

Theory of Language and Meaning in
**Phenomenological
Structuralism**

PAUL C. MOCOMBE

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Paul Camy Mocombe, May 3, 2020

INTRODUCTION

This work explores the origin and nature of language and meaning according to Paul C. Mocombe's structurationist theory of phenomenological structuralism. The author posits that language is an innate tool of the human brain used in human societies to both capture the nature of reality as such, and how we ought to recursively (re) organize and reproduce our being-in-the-world within the aforementioned systemicity or structure despite the (individual) human potential to defer meaning in ego-centered communicative discourse.

Background of the Problem

Philosophy of language is the branch of philosophy concerned with the origins of language, the nature of meaning, the usage and cognition of language, and the relationship between language and reality. It asks questions like: "what is meaning?", "How does language refer to the real world?", "Is language learned or is it innate?", and "How does the meaning of a sentence emerge out of its parts?" Because of these questions, philosophy of language is more broadly connected to epistemology, the philosophy of mind, and consciousness. Two dominant views dominate philosophy of language theories: on the one hand, theorists who emphasize Ludwig Wittgenstein's early work in the *Tractatus* with its emphasis on truth conditions for sentences in a theory of meaning; and those, on the other hand, who emphasize his later work in the *Philosophical Investigations* with its emphasis on linguistic pragmatism or use. In the former, the emphasis is on a mix of usage and verification. Philosophers working in this tradition share the understanding that "we know the meaning of a word when we know the role it plays in a sentence and we know the meaning of a sentence when we know the conditions under which it would be true" (Wolf, 2020). In other words, "Truth-conditional theories generally begin with the assumption that something is a language or a linguistic expression if and only if its significant parts can represent the facts of the world. Sentences represent facts or states of affairs in the world, names refer to objects, and so forth. The central focus of a theory of meaning remains sentences though, since it is sentences that apparently constitute the most basic units of information" (Wolf, 2020). The latter position, the pragmatic or use view,

building on Wittgenstein's "tool" metaphor of language in the *Philosophical Investigations* under the umbrella "speech acts" seek "an account of language by which sentences were tools for doing things, including a taxonomy of uses to which pieces of the language could be put. While conventional meaning remained important, speech act theorists extended their focus to an examination of the different ways in which utterances and inscriptions of sentences might play a role in achieving various goals" (Wolf, 2020).

Postmodernism and post-structuralism represent a more contemporary approach to the latter position. Since the 1960's with the advent of postmodern and post-structural theories a new struggle regarding the origins and nature of language, meaning, truth, identity, and consciousness has dominated social science and philosophical theories. The issue centers on several factors raised by postmodern and post-structural thinkers in the likes of Michel Foucault, Jacques Derrida, and Jacques Lacan, 1) they question the validity regarding the Cartesian rational individual, which Foucault and Derrida deny in favor of their attempt to dissolve the subject altogether; 2) they question the interdependency of the constitution of a stable structure and a distinct subject with agency, in denying the latter they undermine the former; 3) they question the status of science; 4) finally, they question the possibility of the objectivity of any language of description or analysis. Paul C. Mocombe's (2019) theory of phenomenological structuralism, which deals with the origins and nature of consciousness, seeks to synthesize all three positions in order to understand and describe the relations between consciousness, thought, and language. In phenomenological structuralism all three positions are not seen as mutually exclusive approaches to understanding the origins and nature of language and meaning. In other words, language as use, for verification, and linguistic indeterminacy can be thought apart academically, but they are not apart in reality according to Mocombe's structurationist theory of phenomenological structuralism.

For Mocombe language is tied to epistemology, consciousness, and identity. In his theory of phenomenological structuralism Mocombe posits consciousness to be the by-product or evolution of subatomic particles, psychions, unfolding (via a consciousness field), as qualia (phenomenal properties), with increasing levels of abstraction within replicated, entangled, and superimposed evolutionary material resource frameworks enframed by the mode of production, language, ideology, ideological apparatuses, and communicative discourse (social class language game) of bodies (who control the material resource framework) recursively reorganizing and reproducing the ideals (conventions) of the latter factors as their practical consciousness or activity. In other words, existence precedes essence; but

essence is emergent and eternal, and comes to constitute a fifth force of nature, a field of consciousness for Being production, through the phenomenal properties, qualia, of neuronal subatomic particles, psychion, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential) practical consciousness that they organize and reproduce in replicated, entangled, and superimposed material resource frameworks. Within this perspective, thought precedes language as a result of conflict and the phenomenal properties, qualia, informational content of embodied subatomic particles, psychion, which (initially) direct action (as unconscious memories) in an emergent material world via impulses or drives. Language is an emergent system generated from an evolutionary innate structure of the embodied brain in order that we can be in the world, communicate, and do things with the other things (objects) and beings we experience the world with. Thus, in phenomenological structuralism the understanding is that the structure of realities determines language emergence (via its generative grammar) and how we ought to live and do things in the world. However, the language, and its usage, i.e., social class language game (conventions), of those who control the material resource frameworks of the world conceal that relationship via their mode of production, ideologies, ideological apparatuses, and communicative discourse (social class language game), which is evolutionary. In other words, like the Wittgensteinian position of the *Tractatus*, Mocombe's theory of phenomenological structuralism assumes that there is a uniform (grammatical) structure to language determined by the logical-empirical structure of (quantum and physical) reality. The grammatical structures of linguistic utterances and sentences attempt to capture the subjects, objects, and states of affairs of that reality and how we ought to live in it and with them in order to survive. In being-in-the-world with others, this logical-grammatical structure, however, is concealed by the evolution and developmental knowledge (conventions), and its usage (practical activity), of those who control the material resource framework of the world via the stage of development of their language, ideology, ideological apparatuses, social relations of production, and communicative discourse. Be that as it may, the latter comes to constitute an evolutionary social class language whose linguistic systemicity and usage comes to determine our conception of reality, and the classes, categories, and forms of life we belong to and interact in and with, which depending on its stage of development and relation to the True nature of reality as such, is either accepted or constantly deferred by those individuals in its speech community who are marginalized or not represented in its evolutionarily developed linguistic systemicity. The latter process under the

guise “language game,” language as a tool, is what Wittgenstein captures in his second treatise on language as developed in the *Philosophical Investigations*. That is, the classes and categories created by the dominant social class language game of a material resource framework, in their efforts to capture the logical-grammatical structure of reality and how we ought to live within it, constitute reified classes, categories, and forms of life, “language games,” whose meanings and praxes as defined by the dominant social class language game are either accepted or deferred by those classified in them. The latter may in-turn seek to reify their form of life that they are marginalized for, or categorized in, as a distinct alternative practical consciousness, “language game,” to that of the dominant order thereby undermining the attempted universality of the logical-grammatical structure of the dominant order for notions of diversity, intersectionality, fantasy, etc.

So in Mocombe’s theory of phenomenological structuralism, Wittgenstein’s two theories of language and meaning must be read as one philosophy as opposed to two, one supported by analytical philosophy and the other by postmodernism/post-structuralism. We have a plethora of language games (classes, forms of life, and categories), heterogeneous speech communities, in the world, which structures our language and behavior, because of the ability to defer meaning in ego-centered communicative discourse and the developmental stage of the human mind and body vis-à-vis the actual structure of reality. The language of science, like its predecessor religion, attempts (via observation, experimentation, and idealization) to capture the logical-empirical structure of (quantum and physical) reality, and how we ought to live within it, amidst the utterances and practical consciousnesses (ordinary language) of the masses given their abilities to defer meaning in ego-centered communicative discourse and the classes, categories, and forms of life they are classed in/with by the dominant social class language game as they attempt to capture the overall nature of reality via language. This work highlights and explores the nature of language and meaning of these two systems, ordinary language and the language of science/religion, within Mocombe’s structurationist theory of phenomenological structuralism.

Theory and Method

Paul C. Mocombe’s (2018, 2019) structurationist theory of phenomenological structuralism, in keeping with the logic of structurationist sociology, assumes practical activity and consciousness, i.e., practical consciousness, to be the basis for understanding human behavior, consciousness, and language development in the world. Consciousness here refers to subjective awareness of phenomenal experiences (ideology,

language, self, feelings, choice, control of voluntary behavior, thoughts, etc.) of internal and external worlds. The academic 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 and Penrose, 2014, pg. 70). The latter position, (C), represents the ORCH-OR (“orchestrated objective reduction”) theory of Stuart Hameroff and Roger Penrose (2014), which includes aspects of (A) and (B), and posits that “consciousness consists of discrete moments, each an ‘orchestrated’ quantum-computational process terminated by... an action [,objective reduction or OR,] rooted in quantum aspects of the fine structure of space—time geometry, this being coupled to brain neuronal processes via microtubules” (pg. 70). In this view, the understanding is that a proto-conscious experience existed in the universe, panpsychism, and as a result of emergent structures of the brain it (proto-conscious experience, psychion) became embodied and evolved as a result of quantum neuronal computations of “brains”.

Paul C. Mocombe’s (2016, 2017, 2018, 2019) structurationist sociology, phenomenological structuralism, which attempts to resolve the structure/agency problematic of the social sciences, builds on the ORCH-OR theory and panpsychism of Hameroff and Penrose, while holding on to the multiverse hypothesis of quantum mechanics and Haitian ontology/epistemology, which the authors reject because it is not “a more down-to-earth viewpoint” (Hameroff and Penrose, 2014, pg. 51). For Mocombe (2016, 2017, 2018), quantum superposition, wave-function realism, entanglement, and evidence in Haitian Vodou of psychic phenomenon and 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). It is within this multiple world hypothesis 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, which constitutes a field (the field of consciousness), the phenomenal property, qualia, of which is replicated/recycled/entangled/superimposed throughout the multiverse and becomes embodied via the microtubules of evolved brains. It 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, existence precedes essence; but essence is emergent and eternal, and comes to constitute a fifth force of nature, a field of consciousness for Being production, through the phenomenal properties, qualia, of neuronal subatomic particles, psychion, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential) practical consciousness that they organize and reproduce in replicated, entangled, and superimposed material resource frameworks.

Upon this physics and metaphysics Mocombe constructs his theory of phenomenological structuralism. Mocombe utilizes his theory of phenomenological structuralism to resolve the structure/agency problematic of structurationism. Structurationist sociology synthesizes structure and agency via the concept of praxis or practical consciousness; accounting for agency or practical consciousness via the actions associated with structural reproduction and differentiation within a particular material resource framework (Crothers, 2003; Ortner, 1984). According to Mocombe, this account of consciousness does not account for the “moments, or movements, which escape from the compound of socially constructed identifications,” which for him is evolutionary and a later third order process. Building on structurationist sociology, quantum mechanics, and Haitian epistemology, Mocombe argues that the “moments, or movements, which escape from the compound of socially constructed identifications” are the product of an individual actors’ (mental/cognitive) stance/analytcs (Martin Heidegger’s term) vis-à-vis three types of structures/systems of signification amidst the practical consciousness associated with societal structural reproduction and differentiation (the social system): 1) the (chemical, biological, and physiological) drives (forms of sensibility and understanding) of the body and brain (the biological system), 2) impulses or phenomenal properties of residual past/present/future consciousnesses or recycled/replicated/entangled/ superimposed subatomic/chemical particles encapsulated in and as the neuronal energies of the brain via microtubules (the physical system), 3) and actions or practical consciousnesses resulting

from the deferment of meaning in ego-centered linguistic and symbolic communicative discourse (the linguistic system) (2018, 2019).

Generally speaking, consciousnesses, actions (practical consciousness), learning, and language development within Mocombe's phenomenological structural ontology and sociology are the product of the embodiment of the phenomenal properties, qualia, of recycled/replicated/entangled/superimposed subatomic neuronal energies/chemicals, psychion, of the multiverse objectified in the evolutionary space-time of multiverses via the aggregated body and the microtubules of the brain. The brain is a receiver of consciousness, psychions with phenomenal properties. Once objectified and embodied the phenomenal properties, qualia, of the neuronal energies/chemicals encounter the space-time of physical worlds via a transcendental subject of consciousnesses (the aggregation of a universal-self replicated, superimposed, and entangled across the multiple worlds of the multiverse) and the drives and sensibilities of the aggregated body and brain in reified structures of signification, language, ideology, ideological apparatuses, and communicative discourse defined and determined by other beings that control the resources (economics), and modes of distributing them, of the material world required for physical survival in space-time. The Heideggerian (mental/cognitive) stances/analytics, "ready-to-hand," "unready-to-hand," and "present-at-hand," which emerge as a result of conflict between the embodied transcendental ego vis-à-vis its different systems, 1) the sensibilities and (chemical, biological, and physiological) drives of the body and brain, 2) drives/impulses of embodied residual memories or phenomenal properties of past/present/future recycled/entangled/superimposed subatomic/chemical particles, 3) the actions produced via the body in relation to the indeterminacy/deferment of meaning of linguistic and symbolic signifiers as they appear to individuated consciousnesses in ego-centered communicative discourse, 4) and the dialectical and differentiating effects, i.e., structural reproduction and differentiation, of the structures of signification, social class language game, of those who control the economic materials (and their distribution, i.e., mode of production) of a world are the origins of practical consciousnesses. All four types of actions, the drives and sensibilities of the body and brain, drives or phenomenal properties of embodied recycled/entangled/ superimposed past/present/future consciousnesses, structural reproduction/differentiation stemming from the mode of production, and deferential actions arising from the deferment of meaning in ego-centered communicative discourse via the present-at-hand stance/analytic, exist in the material world with the social class language game, i.e., the physical, mental, emotional, ideological, etc. 5) powers of those who control the material resource framework as the causative agent

for individual behaviors. In other words, our (mental) stances in consciousness vis-à-vis the conflict, or lack thereof, between the (chemical, biological, and physiological) drives and sensibilities of the body and brain, (societal) structural reproduction and differentiation, drives of embodied past/present/future consciousnesses of recycled/replicated/entangled/superimposed subatomic/chemical particles, and deferential actions arising as a result of the deferment of meaning in ego-centered communicative discourse determines the practical consciousness we want to recursively reorganize and reproduce in the material world. The power, power positions, and power relations of those who control (via the mode of production, language, ideology, ideological apparatuses, and communicative discourse) the resources (and their distribution, i.e., mode of production) of a material resource framework, and the threat it poses to the ontological security of an actor, in the end determines what actions and identities are allowed to organize and reproduce in the material world without the individual actor/agent facing marginalization or death.

