mind), unready-to-hand (unconscious motivation of the mind), and present-at-hand (conscious, self-aware stance of the mind), when the subatomic particles become aggregated matter or embodied, which determines whether they become aware, present-at-hand, of the subatomic particle drives and choose to recursively reorganize and reproduce the content of the drives as their practical consciousness.

This desire to reproduce the (essence) cognition and understanding of the (phenomenal properties/qualia) drives of the recycled/replicated/entangled/superimposed subatomic particles, however, may be limited by the structuring structure (chemical, biological, and physiological drives) of the aggregated body and brain of the individual subject. That is to say, the second origins and basis of an individual's actions and memories are the structuring drives and desires, for food, clothing, shelter, social interaction, and sex, of

the aggregated body and brain, which the subatomic particles constitute and embody. In other words, the aggregated body and brain are preprogrammed with its own (chemical, biological, and physiological) forms of sensibility, understanding, and cognition, structuring structure, by which it experiences being-in-a-world as aggregated embodied subatomic particles. These bodily forms of sensibility, understanding, and cognition, such as the drive and desire for food, clothing, shelter, social interaction, linguistic communication, and sex, are tied to the material embodiment and survival of the embodied individual actor, and may or may not supersede or conflict with the desire and drive of an individual to recursively (re) organize and reproduce the structuring structure of the superimposed, entangled, and recycled (phenomenal properties of) subatomic particles. If these two initial (unconscious) structuring structures are in conflict, the individual moves from the ready-to-hand to the unready-to-hand stance or analytics where they may begin to reflect upon and question their being-in-the-world prior to acting. Hence just as in the case of the structuring structure of the subatomic particles it is an individual being's analytics vis-à-vis the drives of its body and brain in relation to the impulses/drives of the subatomic particles, which determines whether or not they become driven by the desire to solely fulfill the material needs of their body and brain at the expense of the drives/desires of the subatomic particles or the social class language game of the material resource framework they find their existence unfolding in.

The social class language game, and its differentiating effects, an individual finds their existence unfolding in is the third structuring structure, which attempts to determine the actions and memories of individual beings as they experience being-in-a-world as embodied subatomic particles. The aggregated individual finds themselves objectified and unfolding (Being) within a material resource framework controlled by the actions of other bodies, which presuppose their existence, via the actions of their bodies (practical consciousness), language, communicative discourse, ideology, and ideological apparatuses stemming from how they satisfy the desires of their bodies and subatomic particle drives (means and mode of production). What is aggregated and reified as a social class language game by those in power positions via and within its mode of production, language, ideology, ideological apparatuses, and communicative discourse attempts to interpellate and subjectify other beings to its interpretive frame of satisfying their bodily needs,

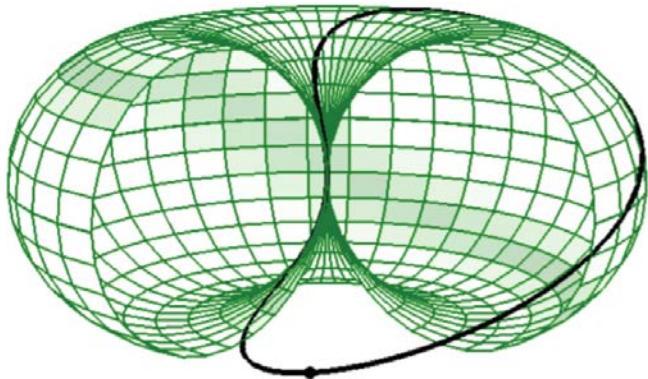


Figure 1: The univon model composed of a superluminal primordial information quantum (spring). The mathematical horn-torus surface on which the spring travels is cut away to show the interior. The black closed curve on the surface of the horn is the trajectory of the univon's spring (indicated by the black dot).

$$x(t) = R(1 + \cos(\omega t)) \cos(\omega t)$$

$$y(t) = R(1 + \cos(\omega t)) \sin(\omega t)$$

$$z(t) = R \sin(\omega t)$$

$$R = \hbar / Mc = 2.9 \times 10^{-97} \text{ m}$$

$$\omega = Mc^2 / \hbar = 1.0 \times 10^{105} \text{ radians/s}$$

$$M = \text{mass of observable universe} = 1.2 \times 10^{54} \text{ kg}$$

Figure 2: The parametric equations of the univon model composed of a circulating spring. The calculated maximum speed of the circulating spring is $\sqrt{5} = 2.236c$ (at the equator of the mathematical torus) while its minimum speed is c (at the center of the mathematical torus).

fulfilling the impulses of their subatomic particles, and organizing a material resource framework at the expense of all others, and becomes a third form of structuring individual action based on the mode of production and how it differentiates individual actors.

That is to say, an individual's interpellation, subjectification, and differentiation within the social class language game (social structure) that presupposes their being-in-a-world attempts to determine their actions or practical consciousness via the reified language, ideology, etc., of the social class language game, the meaning of which can be deferred via the communicative discourse of the individual actors allowing them to form social groups or heterogeneous communities tied to the dominant social order because of their control of the materials of the material resource framework. Hence, the deferment of meaning in ego-centered communicative discourse of the language and ideology of a social class language game is the final means of determining an individual's

action or practical consciousness outside of, and in relation to, its stance, i.e., analytics, vis-à-vis the drives of subatomic particles, drives and desires (anatomy and physiology) of the body and brain, and structural reproduction and differentiation.

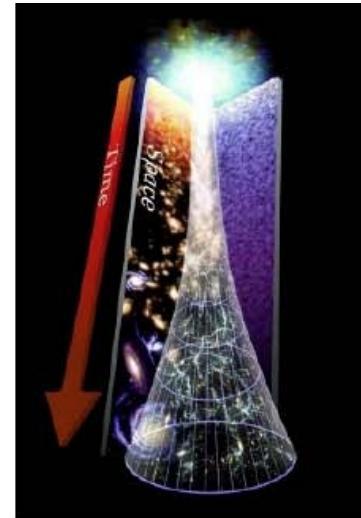
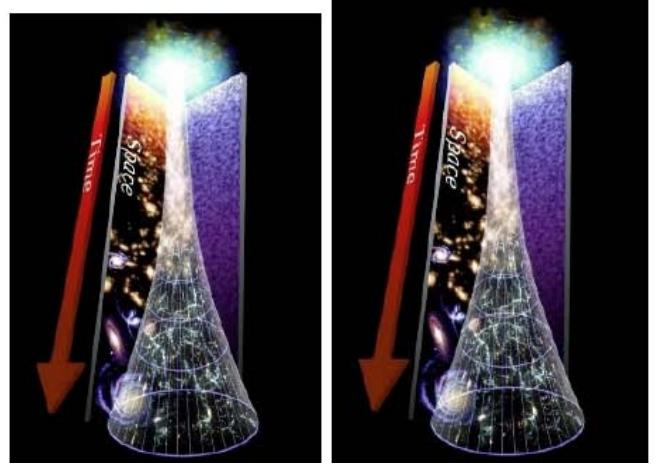


Figure 3: For Mocombe, building on BHBBT, the superverse with entangled and superimposed (via black holes) multiverses share the same informational content. So, the hypothesis here is that one superverse created (from the absolute vacuum) a universe, and its informational content is entangled and superimposed on top of another superverse with the informational content of the previous universe emerging in it via black holes. Hence what you have are a layer of multiverses and superverse, superimposed and entangled, whose informational content are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, quantum fluctuation and big bangs are constantly occurring and producing the same worlds, ad infinitum. So, when physicists look out to the cosmic microwave background (CMB), they are looking at the remnant from an early stage of our universe, which came forth from its older version a layer above it, and so on ad infinitum. Put more concretely, the physicists are in a superverse, of our universe, in our milky-way galaxy, looking out to the black hole of a milky-way galaxy from the superverse/multiverse above us with its own consciousness field.