It is Being's (mental/cognitive) stance/analytic, "ready-to-hand," "unready-to-hand," and "present-at-hand," in consciousness vis-à-vis the conflict, or lack thereof, between the (chemical, biological, and physiological) drives and sensibilities of the aggregated body and brain, drives/impulses (phenomenal properties) of residual past/present/future consciousnesses of recycled/entangled/superimposed subatomic particles, alternative practices which arise as a result of phenomenological meditation and deferment of meaning, along with the differentiating logic or class divisions of the social relations of production, which produces the variability of actions and practices in cultures, social structures, or social systems. All four types of actions are always present and manifested in a social structure to some degree contingent upon the will and desires of the economic social class that controls the material resource framework through its body (practical consciousness), language/symbols, ideology, ideological apparatuses, and social relations of production. They choose, amidst the class division of the social relations of production, what other meaning constitutions and practices are allowed to manifest themselves in the material world without facing alienation, marginalization, domination, or death.

Hence, we never experience the things-in-themselves of the world culturally and historically in consciousness. We experience them structurally or relationally, the structure of the conjuncture of the mode of production, its language, ideology, ideological apparatuses, etc., and our (mental/cognitive) stances/analytically, ready-to-hand, unready-to-hand, present-at-hand, vis-à-vis these things as they appear to and in consciousness determine our practical consciousness or behaviors and language.

We initially know, experience, and utilize the things of and in consciousness in the preontological ready-to-hand mode, which is structural and relational. That is, our bodies encounter, know, experience, and utilize the things of the world in consciousness, intersubjectively, via their representation as objects of knowledge, truth, usage, and experience enframed and defined in the relational logic and practices or (ordinary) language game (Wittgenstein's term) of the institutions or ideological apparatuses of the other beings-of-the-material resource framework whose historicity comes before our own and gets reified in and as the actions of their bodies, language, ideology, ideological apparatuses, mode of production, and communicative discourse. This is the predefined phenomenal structural, i.e., ontological, world we and our bodies are thrown-in in coming to be-in-the-world. How an embodied-hermeneutically-structured Being as such solipsistically view, experience, understand, act, and utilize the predefined objects of knowledge, truth, and experienced defined by others and their conditions of possibilities in consciousness in order to formulate their practical consciousness is albeit indeterminate. Martin Heidegger in *Being in Time* is accurate, however, in suggesting that three stances or modes of encounter (Analytic of Dasein), "presence-at-hand," "readiness-to-hand," and "un-readiness-to-hand," characterizes our views of the things of consciousness represented intersubjectively via bodies, language, ideology, and communicative discourse, and subsequently determine our practical consciousness or social agency. In "ready-to-hand," which is the preontological mode of human existence thrown in the world, we accept and use the things in consciousness with no conscious experience of them, i.e., without thinking about them or giving them any meaning or signification outside of their intended usage. Heidegger's example is that of using a hammer in hammering. We use a hammer without thinking about it or giving it any other condition of possibility outside of its intended usage as defined by those whose historicity presupposes our own. In "present-at-hand," which, according to Heidegger, is the stance of science, we objectify the things of consciousness and attempt to determine and reify their meanings, usage, and conditions of possibilities as the nature of reality as such. Hence the hammer is intended for hammering by those who created it as a thing solely meant as such. The "unready-to-hand" outlook is assumed when something goes wrong in our usage of a thing of consciousness as defined and determined by those who adopt a "present-at-hand" view. As in the case of the hammer, the unready-to-hand view is assumed when the hammer breaks and we must objectify it, by then assuming a present-at-hand position, and think about it in order to either reconstitute it as a hammer, or give it another condition of possibility. Any other condition of

possibility that we give the hammer outside of its initial condition of possibility which presupposed our historicity becomes relational, defined in relation to any of its other conditions of possibilities it may have been given by others we exist in the world with who either ready-to-hand, unready-to-hand, or present-at-hand attempts to maintain the social class language game of power. In the ready-to-hand stance the latter unconsciously practices and attempts to reproduce the social class language game of power by discriminating against and marginalizing any other conditions of possibilities of their social class language as determined by those in ideological power positions. They may move to the unready-to-hand stance in response to those who they encounter that attempts, present-at-hand, to alter the nature of the dominant social class language game they recursively reorganize and reproduce as outlined by those in power positions who are present-at-hand of the dominant social class language game. In either case, not all beings achieve the present-at-hand stance. The latter is the stance of science and ideologies, which are tautologies when they profess that their stances represent the nature of reality as such, and those in power positions, who choose, among a plethora of alternative present-at-hand social class language games, what alternative practical consciousnesses outside of their social class language game that are allowed to manifest in the material world.

Discussion and Conclusion

Hence, as outlined above, phenomenological structuralism posits consciousness to be the by-product or evolution of subatomic particles unfolding with increasing levels of abstraction within an evolutionary material resource framework enframed by the mode of production, language, ideology, ideological apparatuses, and communicative discourse (social class language game) of bodies (who control the material resource framework) recursively reorganizing and reproducing the ideals (conventions) of the latter factors as their practical consciousness. In other words, existence precedes essence; but essence is emergent and eternal, and comes to constitute a fifth force of nature, a field of consciousness for Being production, through the phenomenal properties, qualia, of neuronal subatomic particles, psychion, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential) practical consciousness that they organize and reproduce in replicated, entangled, and superimposed material resource frameworks. Thus, in phenomenological structuralism the understanding is that the structure of realities determines language (via its generative grammar) and

how we ought to live in the world for our survival. However, the language, and its usage, i.e., social class language game, conventions, of those who control the material resource frameworks of the world conceals that relationship via their mode of production, language, ideologies, ideological apparatuses, and communicative discourse, i.e., ordinary language, which is evolutionary. In other words, like the Wittgensteinian position of the *Tractatus*, Mocombe's theory of phenomenological structuralism assumes that there is a uniform (grammatical) structure to language determined by the logical-empirical structure of (quantum and physical) reality. The grammatical structure, syntax, lexicon, etc., of linguistic utterances and sentences attempt to capture the subjects, objects, and state of affairs of that reality and how we ought to live in it and with them, i.e., form of life. In being-in-the-world with others, this logical-grammatical structure, however, is concealed by the evolution and developmental knowledge, and its usage (practical activity), i.e., ordinary language (conventions), of those who control the material resource framework of the world via the stage of development of their language, ideology, ideological apparatuses, social relations of production, and communicative discourse. Be that as it may, the latter comes to constitute an evolutionary social class language or form of life whose linguistic systemicity and usage comes to determine our conception of reality, and the classes, categories, and forms of life we belong to and interact in and with, which depending on its stage of development and relation to the True nature of reality as such, which the language of science/religion attempts to capture, is either accepted or constantly deferred by those individuals in its speech community who are marginalized or not represented in its evolutionarily developed linguistic systemicity. The latter process under the guise "language game," language as a tool, is what Wittgenstein captures in his second treatise on language as developed in the *Philosophical Investigations*. That is, the classes and categories created by the dominant social class language game of a material resource framework, in their efforts to capture the logical-grammatical structure of reality and how we ought to live within it, constitute reified classes, categories, states-of-affairs, and forms of life, "language games," heterogeneous communities, whose meanings and praxes as defined by the dominant social class language game are either accepted or deferred by those individuals classified in them. The latter may in-turn seek to reify their form of life that they are marginalized for, or categorized in, as a distinct alternative universe of discourse or practical consciousness to that of the dominant order thereby undermining the attempted universality of the logical-grammatical structure of the dominant order for notions of diversity, intersectionality, fantasy, etc. Hence, the individual human being in

becoming in the world encounters not a homogeneous speech community, but heterogeneous ones or social class language games created (via marginalization) by the language and ideology of those who control a material resource framework and the ability to defer meaning in ego-centered communicative discourse.

So in Mocombe's theory of phenomenological structuralism, Wittgenstein's two theories of language and meaning must be read as one philosophy as opposed to two, one supported by analytical philosophy and the other by postmodernism/post-structuralism. We have a plethora of language games (classes, forms of life, and categories), heterogeneous speech communities, in the world, which structures our language, because of the ability to defer meaning in ego-centered communicative discourse and the developmental stage of the human mind and body vis-à-vis the actual structure of reality and the language of those who control the materials of the material resource framework. The language of science, like its predecessor religion, attempts to capture the logical-empirical structure of (quantum and physical) reality, and how we ought to live within it, amidst the utterances and practical consciousnesses of the masses given their abilities to defer meaning in ego-centered communicative discourse and the classes, categories, and forms of life they are classed in/with by the dominant social class language game as they attempt to capture the overall nature of reality via linguistic communications, utterances, and sentences.

Hence in the end, consciousness (praxis), language, and subject constitution is a product of conflict, or lack thereof, and an individual's (mental/cognitive) stance, i.e., analytics, vis-à-vis three structures of signification and the ability to defer meaning in ego-centered communicative discourse stemming from the social class language game (i.e., language, symbols, ideology, ideological apparatuses, and communicative discourse) of those who control the mode of production of a material resource framework. It is the ready-to-hand drives of the body and brain, ready-to-hand and present-at-hand manifestation of past/present/future recycled/entangled/superimposed residual consciousnesses/subatomic particles, the present-at-hand phenomenological meditation and deferment of meaning that occurs in embodied consciousness via language, ideology, and communicative discourse as reflected in diverse individual practices, within the ready-to-hand, unready-to-hand, and present-at-hand differentiating logic or class divisions of the social relations of production, which produces the variability of actions and practices in cultures, social structures, or social systems. All four types of actions, the (chemical, biological, and physiological) drives/impulses of the body and residual past/present/future

consciousnesses of subatomic particles, structural reproduction/differentiation, and actions resulting from the deferment of meaning in ego-centered communicative discourse, are always present and manifested in a social structure (which is the reified ideology via ideological apparatuses, their social class language game, of those who control a material resource framework) to some degree contingent upon the will and desires of the economic social class that controls the material resource framework through the actions of their bodies (practical consciousness), language, symbols, ideology, ideological apparatuses, and social relations of production. They choose, amidst the evolutionary class division of the social relations of production, “the structure of the conjuncture,” (Marshall Sahlins’s term) what other meaning constitutions and practices are allowed to manifest themselves without the Beings of that practice facing alienation, marginalization, domination, or death.

The individual being 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 experiences as aggregated matter (this is akin to what the Greek philosopher Plato refers to when he posits knowledge as recollection of the Soul). Again, the individual’s actions are not necessarily determined by the embodiment and drives of these replicated/recycled/entangled/superimposed subatomic particles, psychion or the qualia of psychions. It is conflict and an individual’s cognitive stance, ready-to-hand, unready-to-hand, and present-at-hand, when the subatomic particles become aggregated matter or embodied, which determines whether are not 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 cognition and understanding of the (chemical, biological, and physiological) drives of the replicated/recycled/entangled/superimposed subatomic particles, however, may be limited by the structuring structure of the aggregated body and brain of the individual subject. That is to say, the second origins and basis of an individual’s actions 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 is preprogrammed with its own (biological) forms of sensibility, understanding, and cognition, structuring structure, by which it experiences being-in-the-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 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 of the subatomic particles, which determines whether or not they become driven by the desire (actions/praxis) 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 find their existence unfolding in is the third structuring structure, which attempts to determine the actions of individual beings as they experience being-in-the-world as embodied subatomic particles. The aggregated individual finds themselves objectified and unfolding within a material resource framework controlled by the actions of other bodies, which presuppose their existence, via the evolutionary 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) within a material resource framework. What is aggregated as a social class language game (ordinary language) by those in power positions via and within its mode of production, language, ideology, ideological apparatuses, and communicative discourse (social class language game) attempts to interpellate and subjectify other beings to its interpretive frame of satisfying their bodily needs, 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 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. 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 of the body and brain, and structural reproduction and differentiation.