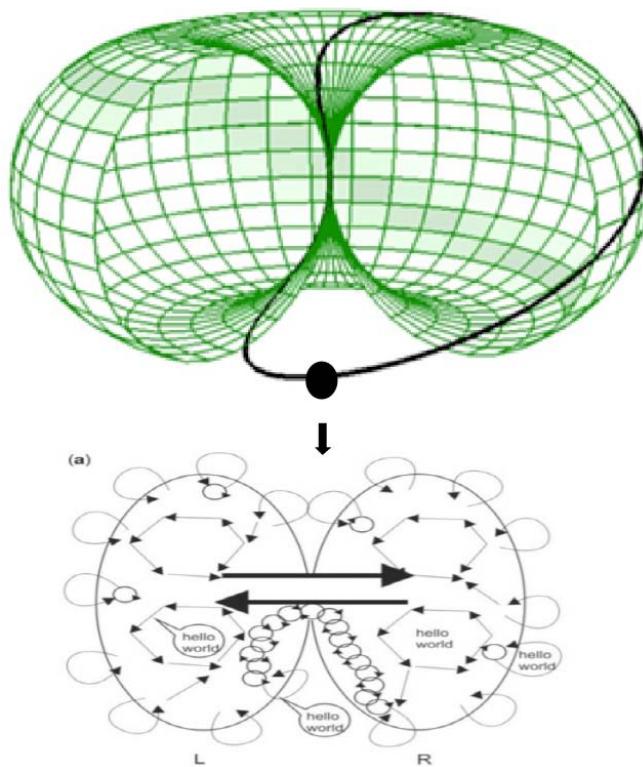


Figure 4: This figure represents how the psychions are embodied, as psychons, from the consciousness field (CF) in the neurons of brains (figure a, adopted from McFadden, 2020, represents the human brain—left (L) and right (R) hemispheres—and its EM field, which holds together and integrates the qualia of psychions, informational content of the superverse/multiverses, which becomes individuated consciousness recursively organized and reproduced as practical consciousness), which produces an EM field that holds together and integrates the qualia of the psychions as individuated consciousness on channels or stations of frequency wavelengths from the absolute vacuum. For Mocombe, building on BHBTT, the superverse with entangled and superimposed (via black holes) multiverses share the same informational content. So, the hypothesis here is that one superverse created (from the absolute vacuum) a universe, and its informational content is entangled and superimposed on top of another superverse with the informational content of the previous universe emerging in it via black holes. Hence what you have are a layer of multiverses and superverse, superimposed and entangled, whose informational contents are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, quantum fluctuation and big bangs are constantly occurring and producing the same worlds, ad infinitum. The informational content, qualia, of these multiverses and worlds are encoded and transmitted as psychions (channel frequency of wavelengths) and embodied in the neurons of brains, which create an EM field that holds and integrates the psychions as individuated consciousness.

The interaction of all four elements or structuring processes in relation to the (mental) stance (ready-to-hand, present-at-hand, and unready-to-hand) of the transcendental ego of the individual actor is the basis for human action, praxis/practical consciousness, and cognition/mind in a world. However, in the end,

consequently, the majority of practical consciousness will be a product of an individual actor's embodiment and the structural reproduction and differentiation of a social class language game given 1) the determinant nature of embodiment, (anatomical and physiological) form of understanding and sensibility of the body and brain amidst, paradoxically, the indeterminacy of impulses of embodied subatomic particles and the neuronal processes involved in ego-centered communicative discourse; and 2) the consolidation of power of those who control the material resource framework wherein a society, the social class language game, is ensconced and the threat that power (consolidated and constituted via the actions of bodies, mode of production, language, ideology, ideological apparatuses, and communicative discourse) poses to the ontological security of an aggregated individual actor who chooses (or not) either ready-to-hand or present-at-hand to recursively reorganize and reproduce the ideals of the society as their practical consciousness. Lastly, the entire lived-experiences (across the multiverses) of the individual being is recorded as the phenomenal properties, qualia, essence, of the psychions that constitute the field of consciousness, which is an emerging fifth force of nature.

$$\hbar\omega = 10^{-15} \text{ eV} \quad (4)$$

Figure 5: Adopted from Kozlowska and Kozlowski. The formula represents the elementary value of quantum energy for brain and Schumann waves.

$$\Phi = 10^{-15} \text{ eV}_{(4)} \pm f_{(0)}$$

Figure 6: Garyan consciousness wave equation for individual consciousness. The formula represents the elementary value of quantum energy for brain and Schumann waves plus or minus the resonating frequency channel or station of subjective phenomenal consciousness.

DISCUSSION AND CONCLUSION

Within Mocombe's (2021) theoretical logic and propositions, it is his conclusions that two emerging and evolving (ontological) modes of organizing the material resource framework of the earth, equated with the nature of reality as such, would characterize human societies, in various (cultural) forms, since their initial being-in-the-world: The Vodou Ethic and the spirit of communism; and the Protestant Ethic and the spirit of capitalism (see Diagram 1). Within the theory and methodology of phenomenological structuralism, in other words, the logic is that Karl Marx's materialism is the product of the first group of embodied human

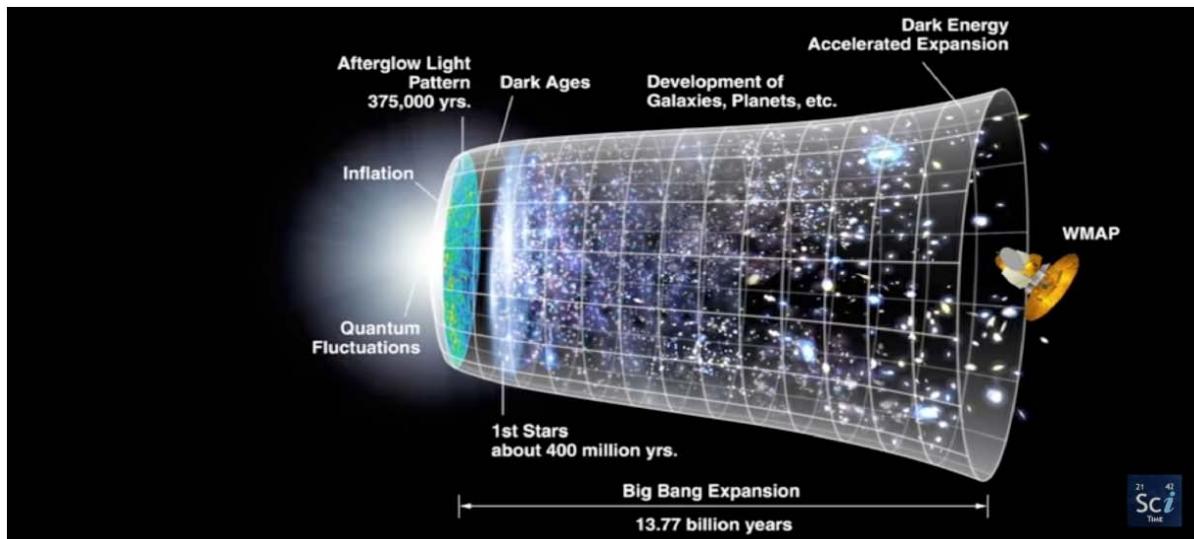


Figure 7: For Mocombe, one superverse created (from the absolute vacuum) a universe, via quantum fluctuation, tunneling, and inflation, and its informational content is entangled and superimposed on top of another universe with the informational content of the previous universe emerging in it via black holes as highlighted in Figure 3. Figure 7 highlights the stages by which these multiverses emerge and unfold from the absolute vacuum. Hence what you have are a layer of multiverses, superimposed and entangled, whose informational contents are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, quantum fluctuation and big bangs are constantly occurring and producing the same worlds, ad infinitum. So, when physicists look out to the cosmic microwave background (CMB), they are looking at the remnant from an early stage of our universe, which came forth from its older version a layer above it, and so on ad infinitum. Put more concretely, the physicists are in a superverse, of our universe, in our milky-way galaxy, looking out to the black hole of a milky-way galaxy from the superverse/multiverse above us with its own consciousness field.