Whereas the practical consciousness of the transcendental ego stemming from the impulses of embodied subatomic particles are indeterminant as with its neuronal processes involved with the constitution of meaning in ego-centered communicative discourse (Albeit physicists are in the process of exploring the nature, origins, and final states of subatomic particles, and neuroscientists are attempting to understand the role of neuronal activities in developing the transcendental ego and whether or not it continues to exist after death). The (anatomical and physiological) form of the understandings and sensibilities of the body and brain are determinant as with structural reproduction and differentiation of the mode of production and physiological mapping of the brain and body, and therefore can be mapped out by neuroscientists, biologists, and sociologists to determine the nature, origins, and directions of societal constitution and an individual actor's practical consciousness unfolding.

The interaction of all four elements or processes in relation to the stance of the transcendental ego of the individual actor are the basis for human action, language development, and praxis/practical consciousness 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, 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. It should be mentioned that in response to this latter process, those in power positions who internalize the ideals of the social structure and recursively (re) organize and reproduce them as their practical consciousness are in the unready-to-hand stance

when they encounter alternative forms of being-in-the-world within their social class language game. They dialectically attempt to reconcile the practical consciousness of their social class language game with the reified practical consciousness of those who have deferred their meanings for alternative forms of being-in-the-world within their social class language. They can either accept, marginalize, or seek to eradicate the deferred or decentered subject or their practices.

Hence within the theory and methodology of phenomenological structuralism, there is, contrary to David Hume's "bundle of perception" hypothesis, a human essence (which constitutes thought), which is tied to the embodiment and structuring structure of the phenomenal properties, qualia, of superimposed, entangled, embodied, and recycled subatomic particles, the processes of which are unbeknownst to us as of the writing of this work, as they are recursively reorganized and reproduced via the superverse and its multiverses. Just the same, Universalism and Truth are also tied to the science and physics of the remaining processes of phenomenological structuralism. Subatomic/chemical particles with phenomenal properties constitute objects and subjects that are external and internal to the perceiving human actor who know them (the objects and subjects) as both external and internal phenomenon endowed with, and mediated by, linguistic and ideological meanings, stemming from the evolutionary modes of production, of other human actors who presupposed their aggregated existence. The essence, universalism, and Truth of an object and subject lies in the phenomenal properties of their subatomic and chemical particles once demystified and demythologized, from linguistic and ideological meanings and understandings associated with the evolutionary mode of human production, by the techniques and language of phenomenology and the scientific process. Be that as it may, for phenomenological structuralism, in keeping with the empiricist logic of Bertrand Russell, "outside of human desires there are no moral standards." Morality or moral standards are associated with the linguistic and ideological desires (power and power positions) of those who control the resources and mode of production of a material resource framework via their language, ideology, ideological apparatuses, and communicative discourse (i.e., social class language game). It (moral practices and statements) constitutes a part of the superverse/multiverse as phenomenal properties of subatomic particles once disaggregated as lived-experience. This does not mean that morality is universal; instead, it is contingent upon the material resource framework and the evolutionary stage of consciousness as constituted in the aforementioned framework. In that sense, assuming the phenomenal properties of subatomic particles get recycled/superimposed/entangled between the superverse and

its multiverses as I am positing here, morality is an epiphenomenon of lived-experience and becomes an emergent property of the superverse and its multiverses, which constitute the *lwas* (platonic forms or concepts such as beauty, justice, egalitarianism, etc.) of Haitian metaphysics that human reason, which are the recycled/superimposed/entangled subatomic neuronal/chemical particles of the superverse and multiverse operating through DNA and its aggregation as the brain and mind (perception), can reflect upon to constitute their being-in-the-world (practical consciousness) in relation to the language, ideology, etc., i.e., social class language game, of those who precedes individual existence. Ostensibly, social change, following subatomic particle aggregation, is tied to both the 1) differentiating effects and techniques of the social class language game of those who control the material resource framework of (an) earth, 2) and the ability to defer meaning in ego-centered communicative discourse, via symbols, language, ideology, etc., which encapsulates or is the medium by which the *lwas* (concepts) of the superverse and its multiverses are expressed as human practical consciousness in material worlds.

In sum, this work explores and describes the origins of language and meaning vis-à-vis Paul C. Mocombe's theory of phenomenological structuralism. Chapter one commences the work by highlighting the origins and nature of language and meaning in the philosophy of language in relation to Mocombe's theory of phenomenological structuralism. The chapter posits a metaphysical materialist understanding of consciousness constitution, which highlights consciousness as an emergent fifth force of nature the contents of which becomes the phenomenal properties of subatomic particles that are embodied via the microtubules of the brain. In the light of this materialist reading regarding the constitution of consciousness, chapter two offers Mocombe's theory of phenomenological structuralism as the more appropriate framework to assess the origins and nature of consciousness, thought, and language in the multiverse. Chapter three goes on to outline Mocombe's theory of phenomenological structuralism in relation to the origins and nature of language and meaning development. The chapter concludes the work by assessing and offering recommendations for future research in exploring the nature and origins of consciousness in the multiverse and its relation to thought, language, and meaning.

CHAPTER I

THEORY OF LANGUAGE AND MEANING

Philosophy of language is the branch of philosophy concerned with the origins of language, the nature of meaning, the usage and cognition of language, and the relationship between language and reality. It asks questions like: “what is meaning?”, “How does language refer to the real world?”, “Is language learned or is it innate?”, and “How does the meaning of a sentence emerge out of its parts?” Because of these questions, philosophy of language is more broadly connected to epistemology, the philosophy of mind, and consciousness. Two dominant views dominate philosophy of language theories: on the one hand, theorists who emphasize Ludwig Wittgenstein’s early work in the *Tractatus* with its emphasis on truth conditions for sentences in a theory of meaning; and those, on the other hand, who emphasize his later work in the *Philosophical Investigations* with its emphasis on linguistic pragmatism or use. In the former, the emphasis is on a mix of usage and verification. Philosophers working in this tradition share the understanding that “we know the meaning of a word when we know the role it plays in a sentence and we know the meaning of a sentence when we know the conditions under which it would be true” (Wolf, 2020). In other words, “Truth-conditional theories generally begin with the assumption that something is a language or a linguistic expression if and only if its significant parts can represent the facts of the world. Sentences represent facts or states of affairs in the world, names refer to objects, and so forth. The central focus of a theory of meaning remains sentences though, since it is sentences that apparently constitute the most basic units of information” (Wolf, 2020). The latter position, the pragmatic or use view, building on Wittgenstein’s “tool” metaphor of language in the *Philosophical Investigations* under the umbrella “speech acts” seek “an account of language by which sentences were tools for doing things, including a taxonomy of uses to which pieces of the language could be put. While conventional meaning remained important, speech act theorists extended their focus to an examination of the different ways in which utterances and inscriptions of sentences might play a role in achieving various goals” (Wolf, 2020).

Postmodernism and post-structuralism represent more contemporary approaches to the latter position. Since the 1960's with the advent of postmodern and post-structural theories a new struggle regarding the origins and nature of language, meaning, truth, identity, and consciousness has dominated social science and philosophical theories. The issue centers on several factors raised by postmodern and post-structural thinkers in the likes of Michel Foucault, Jacques Derrida, and Jacques Lacan, 1) they question the validity regarding the Cartesian rational individual, which Foucault and Derrida deny in favor of their attempt to dissolve the subject altogether; 2) they question the interdependency of the constitution of a stable structure and a distinct subject with agency, in denying the latter they undermine the former; 3) they question the status of science; 4) finally, they question the possibility of the objectivity of any language of description or analysis.

Paul C. Mocombe's (2019) theory of phenomenological structuralism, which deals with the origins and nature of consciousness, seeks to synthesize all three positions in order to understand the relations between consciousness, thought, and language. In Paul C. Mocombe's theory of phenomenological structuralism all three positions are not seen as mutually exclusive approaches to understanding the origins and nature of language and meaning. In other words, language as use, for verification, and indeterminate can be thought apart academically, but they are not apart in reality according to Mocombe's structurationist theory of phenomenological structuralism.

For Mocombe's theory of phenomenological structuralism, language, consciousness, and identity are all interconnected. Phenomenological structuralism posits consciousness to be the by-product or evolution of subatomic particles, psychions, unfolding, as qualia (informational content), with increasing levels of abstraction within an evolutionary material resource framework enframed by the mode of production, language, ideology, ideological apparatuses, and communicative discourse (social class language game) of bodies (who control the material resource framework) recursively reorganizing and reproducing the ideals (conventions) of the latter factors as their practical consciousness or activity. In other words, existence precedes essence; but essence is emergent and eternal, and comes to constitute a fifth force of nature, a field of consciousness for Being production, through the reification of phenomenal properties, qualia, of neuronal subatomic particles, psychion, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential) practical consciousness that they organize and reproduce in replicated, entangled, and superimposed material resource frameworks. Within this perspective, thought precedes (ordinary)

language as a result of conflict and the phenomenal properties, qualia, informational content, of embodied subatomic particles, psychions, which direct action in an emergent material world via impulses or drives. Language is an emergent system generated from an (evolutionary) innate structure of the embodied brain in order that we can be in the world, communicate, and do things with the other things (objects) and beings we experience the world with for our survival. Thus, in phenomenological structuralism the understanding is that the structure of reality determines language (via its generative grammar) and how we ought to live and do things in the world for our survival. However, the (ordinary) language, and its usage, i.e., social class language game/form of life, of those who control the material resource frameworks of the world conceals that relationship via their mode of production, language, ideologies, ideological apparatuses, and communicative discourse, i.e., social class language game, which, like the informational content of psychions, is evolutionary. In other words, like the Wittgensteinian position of the *Tractatus* and Noam Chomsky's theory of "generative grammar", Mocombe's theory of phenomenological structuralism assumes that there is a uniform (grammatical) structure to language determined by the logical-empirical structure of (quantum and physical) reality. The grammatical structure of linguistic utterances and sentences attempt to capture the subjects, objects, and states of affairs of that reality and how we ought to live in it and with them for our survival. In being-in-the-world with others, this logical-grammatical structure, however, is concealed by the evolution and developmental knowledge, and its usage (practical activity), of those who control the material resource framework of the world via the stage of development of their language, ideology, ideological apparatuses, social relations of production, and communicative discourse. Be that as it may, the latter comes to constitute an evolutionary social class language whose linguistic systemicity and usage comes to determine our conception of reality, and the classes, categories, and forms of life we belong to and interact in and with, which, depending on its stage of development and relation to the True nature of reality as such, is either accepted or constantly deferred by those individuals in its speech community who are marginalized or not represented in its evolutionarily developed linguistic systemicity. The latter process under the guise "language game," language as a tool, is what Wittgenstein captures in his second treatise on language as developed in the *Philosophical Investigations*. That is, the form of life, classes, and categories created by the dominant social class language game of a material resource framework, in their efforts to capture the logical-grammatical structure of reality and how we ought to live within it, constitute reified classes, categories, and

forms of life, “language games,” or heterogeneous speech communities, whose meanings and praxes as defined by the dominant social class language game are either accepted or deferred by those individuals classified in them. The latter may in-turn seek to reify their form of life or speech community that they are marginalized for, or categorized in, as a distinct alternative practical consciousness to that of the dominant order thereby undermining the attempted universality of the logical-grammatical structure of the dominant order for notions of diversity, intersectionality, fantasy, etc. Hence, individual human beings in becoming in a material resource framework encounter not a homogeneous speech community, but heterogeneous ones or social class language games.

So in Mocombe’s theory of phenomenological structuralism, Wittgenstein’s two theories of language and meaning must be read as one philosophy as opposed to two, one supported by analytical philosophy and the other by postmodernism/post-structuralism. We have a plethora of language games or heterogeneous speech communities (classes, forms of life, and categories) in the world, which structures our language, because of the ability to defer meaning in ego-centered communicative discourse and the developmental stage of the human mind and body vis-à-vis the actual structure of reality. The language of science, like its predecessor religion, attempts (via observation, experimentation, and idealization) to capture the logical-empirical structure of (quantum and physical) reality, and how we ought to live within it, amidst the utterances and practical consciousnesses (ordinary language) of the masses given their abilities to defer meaning in ego-centered communicative discourse and the classes, categories, and forms of life they are classed in/with by the dominant social class language game as they attempt to capture the overall nature of reality via linguistic utterances, words, sentences, and their speech acts.

CHAPTER II

PHENOMENOLOGICAL STRUCTURALISM: A THEORY OF HUMAN ACTION

Paul C. Mocombe's (2014, 2016, 2017) phenomenological structuralism builds on the material relationship highlighted in physics between the identity and indeterminate behavior of subatomic particles highlighted in quantum mechanics and the determinate behavior of atomic particles in their aggregation as highlighted in general relativity to understand the material constitution of consciousness at the subatomic/neuronal level in, and as, the brain. And it's (consciousnesses') unfolding and manifestation as human practical consciousness at the atomic level as revealed by language, ideologies, ideological apparatuses, communicative discourse, and the actions of the bodies (i.e., practical consciousness) of those who control a material resource framework, and the mode of distributing its resources, where a society is constituted and ensconced. Hence, in order to understand the origins and nature of language and meaning in the world, Mocombe begins his analysis by demonstrating the connection between the noumenal world of contemporary quantum mechanics and the phenomenal world of subject constitution: existence precedes essence; but essence is emergent and eternal, and comes to constitute a fifth force of nature, a field of consciousness for Being production, through the reification of phenomenal properties, qualia, of neuronal subatomic particles, psychion, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential) practical consciousness that they organize and reproduce in replicated, entangled, and superimposed material resource frameworks.

For Mocombe, all aggregated matter in our dispensation of spacetime is composed of subatomic particle energies. Thus, to understand the constitution and origins of human practical consciousness one must begin with not only the actions associated with these particles, but their essence or intrinsic nature, which is their inner conscious life (i.e., panpsychism). In other words, subatomic particles have or is consciousness (an emergent material fifth force of nature), which becomes embodied during their

aggregation via the Higgs-Boson field. According to the tenets of quantum physics as reflected in supersymmetry theory, dark matter, parallel universes (multiverses), and the EPR (Einstein, Podolsky, and Rosen) paradox, the universe is composed of ordinary matter (atoms and molecules) and dark matter (axions, wimps, neutrinos, bosons, and fermions).¹ Dark matter, as opposed to ordinary matter, constitutes over eighty percent of the material substance that constitute the cosmos. This dark matter is not constituted by atoms and molecules like ordinary matter but consists of subatomic particles and energy. The particles in the nature of quarks are identified as wimps or axions, very tiny particles that contribute to the formation of nuclear components. These tiny particles are conceived of as coiled energies, strings of space-time, packets of energy-like photons. They are physical in nature but immaterial, and coexist, in a parallel/alternate universe, with ordinary matter in the same location without impediment or interference. They belong to the fermion family of invisible particles whose counterparts are named a boson, which is pure energy. So, as highlighted in supersymmetry theory, for every boson particle of matter, a symmetry counterpart, fermion, exists which manifests itself as force or energy. Thus, for every reality we discover in the solid world around us, we must assume that there exists a symmetric counterpart, or boson, which is invisible but is nevertheless as physical as its visible counterpart. These supersymmetric doubles constitute the backbone of alternate realities, parallel universes that are displayed in ten dimensions, including our ordinary three-dimensional Cartesian reality. Moreover, according to quantum theory, these particles have psychic properties (Frankish, 2016). That is, the particles are conscious, i.e., panpsychism. They have phenomenal properties, qualia, and are aware of their position, of themselves, and of their surroundings. In other words, the multiverses created by these particles are endowed with consciousness and phenomenal properties whose information can never be destroyed, is immortal in principle, get recycled/replicated/entangled/superimposed throughout the multiverse, and becomes embodied.

These phenomenal properties coupled with the consciousness of subatomic particles, which emerge to constitute a consciousness field (reified as a fifth force of nature), according to Mocombe, help to explain

¹ Mocombe's phenomenological structuralism, as in Western epistemology and ontology which developed as a result of the ever-increasing rationalization and testing of Christian notions, reflects his rationalization of Vodou metaphysics as an ontology and sociology for understanding cosmic and societal constitution. As such, Mocombe's work builds from Reginald O. Crosley's (2006) essay, "Shadow-Matter Universes in Haitian and Dagara Ontologies: A Comparative Study," whose physics I summarize here.

the magic of action-at-a-distance highlighted in the physics of quantum mechanics, which contradicts action in real space and time and simultaneity as suggested by Albert Einstein's theory of general relativity, thus making the two physics incompatible. So in phenomenological structural ontology and sociology Mocombe interprets the quantum fact that the two phenomenon happening in the quantum world, i.e., one mathematical rule for the external objective world before a measurement is made, and another that jumps in after the measurement occurs by an observer, by siding with the *psi-ontologists* as Christopher Fuchs calls them, who want the wave function to describe the objective world, over the *psi-epistemologists* who see the wave function as a description of our knowledge and its limits (Frank, 2017). In the former, also known as wave-function realism, the understanding is that we live in a multiverse of many-worlds or parallel universes (similar to the connection between Vilokan and the world of earthly actions as seen in Haitian Idealism). Measurements do not suspend the equation or collapse the wave function, "they merely made the Universe split off into many (perhaps infinite) parallel versions of itself. Thus, for every experimentalist who measures an electron *over here*, a parallel universe is created in which her parallel copy finds the electron *over there*" (Frank, 2017). The latter, psi-epistemologists, suggests physics is no longer a description of the world in-and-of itself. Instead, it's a description of the rules for our interaction with the world, i.e., the perceiving subject determines the objective rules of physics (Frank, 2017).

In other words, according to quantum mechanics in contradistinction to Einstein's EPR paradox and theory of general relativity associated with the psi-epistemologists, which argued against quantum theory's action-at-a-distance, subatomic particles are recycled/replicated throughout the multiverses maintaining, based on the assumption of panpsychism, the contents of their aggregated existence, i.e., experiences throughout the multiverses. This, for Mocombe, helps to explain Schrodinger's wave function mathematical entity, "which seemed to allow the position of an unmeasured particle to be spread out across an arbitrarily large region of space. When the particle's position was measured, the wave function was said to 'collapse', suddenly becoming localized where the particle was detected. Einstein objected that if this collapse was a real physical process, it would reintroduce action-at-a-distance, and so be incompatible with special relativity" (Price and Wharton, 2016). For Einstein, all that has occurred is not action-at-a-distance, but our information about the particle, and not the particle itself has changed. For Mocombe, in building on the logic of quantum mechanics and panpsychism associated with the psi-ontologists, which suggests that the particles have phenomenal properties

and are conscious, the particle itself, impacted by the physical processes of the observer, chooses to change under observation. Physics and the physical sciences highlight the actions of the observable matter, but not what it is intrinsically, which is a fifth force in and of nature, mainly, consciousness and its aggregated experiences constituted as an entangled and superimposed field that replicates similar situated multiworlds and subjects with consciousness.

Hence the logical consequence regarding the evolution and constitution of the multiverses, and their contents, based on the assumptions of action-at-a-distance, phenomenal properties, and panpsychism, for Mocombe (2019), is similar to the intersecting worlds theory highlighted in Haitian Vodou, which parallels the physics, “membrane theory,” of Lisa Randall and Raman Sundrum (1999). The proposal in keeping with the logic of Haitian Vodou and the “brane theory” of Randall and Sundrum is that there might be an additional dimension on the cosmological scale, the scale described by general relativity, which gives rise to four dimensional multiverses within it. 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), each a separate four-dimensional bubble within a wider arena of five-dimensional space where consciousness (a subatomic force) emerges as a field and is recycled/replicated/entangled/superimposed between the five-dimensional super-space, i.e., superverse, and its multiverses.

For Mocombe the multiverses originated, from the super-universe, either by fiat or quantum fluctuation. They are bosonic forces that were brought forth together with fermion counterparts. They are also the primeval pan-psyhic field, stemming from the super-verse, whose fermion can be called a psychion, a particle of consciousness. These have evolved together to produce the four forces of nature, electromagnetic force; gravity; the strong nuclear force; and weak nuclear force, and spacetime in our universe, which in turn produced atoms, molecules, and aggregated life endowed with the recycled/replicated/entangled/superimposed consciousness and phenomenal properties of the primeval pan-psyhic fields of the superverse and its multiverses (the fifth force of nature). In other words, according to quantum mechanics subatomic particles of energy constitute all the matter of our universe via the Higgs Boson Field, i.e., the god particle, which objectifies and materialize the matter that we are, see, hear, taste, feel, and touch. Subatomic particles constitute our material bodies and consciousness as neuronal energies, which constitute and operate the brain and the body

(Hameroff and Penrose, 2014). However, subatomic matter, which are strings/waves at the subatomic particle level, operate differently from observable objectified energy, matter, in that their behavior are indeterminate and can exist in multiple places, dimensions or parallel universes, simultaneously prior to being observed or even during observation as aggregated matter. In fact, the subatomic particles that constitute our material bodies and consciousness as neuronal energies are the same subatomic particles that constitute everything that we consider to be the world, universe, other species, etc. At the subatomic particle level, we are not subjects contemplating an object, i.e., the world, multiverse, etc., we are the world, an undifferentiating energy, endowed with consciousness and phenomenal properties, which are immortal in principle. Hence, the implication suggested by the Standard Model of physics is that the observable and non-observable matter that constitutes our universe exists elsewhere in other unseen dimensions and parallel universes simultaneously with our own dispensation of space-time. We do not occupy a universe. We are part of a superverse and multiverse with a plethora of I (s) and other sentient beings, or not, existing in them indistinguishable from one another at the subatomic level as recycled/replicated energy. They become distinguishable at the atomic level through subatomic particle aggregation, i.e., matter. Subatomic particles aggregate to form objectified matter, universes, worlds, species and sentient beings, etc. The plethora of I (s) and other sentient beings are constituted and connected via subatomic particles that are recycled/replicated/entangled/superimposed throughout and as the superverse and multiverse to constitute and operate consciousness, which initially emerged following matter aggregation, and comes to constitute a field following matter disaggregation to produce subjects that receive consciousness as subatomic neuronal energies of the body and the brain, which encounters objectified matter as objectified matter via the actions and senses of the brain, body, language, ideologies, ideological apparatuses, and communicative discourse. In essence, consciousness is recycled/replicated/entangled/superimposed subatomic energies of the multiverses (an emergent field of consciousness constituting a fifth force) objectified and embodied, similar to the *nanm* in Haitian idealism and Hegel's conceptualization of *Geist*. Whereas for Hegel *Geist* is distinct from the world and unfolds dialectically in it, via embodiment of certain individuals, towards an ever-increasing rationalization of the world. For Mocombe the historical manifestation, Being-in-Spacetime, of the objectification of subatomic particles of the universe as consciousnesses and bodies has no (universal) definitive end-goal and is indeterminate, but constrained in materialized space-time by our material bodies (forms of sensibility and

understanding) and power relations or the social class language games of those whose objectification or historicity precedes individual consciousnesses and control the economic (material) conditions (and mode of production) of a material resource framework (Ratner, 2011). In other words, existence precedes essence; but essence is emergent and eternal, and comes to constitute a fifth force of nature, a field of consciousness for Being production, through the reification of the phenomenal properties, qualia, of neuronal subatomic particles, psychion, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential) practical consciousness that they organize and reproduce in replicated, entangled, and superimposed material resource frameworks under the social class language game of those who control the resources of the material resource frameworks.

Like the laws of physics, which attempts to regulate and determine subatomic particle activity as general law (Theory of general relativity) once they are aggregated in our universe and galaxy, the social class language game of those who control the economic conditions, and their distribution, of a material resource framework attempts to regulate and determine the indeterminacy of meaning unfolding in and as the consciousnesses of social actors via the actions of bodies, mode of production, language, ideology, ideological apparatuses, and communicative discourse. Unlike, postmodern and post-structural theorizing, which utilize the indeterminacy of meaning as highlighted by the unconscious in the psychoanalytic works of Sigmund Freud and Jacques Lacan, phenomenological structuralism analogously builds on the material relationship in physics between the identity and indeterminate behavior of subatomic particles highlighted in quantum mechanics and the determinate behavior of atomic particles in their aggregation as highlighted in general relativity to understand the material constitution of consciousnesses at the subatomic/neuronal level in, and as, the brain and their manifestation as human practical consciousnesses, via the body, at the atomic level.

Unlike psychoanalysts like Lacan and Freud or phenomenologists like Edmund Husserl, Mocombe does not claim to know how the embodiment of recycled/replicated subatomic neuronal energies endowed with consciousness come to constitute consciousnesses in and as the brain and their subsequent revelation as an “I,” nanm, the practical consciousnesses of bodies and brains with phenomenal properties, i.e., the way colors look, pain feels, etc. That is, the transcendental ego, nanm, or “I” of a differentiated individual subject with phenomenal properties, which we do not have access to, could just as much be the past I (impulses/drives of recycled/replicated subatomic particles of previous beings) of a sentient

being from an alternative universe, as suggested in Haitian Vodou metaphysics via their concept of a *lwa met tet*, and not necessarily the product of repression and the rule of the father. Psychoanalysis and the indeterminacy of the processes of the unconscious and the universal mapping of consciousnesses by Edmund Husserl's transcendental phenomenology and contemporary neuroscientists, for Mocombe, in other words, neither adequately captures the indeterminate behavior of embodied recycled/replicated/entangled/superimposed subatomic particles as neuronal energies of the brain and the myriad of practical consciousnesses they may produce as revealed by diverse practices of bodies in the phenomenal world, nor can they account for the origins of the transcendental ego, *I*, or *I*. Husserl, Freud, Chomsky, and contemporary neuroscientists attempt to highlight and capture the Kantian form of the understanding and sensibilities of the aggregated body and brain, which is unable to explain how aggregated subatomic particles give rise to the transcendental ego of consciousness with phenomenal properties, which in turn produces praxis via the body. Mocombe is not claiming that his phenomenological structural ontology captures this process. The only thing of consciousness, which is a ghost in a machine via the microtubules of neurons, subatomic particles, of the brain, he is claiming to be phylogenetically universal is the stance of the transcendental ego, what Martin Heidegger (1927) in *Being and Time* calls the *analytic of Dasein*, vis-à-vis the drives of the aggregated body, impulses or phenomenal properties of embodied recycled/replicated drives of subatomic particle energies, and the language, ideology, ideological apparatuses, structural reproduction and differentiation of those who control a material resource framework. Hence Mocombe holds on to Haitian phenomenology with its emphasis on the phenomenal world as the world of subjective plurality (based on the developmental track, modality, capacity, etc., i.e., analytics/stances, of the human actor) and the phenomenological logic of Husserl, Heidegger, Merleau-Ponty, and Sartre here to capture, in a behavioral sense, the how, via Heidegger's three stances/analytics ready-to-hand, unready-to-hand, present-at-hand, of identity constitution amidst indeterminacy of consciousnesses and actions produced by replicated/recycled/entangled/superimposed subatomic neuronal energies with consciousness and phenomenal properties, which produce the structure of actions, practical consciousnesses, revealed by actions of bodies as and in the material resource framework of the earth, which is already structured (via language, ideology, and ideological apparatuses) by those whose historicity precedes individual consciousnesses.