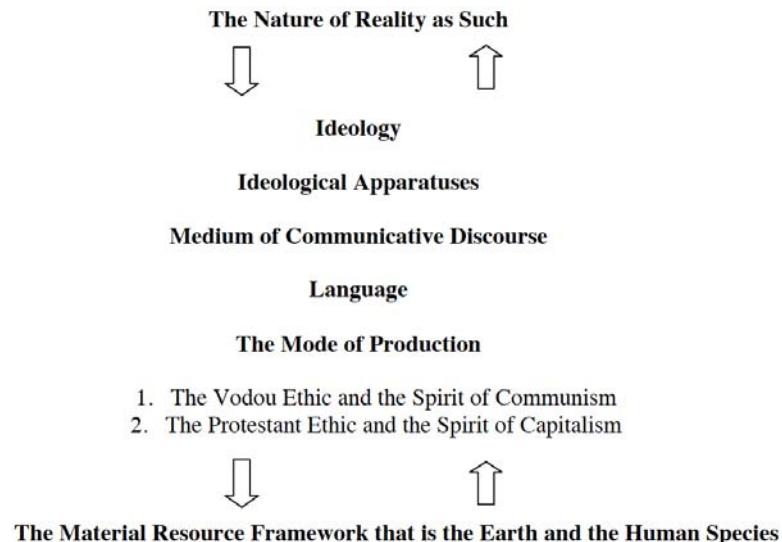


Diagram 1: Societal Constitution in Mocombeian Phenomenological Structuralism. The initial human experience of the material resource framework that is the earth determines the mode of production by which they satisfy their biological needs, which comes to be associated with the nature of reality as such through language, medium of communicative discourse (TV, print and social media, folklores, etc.), ideological apparatuses (the family, religion, education, politics, and social relations), and ideologies (democracy, capitalism, socialism, etc.). Culture is the plethora of material and immaterial characteristics placed on the two modes of organizing the material resource framework. The ultimate aim of society is to organize the material resource framework around the nature of reality as such, which for Mocombe is associated with the Vodou Ethic and the spirit of communism over the Protestant Ethic and the spirit of capitalism due to the fact that the latter has shown to be destructive, exploitative, and a threat to all life on earth.

beings initial encounter with the material world. Upon that initial ready-to-hand encounter, driven by the drives of the body and impulses of subatomic particles,

two present-at-hand worldviews, social class language games, emerged and evolved and became reified via five subsystems, i.e., mode of production, language,

ideologies, ideological apparatuses, and communicative discourse. In a fruitful and bountiful environment, as early humankind encountered ready-to-hand in Africa prior to their migration elsewhere, a harmonious disposition towards the world took hold, which was juxtaposed against an antagonistic disposition arising from a lack of resources, etc., as was found among Europeans who migrated out of Africa to Europe. According to Cheik Anta Diop (1981, 1988, 1989), as a result of these experiences African and most people of color on the earth, the Taino people of the Caribbean, for example, who inherited hospitable environments, shared certain linguistic and cultural commonalities that formed a tapestry that laid the basis, present-at-hand, for African cultural unity, which was reified and diametrically opposed to the European cultural unity that would develop, unready-to-hand and present-at-hand, in the barren and harsh environments of Europe as early humans migrated out of Africa.

What Diop called the Southern Cradle-Egyptian Model (African): 1) Abundance of vital resources, 2) Sedentary-agricultural, 3) Gentle, idealistic, peaceful nature with a spirit of justice, 4) Matriarchal family, 5) Emancipation of women in domestic life, 6) territorial state, 7) Xenophilia, 8) Cosmopolitanism, 9) Social Collectivism, 10) Material solidarity—alleviating moral or material misery, 11) Idea of peace, justice, goodness, and optimism, and 12) Literature emphasizes novel tales, fables, and comedy, emerged, present-at-hand, among the people of color in tropical climates with bountiful resources. This Southern Cradle-Egyptian Model was diametrically opposed to an unready-to-hand and present-at-hand Northern Cradle-Greek Model: (European), 1) Barenness of resources, 2) Nomadic-hunting (piracy), 3) Ferocious, warlike nature with spirit of survival, 4) Patriarchal family, 5) Debasement/enslavement of women, 6) City state (fort), 7) Xenophobia, 8) Parochialism, 9) Individualism, 10) Moral solitude, 11) Disgust for existence, pessimism, and 12) Literature favoring tragedy. The European/Greek model, over time became reified and recursively reorganized and reproduced, present-at-hand, as the Protestant Ethic and the spirit of capitalism under the leadership of pastors, merchants, and owners in their encounter with Christianity; and the former, African model, as the Vodou Ethic and the spirit of communism under the leadership of priests, priestesses, healers, and elders (*oungan*, *manbo*, *gangan*, and *grammoun* in the Kreyol language of African/Taino/Haitian Vodou).