In other words, what Mocombe is suggesting in phenomenological structuralism, which seeks to highlight the phenomenology of being-in-the-

structure-of-those-who-control-a-material-resource-framework and the origins and emergence of our practical consciousness vis-à-vis our aggregation as subatomic particles, is that embodiment is the objectification of the transcendental ego. This transcendental ego is a part of a universal *élan vital*, the superverse and multiverses, that has ontological status in dimensions existing at the subatomic particle level, psychion, and gets embodied via, and as, the body and connectum of Being's brains. Hence, as highlighted in Haitian metaphysics, the transcendental ego, nanm, is the universal *élan vital*, which is the neuronal energies of past, present, and future Beings-of-the-multiverse, embodied, and encounters a material world via and as the body and brain in mode of production, language, ideology, ideological apparatuses, and communicative discourse. Once embodied in and as human individual consciousnesses in a particular universe, world, and historical social formation, the transcendental ego, nanm, becomes an embodied hermeneutic structure that never encounters the world and the things of the world in themselves via the aggregate built in ontogenetics of the body, brain, and the neuronal energies. Instead embodied hermeneutic individual consciousness is constituted via the recycled/entangled/ superimposed subatomic neuronal particle energies which are aggregated as a transcendental ego and the body in their encounter and interpretation of past/present/future recycled/ entangled/superimposed neuronal memories and things enframed in and by the language, bodies, ideology, ideological apparatuses, and practices (ordinary language and praxis) of those who control the economic conditions of an aggregated material resource framework and its social relations of production. In consciousness, as phenomenology posits, it (individual subjective consciousness of embodied beings) can either choose to accept the structural knowledge, differentiation, and practices of, the drives of the body, the impulses (phenomenal properties) of recycled/entangled/superimposed past/present/future consciousnesses of subatomic neuronal particles, the actions of those who control, via their bodies, mode of production, language, ideology, ideological apparatuses, and communicative discourse, the economic conditions of the material resource framework and recursively reorganize and reproduce them in their practices, or reject them, through the deferment of meaning in ego-centered communicative discourse, for an indeterminate amount of action-theoretic ways-of-being-in-the-world-with-others, which they may assume at the threat to their ontological security. It is Being's stance or analytic, ready-to-hand, unready-to-hand, and present-at-hand vis-à-vis 1) the ontogenetic drives of the aggregated body and brain, 2) impulses, phenomenal properties, of residual actions/memories of embodied recycled/replicated/

entangled/superimposed past/present/future consciousnesses/subatomic particles, 3) the phenomenological meditation/deferment that occurs on the latter actions, and ideologies of a social system along 4) with its dialectically determined differentiating logic, which produces the variability of actions and practices in, and as, cultures, social structures, or social systems that enframe the material world. In the end, however, 5) power and power relations of those who internalize the structural reproduction and differentiation, stemming from the mode of production, of the social structure as their practical consciousness, as well as the antidialectical disposition of those who do not, determine what alternative actions are allowed to manifest in the world.

As such, as in Haitian and Heidegger's phenomenology, phenomenology here is not just transcendental, it is also hermeneutical, which means like in Haitian/Vilokan Idealism, the social actor is always in an antidialectical position seeking to defend their hermeneutical interpretive positions at all cost against the interpretive positions of others. The act of interpretation or an embodied hermeneutic structure via the body, language, ideology, and communicative discourse is a universal precondition of being-in-the-world-with-other-human-beings. However, whereas Heidegger is interested in the question of the meaning of Being-as-such, i.e., the phenomenology of Being, phenomenological structuralism is concerned with the Vygotskyian sociocultural question of the meaning or constitutive nature of embodied Being-as-such's-being-in-the-world-with-others who attempt to constrain practical consciousnesses via the actions of their bodies (practical consciousness), language, ideologies, ideological apparatuses, and communicative discourse derived from social relations of production, and the different modes of existence that have emerged as a result of the aforementioned processes.

That is, as in Martin Heidegger's phenomenological ontology, Mocombe is interested in the necessary societal relationship and practical consciousnesses that emerge out of the phenomenology of Being-in-the-world-within-structures-of-signification-of-others, who control the economic conditions of the material resource framework we find ourselves existing in, that presuppose our historicity, and Being's perceptions, responses, and practices, i.e., relations, to these structures-of-signification in order to be in the world. Unlike Heidegger, however, the concern is not with the phenomenology of being-in-the-world because for Mocombe Being never encounters the world as the-thing-itself. Instead, being encounters the world via its aggregated brain and body, recycled/replicated/entangled/superimposed past/present/future consciousnesses or subatomic particles and their phenomenal properties, and structures of signification, which

derive from class division and social relations of production as reified in the bodies (as agential initiative), language, ideology, ideological apparatuses, and communicative discourse of those who control the resources of a material resource framework.

Be that as it may, whereas Mocombe accept the Husserlian phenomenological understanding that the facts of the world and their conditions of possibility are present in consciousness, i.e., the notion of intentionality, consciousness is always consciousness of something as we experience being-in-the-world-with-other-beings via our consciousness, i.e., transcendental ego, bodies, language, ideologies, and communicative discourse. His position, however, is that as an embodied hermeneutic structured being we never experience the facts of the world and their conditions of possibility as the “the things in themselves.” This position of Mocombe’s is contrary to the epistemology of Haitian/Vilokan Idealism, which suggests that we can know both noumena and phenomena via trances, dream-states, and extrasensory perceptions. Mocombe is not saying that we cannot know noumena. Instead, for Mocombe, we experience the facts of the world not noumenally, culturally, and historically, which is a present-at-hand viewpoint, but structurally and relationally (synchronically), via the bodies, language, ideology, and communicative discourse in institutions or ideological apparatuses, i.e., the social class language game, of those who control the economic conditions of the material resource framework we find ourselves thrown-in, via our bodies, language, and communicative discourse. Thus, the reified ideology of a subjective position of the phenomenal world attempts to prevent us from seeing/knowing the truth-claims and knowledge of the noumenal world.

Theoretically speaking, in other words, Mocombe’s phenomenology of embodied Being-in-the-world-as-such’s-Being-with-others, phenomenological structuralism, synthesizes Merleau-Ponty’s and Heidegger’s phenomenology, with Haitian idealism and phenomenology, Karl Marx’s materialism, Althusser’s structural Marxism, and Ludwig Wittgenstein’s language game to suggest that being-in-the-world with others, our practical consciousness, is a product of our acceptance or antidialectical rejection of the symbols of signification, social class language game, of those bodies in institutional/ideological power positions who control via their bodies (practical consciousness), language, ideologies, ideological apparatuses, and communicative discourse the economic conditions (mode of production) of a material resource framework as we encounter them and their symbols/signifiers in institutions or ideological apparatuses via our own transcendental ego, bodies, language, and communicative discourse. Hence, we never experience the things-in-themselves of the world culturally and

historically (diachronically) in consciousness. We experience them structurally or relationally, “the structure of the conjuncture” (Marshall Sahlins’s term) of the mode of production, and our stances/analytcs, ready-to-hand, unready-to-hand, present-at-hand, vis-à-vis these ideological structures as they stand in relation to the drives (forms of sensibilities and understanding) of our bodies/brains, impulses of subatomic particles, and the ability to defer meaning in ego-centered communicative discourse determine our practical consciousness or behaviors we recursively organize and reproduce in the material resource framework. So Mocombe rejects the ability to know noumena, as posited by Haitian Idealism, via divinations, revelations, intuitions, etc., because of ideology, which requires the human agent and their viewpoint, gaze, or disposition to change in order to access it.

“Presence-at-hand,” “Readiness-to-hand,” and “Un-readiness-to-hand”

We initially know, experience, and utilize the things of the world in the preontological ready-to-hand mode, which is structural and relational. That is, our bodies (nanm in Haitian Idealism) encounter, know, experience, and utilize the things of the world in consciousness, intersubjectively, via their representation as objects of knowledge, truth, usage, and experience enframed and defined in the relational logic and practices or language game (Wittgenstein’s term) of the institutions or ideological apparatuses of the other beings-of-the-material resource framework whose historicity comes before our own and gets reified in and as language, ideology, ideological apparatuses, communicative discourse, and social action stemming from the mode of production (i.e., how they organize and distribute the resources of the material resource framework). This is the predefined phenomenal structural, i.e., ontological, world we and our bodies are thrown-in in coming to be-in-the-world. How an embodied-hermeneutically-structured Being as such solipsistically view, experience, understand, and utilize the predefined objects of knowledge, truth, and experienced defined by others and their conditions of possibilities in consciousness in order to formulate their practical consciousness is albeit indeterminate. Heidegger’s description of Being is accurate, however, in suggesting that three stances or modes of encounter (Analytic of Dasein), “presence-at-hand,” “readiness-to-hand,” and “un-readiness-to-hand,” characterizes our views of the things of consciousness represented intersubjectively via bodies, language, ideology, and communicative discourse, and subsequently determine our practical consciousness or social agency. In “ready-to-hand,” which is the

preontological mode of human existence/consciousness thrown in the world, we accept and use the things in consciousness with no conscious experience of them, i.e., without thinking about them or giving them any meaning or signification outside of their intended usage. Heidegger's example is that of using a hammer in hammering. We use a hammer without thinking about it or giving it any other condition of possibility outside of its intended usage as defined by those whose historicity presupposes our own. In "present-at-hand," which, according to Heidegger, is the stance of science (and ideology for me), we objectify the things of consciousness and attempt to determine and reify their meanings, usage, and conditions of possibilities. Hence the hammer is intended for hammering by those who created it as a thing solely meant as such. The "unready-to-hand" outlook is assumed when something goes wrong in our usage of a thing of consciousness as defined and determined by those who adopt a "present-at-hand" view. As in the case of the hammer, the unready-to-hand view is assumed when the hammer breaks and we have to objectify it, by then assuming a present-at-hand position, and think about it in order to either reconstitute it as a hammer, or give it another condition of possibility. Any other condition of possibility that we give the hammer outside of its initial condition of possibility which presupposed our historicity becomes relational, defined in relation to any of its other conditions of possibilities it may have been given by others we exist in the world with. Hence for Heidegger, the ontological status of being-in-the-world-with-others, via these three stances or modes of encountering the objects of consciousness hermeneutically reveal, through our view, experience, understanding, and usage of the predefined objects of knowledge, truth, and experience. Whereas Heidegger in his phenomenological work goes on to deal with the existential themes of anxiety, alienation, death, despair, etc. in Mocombe's phenomenological stance regarding societal constitution or Beings-as-such's-being-in-the-world-with-others via our stances to the body, language, ideology, ideological apparatuses, communicative discourse, and social relations of production he is not concerned with the phenomenological preoccupation of individual solipsistic existence as defined in Jean-Paul Sartre's work who claims to take off from Heidegger. Instead, he is interested in the universal ontological structure, i.e., social structure or societal constitution and practical consciousness, which arise out of Heidegger's three stances vis-à-vis embodiment, language, ideology, ideological apparatuses, communicative discourse, and social relations of production, which prevents Being from relating their existence to the noumenal world, which is possible as suggested in Haitian/Vilokan Idealism. That is, Mocombe is not concerned with Sartre's phenomenologization of the Cartesian *res cogitans*!

transcendental ego, i.e., the present-at-hand transcendental ego, which he gives ontological status in the world as a solipsistic individual seeking to define themselves for themselves lest they be declared living in bad faith. In his view, the overemphasis of that particular aspect of *Dasein* is a product of a specific historical and relational mode of production, and only accounts for one of its analytics as highlighted by Heidegger.

For Mocombe, the transcendental ego, which is a part of a universal *élan vital*, the superverse and multiverses, existing in another dimension at the subatomic particle level, does not, initially, originate out of the current historical material world, but several variations of it becomes objectified via embodiment and the aforementioned stances in a universe, galaxy, and historical material world structured, via mode of production, language, ideology, ideological apparatuses, by other embodied Beings and their stances. Upon death its historicity via subatomic neuronal particles (and their properties) either gets reabsorbed into the *élan vital*, the pan-psychic field of physics (field of consciousness), to be recycled and replicated to produce future beings or collapses upon other variations/charges of itself existing in other worlds. As such consciousness, i.e., practical consciousness, is a product of the stances of *Dasein* or the human subject vis-à-vis the structures of 1) its embodied recycled/replicated/entangled/ superimposed past/present/future consciousnesses via the microtubules of neurons, 2) the drives and sensibilities of the aggregated body and brain, 3) language and ideology, which can be deferred in ego-centered communicative discourse, and 4) structural reproduction and differentiation resulting from the social relations of production. Be that as it may, as with Heidegger, who refutes Sartre's existential rendering of his phenomenological ontology, Mocombe is interested in the objectified societal constitution and practical consciousnesses of the transcendental egos and their relations that emerge within a dominant constitution of Being that controls a material resource framework of the world via bodies, mode of production, language, ideology, ideological apparatuses, and communicative discourse vis-à-vis the stances of the transcendental ego, which if they are truly to be free, ought to assume the antidialectical unfolding highlighted in Haitian/Vilokan Idealism over the dialectical one of its German counterpart.