Hence unlike Karl Marx, who viewed the origins of modern capitalist relations of production via the notion

of primitive accumulation, phenomenological structuralism is in agreement with Max Weber and views it as the product of the (ideological) structures of signification of European Protestant Christianity, i.e., the Protestant Ethic and the spirit of capitalism reified via ideological apparatuses based on the mode of production, which Mocombe juxtapose against the African Vodou Ethic and spirit of communism of the original inhabitants of the earth who, because of their material abundance, did not develop an antagonistic present-at-hand (ideological) view of the world as their European counterparts (and others) who experienced hardship in satisfying their basic needs. In other words, African peoples, and other people of color originally inhabited the earth, ready-to-hand, in environments with abundance of vital resources and as such sought a balance and harmony, homoeostasis, between themselves, the world, and their social class language game. Over time, their tribal and village leaders developed present-at-hand structural ideologies, Vodou; ideological apparatuses, villages, Lakous, peristyles, *lwa yo*, and herbal medicine; and modes of productions, subsistence agriculture, husbandry, and komes that reified their experiences and formed a tapestry, i.e., social class language game under the leadership of *oungan yo*, *manbo yo*, and *grammoun yo* (elders) that laid the basis for African cultural/structural unity, which was diametrically opposed to an European cultural/structural unity that encountered, ready-to-hand, a barren material resource framework.¹

The latter because they were unable to satisfy their bodily needs in the barren material resource framework of Europe, in other words, became unready-to-hand and developed an antagonistic stance vis-à-vis the world, which became reified, present-at-hand, as the Protestant Ethic and the spirit of capitalism when they encountered Christianity under the leadership, initially, of Pastors and merchants. Hence, what Cheikh Anta Diop called the Southern Cradle-Egyptian Model (African), which Mocombe calls the Vodou Ethic and the spirit of communism social class language game, emerged, ready-to-hand and present-at-hand, among the Africans, and the Northern Cradle-Greek (European) Model, or the Protestant Ethic and the spirit of capitalism social class language game, emerged and evolved, unready-to-hand and present-at-hand, among the Europeans as the structures that attempt to limit the

¹Like Mocombe, we are using the Haitian/African Kreyol language for priests (*oungan*), priestesses (*manbo*), *gangan* (healers) and elders (*grammoun*), here out of convenience.

unfolding of human action in the material resource framework of the earth. In an ideal state, the latter sought embourgeoisement and domination; and the former, ouganification/manboification, egalitarianism, harmony, balance, perfection, and subsistence living. Both models, or structuring structures, interpellated and subjectified individual Beings of their material resource frameworks via different modes of production, languages, ideologies, ideological apparatuses, and communicative discourses. Historically, both models converged on the island of Hispaniola, at the height of the slave trade and African enslavement during the eighteenth century, where the enslaved Africans of Haiti juxtaposed the latter against the former in the attempt to overthrow it on the island.

Contemporarily, the Protestant Ethic and the spirit of capitalism appears to have won out (with the exception of the communist states of China and Cuba) over the Vodou Ethic and the spirit of communism to the detriment of life on earth as life under the former is no longer tied to the physics' of the multiverse, its material resource framework, and subsistence living. Instead, life has been "disembedded" (Karl Polanyi's term) from the (meta) physical environment and tied to the ideology of the economy and mode of production, postindustrialism, with its emphasis on economic gain, greed, exploitation, self-actualization, self-gratification, and environmental degradation. For Mocombe, the latter is an antagonistic worldview that must be done away with in its entirety and replaced with a demystified and demythologized version of the former, i.e., the Vodou Ethic and the spirit of communism, and its *lakou* system on a global scale.

In the language of Mocombe's theory of phenomenological structuralism, the argument here is that the constitution of modernity, and its accompanying urbanism and urbanization, are the by-product of the structuralizing and differentiating effects (enchantment of the world) of the Protestant ethic and the spirit of capitalism projection of the attributes of God or the consciousness field of the absolute vacuum, via agricultural, industrial, and postindustrial modes of production, European languages, Protestant ideology, and ideological apparatuses, cities, churches, schools, etc., initially, by the practical consciousness or social class language game of religious, rich, white, Protestant, heterosexual, bourgeois, men in their rejection of the class division and social relations of production of the Catholic feudal order beginning in the sixteenth century. This rejection, according to Max Weber, forced these early Protestants to move to

towns on the outskirts of the feudal manor where they established or formed cities, political institutions, governance, and an urbane way of life built around the Protestant Ethic and the spirit of capitalism in an urban environment, which they used to interpellate and embourgeois social actors to recursively organize and reproduce capitalist relations of production as the basis upon which society ought to be constituted.

Building on the rationalization of the primeval pan-psychic field, consciousness field, within the God and soul concepts of early Christian dogma, these white men (early religious scientists) from Europe would interpret the God of Judaism as "active in history and in current political events rather than in the primordial sacred time of myth" (Armstrong, 1993, p. 211). Be that as it may, the traditions of Christianity and Islam inherited this sociohistorical metaphysical understanding of God, which made their central motif a confrontation or a personal meeting between God and humanity devoted to ensuring that God's will is done on earth as it is in heaven:

This God is experienced as an imperative to action; he calls us to himself; gives us the choice of rejecting or accepting his love and concern. This God relates to human beings by means of a dialogue rather than silent contemplation. He utters a Word, which becomes the chief focus of devotion and which has to be painfully incarnated in the flawed and tragic conditions of earthly life. In Christianity, the most personalized of the three, the relationship with God is characterized by love. But the point of love is that the ego has, in some sense, to be annihilated (Armstrong, 1993, p. 210-211).

The barbarian tribes from Europe that eventually brought down the Holy Roman Empire in the fifth century of the common era transmogrified the orientalism and aforementioned historical understanding of Christianity as encapsulated in the feudalism of Catholicism highlighted by Karen Armstrong to fit with their initial (Hobbesian) calculating, crude, and barbarous existence, which would subsequently become embedded, once they converted to Christianity, in the discourse and discursive practices of the Protestant Ethic and the spirit of capitalism social class language game.

The fall of the Holy Roman Empire would coincide with the rise of imperial Christianity, which began with

the evangelism and feudalism of the Roman Catholic Church. The Catholic Church, following Constantine's usurpation of Christianity from the margins of the Roman Empire the fourth century of the Common Era, sought to imperially convert the world's social actors, and constitute the city of God on earth via, the family, church, feudalism, and the aristocratic demeanor, which emanated out of the libertarian communism of the east as embodied in the early Catholic Church. Following the Protestant Reformation of the fifteenth and sixteenth centuries, the orientalism of Catholicism would subsequently be displaced by the imperial Christianity of the American nation-state embodied in its discourse and discursive practice, the Protestant Ethic and the spirit of capitalism, by the heteronormativity or social class language game of rich, white, Protestant, heterosexual male merchants.