The individual being is initially constituted as recycled/replicated/ entangled/superimposed and embodied subatomic particles, psychion, of the multiverse, which have their own predetermined form of understanding and cognition, phenomenal properties, qualia, based on previous 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 reincarnation to achieve perfection as highlighted in Haitian/Vilokan

Idealism). Again, the individual's actions are not necessarily determined by the embodiment and drives of these recycled/replicated/entangled/superimposed subatomic particles. It is conflict and an individual's stance, ready-to-hand, unready-to-hand, and present-at-hand, when the subatomic particles become aggregated matter or embodied, which determines whether they become aware, present-at-hand (the stance of science and ideology), 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 cognition and understanding, phenomenal properties (qualia), of the drives of the recycled/replicated subatomic particles (psychion), however, may be limited by the structuring structure of the aggregated body and brain of the individual subject. That is to say, the second origins and basis of an individual's actions 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 is preprogrammed with its own (biological) forms of sensibility, understanding, and cognition, structuring structure, by which it experiences being-in-the-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 recycled subatomic particles. If these two initial 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 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 find their existence unfolding in is the third structuring structure, which attempts to determine the actions of individual beings as they experience being-in-the-world as embodied subatomic particles. The aggregated individual finds themselves objectified and unfolding 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 as a social class language game by those in power positions via and within its praxis, language, ideology, ideological apparatuses, and communicative discourse attempts to interpellate and subjectify other beings to its interpretive frame of satisfying their bodily needs, 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 that presupposes their being-in-the-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. Hence, the deferral 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, desires of the body and brain, and structural reproduction and differentiation.

Whereas the practical consciousness of the transcendental ego stemming from the impulses of embodied subatomic particles are indeterminant as with its neuronal processes involved with the constitution of meaning in ego-centered communicative discourse (Albeit physicists are in the process of exploring the nature, origins, and final states of subatomic particles, and neuroscientists are attempting to understand the role of neuronal activities in developing the transcendental ego and whether or not it continues to exist after death). The form of the understandings and sensibilities of the body and brain are determinant as with structural reproduction and differentiation of the mode of production, and therefore can be mapped out by neuroscientists, biologists, and sociologists to determine the nature, origins, and directions of societal constitution and an individual actor's practical consciousness.

The interaction of all four elements in relation to the stance of the transcendental ego of the individual actor are the basis for human actions in the world. 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, form of understanding and sensibility of the body and brain amidst, paradoxically, the indeterminacy of impulses, phenomenal properties, 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, dialectically, (or not by assuming an antidialectical position) either ready-to-hand or present-at-hand to recursively reorganize and reproduce the ideals of the society as their practical consciousness. Those who seek to antidialectically maintain their subjective positions do so at the constant threat to their ontological security.

Hence the understanding here is that the transcendental ego of Being becomes embodied and objectified in a material resource framework enframed by the social class language game, i.e., bodies, the mode of production, language, ideology, ideological apparatuses, and communicative discourse, of those who precede them and control a material resource framework. As embodied consciousness, the transcendental ego initially encounters itself and the world in the ready-to-hand preontological mode interpellated by the subjects of the reified social class language game. This means as aggregated recycled/replicated/entangled/superimposed subatomic particle endowed with consciousness and phenomenal properties, Being is, initially, unconsciously driven by the drives of its aggregated body and the agential initiatives or impulses (phenomenal properties) of recycled/replicated/entangled/superimposed past/present/future subatomic neuronal particles as limited by their embodiment via the microtubules of the brain. If its bodily and neuronal drives/impulses are uninhibited by the bodies (practical consciousness), mode of production, language, ideology, ideological apparatuses, and communicative discourse, i.e., social class language game, of those who control the material resource framework, Being may spend all of their existence in this stance. However, should they encounter resistance vis-à-vis their drives/impulses and the social class language game of those who control the material resource framework, Being moves to the unready-to-hand stance where they think about and question their own drives and or those of the material resource framework. At which point, they may become present-at-hand and may opt for either the practices associated with their internal drives/impulses, which they reify as culture, or that of the social class language game in power. If they choose

the latter, being simply seeks the structural practices and differentiation of power at the expense of their internal drives/impulses and cognitive developments. In the former case, choosing to reproduce their internal drives, Being, attempts to recursively reproduce either the drives of its body or what was/is the unconscious drives/impulses of recycled past/present/future consciousnesses in the conscious present-at-hand stance at the threat to their ontological security in the material resource framework. At which point they may seek other Beings who share their drives/impulses/cognitive developments or seek to change the ideology of power to accept what has become a decentered subject who has deferred the meaning of power. The latter position is the basis for postmodern and post-structural thought, and alternative practices outside of structural reproduction and differentiation.

Phenomenological structuralism, therefore, seeks to highlight the ontological universal modes of embodied human existence with others, which relationally has emerged out of the phenomenological processes (Heidegger's three stances) of the transcendental ego experiencing, interpreting, and using the representational facts of its embodiment vis-à-vis the world as defined by and in the reified language game of others who control objects of a material resource framework, and how these modes of human existence come to (re) shape practical consciousness and constitute social structure or societal constitution.

That is to say, phenomenological structuralism synthesizes, the notions of the materialism and indeterminacy of behavior of recycled/replicated/entangled/superimposed subatomic particles in quantum mechanics as they get objectified (via a field of consciousness) as neuronal energies of the brain and body to produce the transcendental subject of consciousness; with the potentiality for the multiplicity of choice or meaning in Haitian and Heideggerian phenomenology to capture the process of indeterminacy and deferment of meaning highlighted by postmodern and post-structural theory; with Marxist dialectic, Althusserian structural Marxism, and Wittgensteinian notions of language games to highlight the reified atomic structures, bodies, mode of production, language, communicative discourse, ideology, and ideological apparatuses, collectively understood here under the concept social class language game, which attempts to structure the indeterminacy of consciousness at the atomic human level as revealed in the practices, i.e., practical consciousnesses, of social actors, and prevent them from connecting with the noumenal world.

The notion of *language game* utilized here is an adoption of the "language-games" later philosophy of Ludwig Wittgenstein (1953) conceptualized within a neo-Marxian and Althusserian structural Marxian understanding of the constitution of identities based on the practical

consciousness and ideology of those who control the economic conditions, social relations of production, of a material resource framework. For the Wittgenstein of the *Philosophical Investigations* language is a tool and must be thought of as a rule-governed, self-contained practice, like a game, of activities associated with some particular family of linguistic expressions, which have no point outside themselves, but is simply associated with the satisfactions they give to the participants and their form of life. What Mocombe is suggesting, against the genetic ontology of Christopher Macann (1993) who views the transcendental ego as “a subjectification of embodied human being,” is that embodiment is the objectification of the transcendental ego, which is a part of an universal *élan vital* (which is a material thing, the subatomic particles of past consciousnesses, the eternal recurrence of past consciousnesses, that gets encapsulated in the brain of breathing subjects we see in any given historical formation) that has ontological status in dimensions existing at the subatomic particle level and gets embodied as and via the connectome of Beings’ brains and their bodies. Embodiment is the multiverse manifesting itself as embodied consciousness or a transcendental ego. Once objectified, materialized, and embodied as human individual consciousnesses in a present historical formation the transcendental ego becomes an embodied hermeneutic structure that never encounters the world and the things of the world in themselves as highlighted by Jacques Lacan through his conception of the symbolic; instead embodied hermeneutic individual consciousnesses are constituted via, and as, recycled/entangled/superimposed neuronal energies of past/present/future consciousnesses, i.e., subatomic particles, the body, language, and ego-centered communicative discourse in their encounter and interpretation of things either ready-to-hand, unready-to-hand, and present-at-hand enframed in and by the historical consciousness, language, bodies, ideology, ideological apparatuses, and practices of those who control the economic conditions, social relations of the mode of production (as suggested by Althusser), of the material resource framework it finds itself thrown in. As embodied consciousness, whose ideas and practices are revealed and manifested through the body and language, it (individual consciousnesses of beings) can either accept (ready-to-hand) the signified historical structural knowledge, differentiation, and practices (social class language game) of those who control the economic conditions, social relations of production, of the material resource framework and recursively reorganize and reproduce them in their practices and institutions, or reject them (in the unready-to-hand and present-at-hand stance), by assuming an antidialectical stance, as demonstrated by the African participants of Bois Caiman of the Haitian Revolution, for an indeterminate amount of action-

theoretic ways-of-being-in-the-world-with-others-in-space-time, which they may assume at the threat to their ontological security. It is the ready-to-hand drives of the body and brain, ready-to-hand and present-at-hand manifestation of past recycled residual consciousnesses/subatomic particles, the present-at-hand phenomenological meditation and deferment of meaning that occurs in embodied consciousness via language, ideology, and communicative discourse as reflected in diverse individual practices, within the ready-to-hand, unready-to-hand, and present-at-hand differentiating logic or class divisions of the social relations of production, which produces the variability of actions and practices in cultures, social structures, or social systems. All four types of actions, the drives/impulses of the body and residual past consciousnesses of subatomic particles, structural reproduction/differentiation, and actions resulting from the deferment of meaning in ego-centered communicative discourse, are always present and manifested in a social structure (which is the reified ideology via ideological apparatuses, their social class language game, of those who control a material resource framework) to some degree contingent upon the will and desires of the economic social class that controls the material resource framework through its body, language, symbols, ideology, ideological apparatuses, and social relations of production, and the antidialectical stance of the human actor who rejects the latter position as a nonobjective/subjective position. The former choose, amidst the class division of the social relations of the mode of production, what other meaning constitutions and practices are allowed to manifest themselves without the Beings of that practice facing alienation, marginalization, domination, or death, and the latter chooses their own subjective positions at the threat to their ontological security.

Phenomenological Structuralism Diagrammatically

As outlined, phenomenological structuralism agrees with structurationist sociologists that in the constitution of society—which is the reification, by those who control the resources of a material resource framework, of the social relations of production via their bodies (practical consciousness), language, ideology, ideological apparatuses, and communicative discourse—the individual elements incorporate the structure of the whole and get differentiated by the dialectical and relational logic, structural reproduction and differentiation, of that whole. Mocombe’s phenomenological structural understanding, unlike that of the traditional structurationists, attempts to provide an analytical tool to explain and examine the relation of the “others” within the totality who do not, however: the relationship between “the

individual elements [, who,] internalize [and recursively reproduce,] the structur[ing ideology] of the whole,” and those who as a result of their ready-to-hand, unready-to-hand, and present-at-hand stances vis-à-vis the drives of their bodies, residual past/present/future consciousnesses (of phenomenal properties) of recycled/entangled/superimposed subatomic particles or through self- reflection or phenomenological meditation in the unready-to-hand and present-at-hand mode of encountering the reified structural terms of a society conceive of, or choose among, fully visible “alternative” ways of being-in-the-world, which they attempt to, antidialectically, exercise in the “totality” at the threat to their ontological security.

This “mechanical” relationship can be expressed diagrammatically (see Figure 2.1). The model is an adaptation of Stephen Slemon’s (1995) description of colonialism’s multiple strategies for regulating Europe’s others (Slemon, 1995, pg. 46), and whether in Mocombe’s usage of it or Slemon’s slightly different depiction, it is a macro, at the societal level, extrapolation of Hegel’s and Marx’s master/slave dialectical power model, which would proceed along line A1, since they both suppose that their respective concepts (colonialism for Slemon and society, culture, structure, what have you, stemming from the social relations of the mode of production, for me) are ideological or discursive formations constituted through power and power relations reified via mode of production, actions of bodies, language, ideologies, ideological apparatuses, and communicative discourse.² Whereas Slemon extrapolates the dialectic to colonialism in particular, Mocombe does so to society in general.

² For an in-depth look at Slemon’s diagram and description see: Slemon, Stephen (1994). “The Scramble for Post-colonialism.” In *De-Scribing Empire: Post-colonialism and Textuality*, Eds. Chris Tiffin and Alan Lawson. London: Routledge. Slemon borrows this model (see figure 1 in the text) from De Saussure (1983 [1916]: 80), who prescribes the model as means for all sciences to map out the things they are concerned with. He calls the horizontal axis, “the axis of simultaneity.” “This axis concerns relations between things which coexist, relations from which the passage of time is entirely excluded.” The vertical axis, “the axis of succession:” “Along this axis one may consider only one thing at a time. But here we find all the things situated along the first axis, together with the changes they undergo.” Slemon, in using this model to understand Edward Said’s depiction of colonialism and the role of the “other” argues, as many critics of structuralism have done, that there is no agency regardless of the practices taking place along the diachronic axis (i.e., the vertical axis; the horizontal axis for Saussure is the synchronic). Using this model to depict what Mocombe means by phenomenological structuralism, he is arguing that his description is not historically specific, and resolves the issue of agency in structure (in this case ideological structure or hegemony).

The general understanding, within a phenomenological structural understanding of the constitution of society and practical consciousness, is that individual actors or network of solidarity or cultural groups (irreducibly “mediating” situated subjects), represented by lines “A” and “B” on the diagram, are interpellated and relationally socialized within society—its semiotic field or predefined and predetermined lexicons and representations of signification (at the bottom of the diagram) i.e., the field of socialization “and its investment in reproducing and naturalising the structures of power” (Slemon, 1995, p. 47)—through “ideological apparatuses” (at the top of the diagram) controlled by socialized institutional regulators (“As”), power elites or those in power positions, who recursively reorganize and reproduce the rules of conduct (which appear to be natural and commonsensical) of the social structure, which in modern times represent an ideological flanking for the protestant economic (capitalist) subjugation running along line “A1.” Where in the first instance (A) there is encountering of the reified rules of conduct of the society (which is its structure, i.e., social structure stemming from the social relations of the mode of production) at the preontological ready-to-hand mode of encountering, there is adoption or internalization (the Structurationist view) on behalf of the individual or network of groups of the prescribed understanding of the representations and practices of the semiotic field, i.e., the recursively organized and reproduced rules of conduct, associated with the social relations of the mode of production, which are sanctioned. In the second (B), the individual encounters the facts and values of the world in either unready-to-hand or the present-at-hand mode, and through a form of phenomenological meditation on the structural terms (i.e., norms, values, prescriptions and proscriptions of power) that presuppose their existence, conceives of, or chooses among other or fully visible alternatives (other “Bs” discriminated by the social structure), a different understanding (, i.e., practical means, arriving from the drives of the body, unconscious drives of recycled/entangled/ superimposed subatomic particles, or through the deferment of meaning in ego-centered communicative discourse) of being-in-the-world ; or as in the case of racism, sexism, and classism is prescribed a structurally differentiated unalterable subordinate role based on the relational binary logic (rules for inclusion and exclusion) of the semiotic field of those in power positions (“As”). In this structurally differentiated mode the encountering is always either at the ready-to-hand or unready-to-hand mode of encountering, in the latter because something, discriminatory effects of the totality, is wrong in allowing the social actor to partake in the rules of conduct of the society. So regardless if they accept or reject the rules of conduct, they are still classified by the power elites as (Bs).

The socialized individuals or groups (“As”)—socialized in the “constitutive power of societal (ideological) apparatuses like education, media, church, family, etc., and the constitutive power of fields of knowledge [, which stems from the semiotic field,] within those apparatuses” (46)—possess the potential to become, if they so choose, power elites and as such institutional regulators (at the top of the diagram), who subordinate through the manufacture of consent. Now to maintain power, those who become regulators (some “As”) must address “B’s” signification, which relationally undermines (it gives social actors an “alternative” form of being-in-the-world), as well as define, delimits, and stabilizes the predefined and reified lexicons and representations of signification that is the society’s semiotic field. In other words, their (“Bs”) interpretations or structurally differentiated identity in relation to “A’s” reject the singularity and realism or naturalism attached to the representations and meanings of the social field, while at the same time helping to constitute it by defining, delimiting, and stabilizing the field, i.e., “B’s” interpretation in relation to “A’s” helps to define, because it is not, “A’s” interpretation. Hence, the “As” must negotiate, appropriate, and reinspect “Bs” interpretive-practices into the semiotic field in order to delimit, their own; this is done, or has been done, up to this point in the human archaeological records on the constitution of society, by having them (“Bs”) remain outside the field, by dismissing their interpretive-claims, in which case the field justifies their permanent outsider status (oppressed or discriminated against minorities, i.e., marginalized “other”).

The “Bs,” for the most part, can either accept (if their gaze is upon the eye of power—“As”—for recognition as a structurally differentiated “other,” i.e., a class-in-itself) their appropriation, the rationale the institutional regulators (“As”) prescribe to their (“B_{1s}”) interpretive-practical consciousness which legitimates it as a representation, or they (“B_{2s}”) may choose (by averting their gaze as a class-for-itself) to remain *quasi*-outsiders if the meaning disclosed by the dominant institutional regulators is not in accordance with their own, or a previously discriminated subculture’s, interpretive-practical understanding of the signifiers of the social structure. Regardless of what choice they (“Bs”) make, however, they, “Bs,” because the validity claims the institutional regulators provide for their (Bs’) understanding validates their existence to start with, constantly attempt incorporation and acceptance, either, as a “class-in-itself,” pushing for integration as a structurally differentiated “other” (hybrid) who recursively reproduce the rules of conduct of the social structure (“B_{1s}”); or separation (“B_{2s}”), as a “class-for-itself,” for their own rules of conduct which are sanctioned by the power elites of the subculture. The former is the position

of the bourgeoisie's of once discriminated against groups, such as blacks, women, etc., in contemporary postindustrial Protestant capitalist societies seeking to partake as an hybrid other in the social class language games of the society.

Thus there are two fundamental paths which are open to "Bs": first, if they (B) accept the understanding of (A), regarding their interpretation as an "other," and seek integration, as a structurally differentiated "class-in-itself," they have to give up their interpretive-practical consciousness, which on the one hand undermines the legitimation of the interpretive community they are classed with, while on the other hand, legitimating society's semiotic field, which has appropriated their ("Bs") understanding and representation to substantiate and delimit their (As') power position and "practical consciousness." From this perspective, the "Bs," "B_{1s}", who accept appropriation, are socialized (institutionalized) and attempt to live as ("As"), which entail recursively organizing and reproducing, as a hybrid "other," the rules of conduct of the society which are sanctioned. Those who do not (the second path), that is, those in the present-at-hand mode of encountering who reject the rules of conduct of the society, for their own, "B_{2s}", may seek to reconstitute society in line with their interpretive-practical consciousness, which gives rise to another (warring) structure of signification or form of being-in-the-world, which, as a segregated categorical boundary or alternative practical consciousness, relationally and differentially delimits that of the society or social structure, which they initially constituted.³

From the perspective of power, "As," "Bs" interpretations, their interpretive-practical consciousness, are always represented in the semiotic field in order to define, delimit, and stabilize the power structure. Thus, "Bs" are always oppressed minorities or majorities, i.e., "others," in the Hegelian master/slave relationship (A1), who must construct their identities or consciousness within two or more ideals: that of the social structure (master's own understanding of themselves) and what it says of the discriminated against "other" (the slave). Hence, the "Bs," as long as their gaze is turned back upon the eyes of power (vector of motion of "B_{1s}") for recognition in the unready-to-hand mode of encountering, which seeks to fix the status quo for their participation, pose no real danger to the semiotic field, unless—following the aforementioned second path, "B_{2s},"—they should take-up arms against it as a distinct structuring structure, i.e., "class-for-itself" or categorical boundary, which has averted their gaze, and are

³ Some may point to a third alternative, i.e., subversion from within, but this is a misconception because in order to be a subverter, the social actor must still recursively organize and reproduce the practical consciousness of the whole.

attempting to preserve or universalize their “alternative” ontology or “practical consciousness.” This latter position is represented by Islamic fundamentalists contemporarily, and the African participants of Bois Caiman during the Haitian Revolution (1791-1804), for examples.

In other words, in having to construct their (Bs) identities or consciousness by warring against the ideals of the social structure, which become the relational terms that defines, delimits, and stabilizes the social structure and that by which all (“As” and “Bs”) must construct their consciousness, the gaze back upon the eye of power is a sign of recognition of the validity claims of the social structure, which necessarily implies that in order to be recognized the “Bs” must attempt to be what they are not, like “As.” This agential move to be like “As,” however, constrains the variability of practices, which, as the diagram highlights, can only be maintained if the gaze of Bs’ (vector of motion of “B_{2s}”) are averted away from the eyes of power in order to establish another segregated structuring structure, which celebrates and reproduces the practices’ of their “otherness.” So long as the aim of “B” is for acceptance into the structure of social relations that constitute the society, their “otherness” can only be expressed as those (“As”) who recursively reorganize and reproduce the rules of conduct of the social structure. For it is only upon the world of existing state of affairs, i.e., the valid norms and subjective experiences of power (the structure of the conjuncture of the social relations of production), which is taken to be the nature of reality and existence as such, will they (“Bs”) be admitted into the structure of social relations that constitute the society, for any other form may undermine the whole of social relations that is the constituted society.⁴

⁴ In other words, although “Bs” in the diagram represent the variability of praxis within structure, “counter-movements” in the Polanyian (2001 [1944]) sense only refer to embodied variable practices—which diametrically oppose the structuring end of the society or social structure they constitute and delimit—which seek to reconstitute society. So long as the aim of the discriminated against minority (“Bs”) is for recognition as an “other,” the variability of praxis is negated by the non-subversive hybridity of the discriminated against social actor.

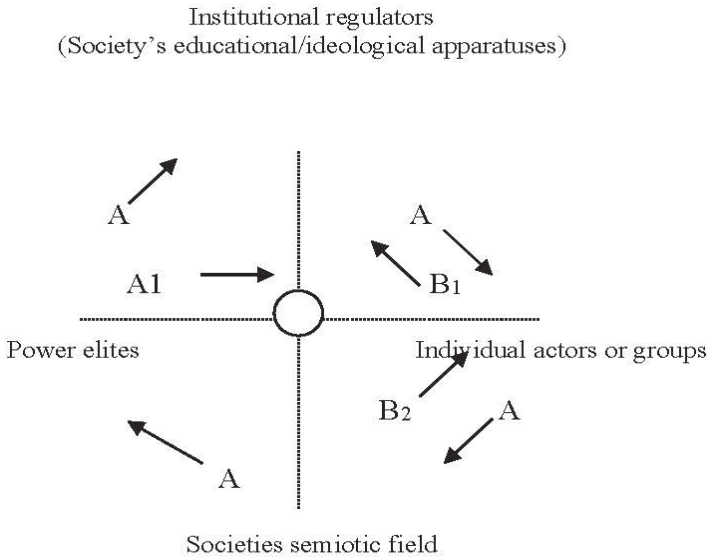


Figure 2.1. Diagram representing the nature of the relationship between society and the individual or group in phenomenological structuralism. “A” represent the power elites of the social structure; B₁ represent those “others” (hybrids) with their gaze upon the eye of power seeking to be like “A”; B₂ represent those with their gaze averted from the eye of power seeking to exercise an alternative practical consciousness from that of “As” and “B₁s.”

The Role of Power in the Diagram

Whereas, figure 2.1 demonstrates the action of individual actors or groups within “a” reified consciousness, social class language game, that forms the structure of relations that is their society via the practical consciousness of bodies, language, ideology, ideological apparatuses, communicative discourse, and mode of production; figure 2.2 makes evident the actions of social actors (As), if and when, they become institutional regulators or power elites.

The understanding here is that it is the legal regulations of a society, its “lexicons and representations of signification,” its rules of conduct that are sanctioned, as outlined by the power elites, or institutional regulators in power positions, which represent the objective conditions (social structure) of society that structure the social relations of the mode of production and constitute the materials by-which consciousness is to be cultivated for the

ontological security of the individual. In other words, the general understanding, within a phenomenological structural understanding, is that individual actors or groups (irreducibly situated subjects), lines A and B, are socialized within society—its semiotic field or predefined and predetermined lexicons and representations of signification (at the bottom of the diagram) i.e., the field of socialization “and its investment in reproducing and naturalising the structures of power” (Slemon, 1995, pg. 47)—through “ideological apparatuses” (at the top of the diagram) controlled by socialized institutional regulators (“As”), which represent an ideological flanking for the economic subjugation running along line “A1.” The relation between the two runs this way: societal power operates through a complex relationship between apparatuses (i.e., the law, education, rituals, family etc.) placed on line “C,” where in the first instance institutional regulators (“As”)—at the top of the line—appropriate and manufacture, based on what is already understood, lexicons and representations of signification of individuals in order to consolidate and legitimate itself as a natural “order” and to reproduce individuals as deployable units of that order. So, in the first instance, societal power runs not just through the middle ground of this diagram (A1) but through a complex set of relations happening along line “C;” and since the argument here is that a function (i.e., socialized social actor) at the top of this line is employing those representations created at the bottom of the line in order to make up “knowledges” that have an ideological function, one can say that the vector of motion along line C is an upward one, and that this upward motion is part of the whole complex discursive structure whereby society manufactures individuals and thus helps to regulate societal relations. This is the first position.

The second position, as the diagram demonstrates, is the downward movement of societal power, where the institutional regulators of society’s apparatuses are understood to be at work in the production of a purely unique and entirely projected idea of the individual, relationally delimited by other fully visible marginalized “alternative” forms of the individual being-in-the-world. The point this movement, which is inextricably tied to the first, is trying to articulate is that society is a product of the working and reworking of reified psychic projections associated with the social relations of the mode of production operating through line A1. Hence, society has to be understood as a structure or system of power relations in which those in power positions attempt to structure, via bodies, language, ideology, ideological apparatuses, and communicative discourse individuals toward an unchangeable unified end associated with the social relations of the mode

of production.⁵ This does not mean that there is no agency, for who or what acts oppositionally, in this understanding of the constitution of society, is demonstrated through an understanding of the movements of lines A and B described above, which represents the Haitian concept of antidialectics.