Beginning in the sixteenth century of the common era, God's will on earth was no longer constituted around the ideological apparatuses of the family, church, aristocracy, and feudalism of the Catholic Church, but became interpreted, via towns and city living (urbanization and urbanism, respectively), as a Hobbesian imperative material struggle of "all against all" in the "flawed and tragic conditions of earthly life" wherein the most pious and egoless souls, which God calls to himself, who accept him, obtained material wealth as a sign of their personal salvation and God's grace and mercy. Protestant reformers such as the Puritans and Pilgrims zealously sought to convert all of Europe and the known world to their Protestant interpretation of the gospel of Jesus via the social class language game of the patriarchal family, Protestant churches, the modern state, class division, and social relations of mercantile and agricultural capitalist production embedded in the processes of urbanization and urbanism. Their inability to constitute the city of God or their social class language game in Europe, based on their Protestantism, led to their persecution and the eventual founding of the American nation-state as the city of God grounded in the imperial Christianity of the Protestant Ethic and spirit of capitalism social class language game and its individualism. This Protestant Ethic and the spirit of capitalism, which would zealously and imperially seek to displace the evangelism and feudal discourse and discursive practice of the Catholic Church, the Amerindian world worldviews, Islam, African tribalism, etc., via city living, the patriarchal family, Protestant churches, education, the state, and capitalist relations of production, has nothing to do with the egalitarianism, compassion, feudal, and social altruistic (communal) message of

Jesus as highlighted in the synoptic gospels and the gospel of John as interpreted by the Catholic church, however. Quite the reverse, it fosters class division, inequality, selfishness, self-interested individualism, and materialism reified initially in the discourse and discursive practices, social class language game, of a patriarchal, heterosexual, white male Protestantism and the spirit of capitalism, which discriminated against and marginalized all other practical consciousnesses or ways of organizing society and the world via the patriarchal family, protestant discourse of churches, schools, prisons, class division, the modern state, and the social relations of mercantile, agricultural, industrial, and post-industrial capitalist productions within the production of the material resource framework as a city.

Hence with the rise to power of Western European tribes and their Protestant interpretations of Christianity over feudal aristocratic Catholic dogma, the class division and social relations of production of the Protestant ethic and the spirit of capitalism and not the egalitarian, compassionate, and social altruistic (communist) message of Jesus, as Max Weber (1958) points out, represents what was understood, the set of values—rationality, hard work, economic gain as a sign of one's predestination, systematic use of time, and a strict asceticism with respect to worldly pleasures and goods—which he claims gave rise to the contemporary capitalist practices that constitute modern societies, and thus American capitalist society, and the existing configuration of bureaucratic power relations, social class language game, within which modern social identity and practical consciousness developed.

The purposive-rationality of these Protestant ideas and practices, mediated and overdetermined by the later, structurally differentiated, present-at-hand concepts of class, race, and nation, in other words, historicized social positions, based on racial, national identity, and economic gain for its own sake (class) through the accumulation of capital or profit in a "calling," initially mercantile, agricultural, and industrial relations of production, by which social actors or subjects were differentiated and subjugated (predestined or capitalists/damned or laborers) in the society and the world. Rich, white, heterosexual men universalized, present-at-hand, their ideology, through ideological apparatuses, the patriarchal family, city life, church, schools, prisons, the modern state, class division, and the social relations of production, against all other practical consciousnesses, African polygamous tribalism, homosexuality, etc., arrived at

through drives of the body, impulses of subatomic particles, and the deferment of meaning in ego-centered communicative discourse, for their embourgeoisement. From the late seventeenth century to the present, the ideology and ideological apparatuses of the modern state, cities, family, church, and education, class division, and the social relations of production enframed by the Protestant ethic and spirit of capitalism of rich, white, heterosexual, Protestant, men would be the structure, i.e., language, ideology, ideological apparatuses, and communicative discourse within which social identities were interpellated, constituted, subjectified, differentiated, discriminated against, and marginalized.

This Mocombeian theoretical framework differs from both Marxist and non-Marxist structural interpretations of the constitution of modern society in that it begins with the socioreligious cultural (ideal) conceptions, Protestant enchantment of the world, that initially structured the social integrative practices that gave rise to the society, while the Marxist and neo-Marxist schools derive the terms from which they begin their analysis from the (material) social relations of production. These two viewpoints, systems and social integration, as Mocombe's phenomenological structural approach, which synthesizes system and social integration via the duality concept of structurationism, implies, are inextricably linked, however, and represents the relational structural-cultural framework organized around city living, social relations of production, class division, and the modern state and its ideology and ideological apparatuses, i.e., nuclear family, education, prisons, etc., which determined social identity and practices in modern societies.

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