Essentially, then, in this phenomenological structural understanding, society develops from the interpretive-practical consciousness of those (power elites or social actors in power positions) who maintain control of and integrate its material resource framework via the social relations of the mode of production.⁶ Through this economic and political process, all individual actors (“As” and “Bs”), unless they choose (as a “class-for-itself” under the auspices of their own power elites) to, antidialectically, establish their own institutions, are socialized in apparatuses controlled by these social actors, institutional regulators (at the top of the diagram), who employ their representations, the reified symbolic objects that constitute the semiotic field (society)—at the bottom of the diagram, in institutions—so as to control, guide, and incorporate the ambivalence that lies in the act of interpretation (Bhabha, 1995, pg. 208)—in order to make up and reproduce ideological “knowledges” that maintain the functioning of the society as a whole.⁷ Mocombe is arguing that this model, up to this point in the human

⁵ According to the Structuralism of De Saussure, “[c]hange originates in linguistic performance, in *parole* [(i.e., speech, practice, or event)], not in *la langue* [(formal structure or institutions)], and what is modified are individual elements of the system of realization. Historical changes affect the system in the end, in that the system will adjust to them, make use of the results of historical change, but it is not the linguistic system which produces them” (Culler, 1976, p. 41). From a phenomenological structural perspective what this means is that the ends to which the structure of society is directed appears to be unchangeable, even though the interpretive-practices amongst individuals and groups are, and may even contradict that appearance. What happens in the end is that institutional regulators attempt to incorporate these differential interpretive-practices in a way to maintain the order of things so that the ends to which society is structured continues to be realizable in spite of the differential practices. In fact, these practices, defined by their relation with the practices of the structure come to delimit the actual structure.

⁶ This, as André C. Drainville (1995) observes, “is the essence of what Nicos Poulantzas called the political task of transformation” (57).

⁷ Whereas at issue for Bourdieu, Sahlins, and Giddens “is the being of *structure* in history and as history” (Sahlins, 1985, pg. 145), Mocombe’s approach does not see structure and history as antinomies, and therefore, focuses on the issue of “being” in *a structure of history*, or the predefined and predetermined “lexicons and representations of signification” that attempt to reproduce an aspect of “Being.” Transformation in this understanding is in the development of the historical structure as played-out in the interpretive-practices of the “Beings” or subjects of the system. In other words, reproduction is only attempted in the actual use of the structural ideas

archaeological research on societal relations, is a general structure for understanding the multivalent strategies at work in the reproduction and transformation of societies. Furthermore, it resolves the issue of agency, which is problematic when one posits ideology or discourse or psychic processes as constructing human subjects, for who or what acts is clearly demonstrated in the model through the praxis of the structure (“As”) and anti-structural elements (“Bs” if they form interpretative communities, “B₂S”, which, antidialectically, do not seek incorporation or cooptation).

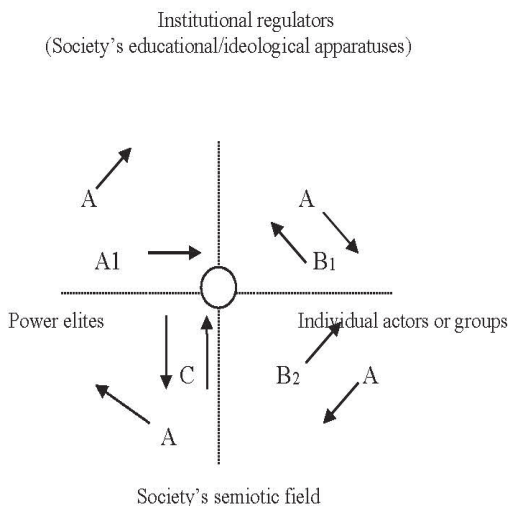


Figure 2.2. Diagram representing the nature of the relationship—C—between society’s semiotic field (bottom of diagram) and the institutional regulators (top of diagram) in phenomenological structuralism.

in “ideological apparatuses.” But this is only an attempt, for the ideas, as objectified by those in power, are distorted as a result of the interpretive-practices of irreducibly situated individuals. So what we have is a dynamic structure driven by interpretive-practices within what is already understood of the objectified concepts of those in power positions, who must attempt to appropriate and redirect interpretive-practices that oppose or threaten their symbolic order. In doing so the structure may or may not be transformed, for transformation rests *only* in the ability of those with contradictory understandings of the symbolic order (Bs in the diagrams) to reconstitute society based on their understanding. As long as, power (As) is able to appropriate and reflect their (Bs) understanding, reproduction, and as such structural domination along the same structural line (horizontal axis), is the only necessary outcome.

CHAPTER III

CONCLUSION:

THEORY OF LANGUAGE AND MEANING IN PHENOMENOLOGICAL STRUCTURALISM

As outlined in the previous chapter, phenomenological structuralism posits consciousness to be the by-product or evolution of subatomic particles, psychion, constituted as a field (a field of consciousness constituted as a fifth force of nature), with phenomenal properties, qualia, unfolding with increasing levels of abstraction within replicated, entangled, and superimposed material resource frameworks enframed by the mode of production, language, ideology, ideological apparatuses, and communicative discourse (i.e., social class language game) of bodies recursively reorganizing and reproducing the ideals of the latter factors as their practical consciousness. That is to say, the logical consequence regarding the evolution and constitution of the multiverses, and their contents, based on the assumptions of superposition, action-at-a-distance, wave-function realism, phenomenal properties, and panpsychism of quantum mechanics, for Mocombe, is similar to the intersecting worlds theory highlighted in Haitian Vodou, which parallels the physics, “membrane theory,” of Lisa Randall and Raman Sundrum (1999). The proposal in keeping with the logic of Haitian Vodou and the “brane theory” of Randall and Sundrum is that there might be an additional dimension on the cosmological scale, the scale described by general relativity, which gives rise to four dimensional multiverses within it. 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, entangled, and superimposed universes (Haitian Vodou only accounts for our universe and its parallel), each a separate four-dimensional bubble, which share the same informational contents via black holes, within a wider arena of five-dimensional space where consciousness (a subatomic force, i.e., psychion, and its phenomenal properties, qualia) emerges (following matter aggregation) and is recycled/replicated/entangled/

superimposed between the five-dimensional super-space, i.e., superverses, and their multiverses. In other words, existence precedes essence; but essence is emergent and eternal, and comes to constitute a fifth force of nature, a field of consciousness for Being production, through the reification of phenomenal properties, qualia, of neuronal subatomic particles, psychion, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential—unconscious drives) practical consciousness that they organize and reproduce in replicated, entangled, and superimposed material resource frameworks.

For Mocombe the multiverses originated, from the super-universes, either by fiat or quantum fluctuation. They are bosonic forces that were brought forth together with fermion counterparts. They are also the primeval pan-psychic fields, stemming from the superimposed and entangled superverses, whose fermion can be called a psychion, a particle of consciousness or proto-consciousness. These have evolved together with the four forces of nature, electromagnetic force; gravity; the strong nuclear force; and weak nuclear force, in our universe, which in turn produced atoms, molecules, and aggregated life endowed (embodied) with the replicated/recycled/entangled/superimposed emergent force of consciousness and phenomenal properties, qualia or informational content, of the primeval pan-psychic fields, psychion (the fifth force of nature), of the superverses and their multiverses. In other words, the superverses with entangled and superimposed (via black holes) multiverses share the same informational content. So, the hypothesis here is that one (original) superverse created a universe, and its informational content, following matter aggregation, 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 layers of multiverses and superverses, superimposed and entangled, whose informational contents emerge, following matter aggregation, and are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, the basic idea for this Black Hole Big Bang Theory (BHBBT) is that quantum fluctuation and big bangs are constantly occurring and producing the same worlds, superimposed and entangled, 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 (see Figure 3). 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.

Within these same worlds or multiverses, subatomic particles, via the Higgs boson particle, give/gave rise to carbon atoms, molecules and chemistry, which give/gave rise to DNA, biological organisms, neurons and nervous systems, which aggregate/aggregated into bodies and brains that give/gave rise to practical consciousness that in-turn emerged, following matter disaggregation, as the field of consciousness, the disembodiment of preexisting consciousness of the subatomic particles, bodies, and languages from entangled/superimposed multiverses. In human beings, the indeterminate behavior of superimposed and entangled subatomic neuronal energies that produced the plethora of consciousnesses and languages in the neocortex of evolved brains gave rise to ideologies, which in turn gave rise to ideological apparatuses and societies (sociology) under the social class language game or language, ideology, and ideological apparatuses of those who organize and control the material resources (and their distribution) required for physical (embodied) survival in a particular resource framework. So contrary to Karl Marx's materialism which posits human consciousness to be the product of material conditions, the logic here is a structural Marxist one in the Althusserian sense. That is, the aggregated, atomic, mature human being is a body and neuronal drives that never encounters the (ontological) material world directly. Instead, they encounter the (ideological) world via structures of signification, which structures the world or a particular part of it through the body, language, ideology, ideological apparatuses, and communicative discourse, i.e., social class language game, of those whose power, power positions, and power relations dictate how the resources of that framework are to be gathered, used, and distributed (means and mode of production).

Hence in the end, societal and subject constitution, mind organizing and reproducing consciousness as praxis, is a product of conflict and an individual's mental stance, i.e., analytics, vis-à-vis three structures/systems of signification and the ability to defer meaning in ego-centered communicative discourse stemming from the social class language game (i.e., language, symbols, ideology, ideological apparatuses, and communicative discourse) of those who control the mode of production of a material resource framework. It is the ready-to-hand drives of the body and brain, ready-to-hand and present-at-hand manifestation of past/present/future recycled residual consciousnesses/subatomic particles, the present-at-hand phenomenological meditation and deferment of meaning that occurs in embodied consciousness via language, ideology, and communicative discourse as reflected in diverse individual practices, within the ready-to-hand, unready-to-hand, and present-at-hand differentiating logic or class divisions of the social relations of production, which produces the

variability of actions and practices in cultures, social structures, or social systems. All four types of actions, the (chemical, biological, and physiological) drives/impulses of the body and residual past consciousnesses of subatomic particles, structural reproduction/ differentiation, and actions resulting from the deferment of meaning in ego-centered communicative discourse, are always present and manifested in a social structure (which is the reified ideology via ideological apparatuses, their social class language game, of those who control a material resource framework) to some degree contingent upon the will and desires of the economic social class that controls the material resource framework through the actions of their bodies (practical consciousness), language, symbols, ideology, ideological apparatuses, and social relations of production. They choose, amidst the class division of the social relations of production, “the structure of the conjuncture,” (Marshall Sahlins’s term) what other meaning constitutions and practices are allowed to manifest themselves without the Beings of that practice facing alienation, marginalization, domination, or death.

Hence, in Paul C. Mocombe’s conception of the multiverse, “the theory of phenomenological structuralism,” libertarian free-will is an illusion, and a product of the human ability to defer meaning in ego-centered communicative discourse, to name and exercise the practical consciousness stemming from the determining structures/systems, unfolding throughout the multiverse. In other words, for Mocombe, the multiverse is deterministic and every option we choose to manifest as our praxis plays out in alternate multiverses until the choices extinguish the life of our being and said multiverse. Hence, for Mocombe the free will/determinism debate is tied to language, consciousness, and epistemology. In other words, the human species is determined by three structures of signification and the mental stance/analytic of consciousness, the impulses of phenomenal property, the anatomical and physiological drives of the body, and structural reproduction and differentiation. As we experience being-in-the-world with those who control the resources of the material resource framework, i.e., the world, our mental stance vis-à-vis the language of communicative discourse and action is the sole basis for the illusion of free-will. That is, in communicating the discourse and action of the social structure individual human actors are able to defer meaning in ego-centered communicate discourse for alternative meanings and actions, tied to the aforementioned structuring structures, which they may reproduce as their practical consciousness in a discriminated against precarious position (i.e., a discriminated against other) in the social structure. Their meanings and practical consciousnesses are an illusion of free-will in the sense that their chosen deferred meanings and actions both are the product of the determining antecedents or structuring structures

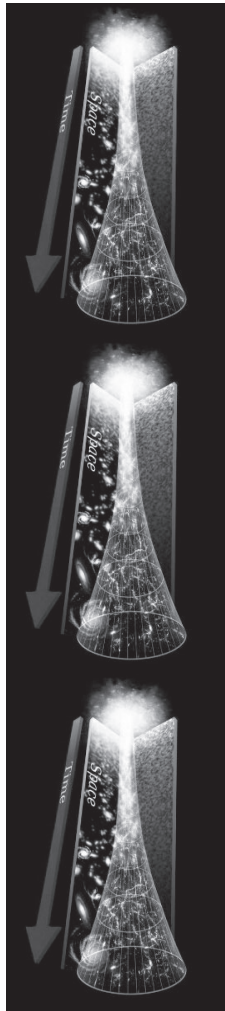


Figure 3. The multiverse. For Mocombe, building on BBBHT, the superverses with entangled and superimposed (via black holes) multiverses share the same informational content. So, the hypothesis here is that one superverse created a universe, and its informational content is entangled and superimposed on top of another superverse with the informational content of the previous universe emerging in it via black holes. Hence what you have is a layer of multiverses and superverses, superimposed and entangled, whose informational content is 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.

highlighted above, and their opening-up of other lines of their existence in the multiverse based on their corresponding actions. That is to say, for every chosen choice, from the determining structures with their corresponding actions, a line of existence, where the individual exists, in the multiverse is opened and runs parallel to the original or originating line of existence. Individual human existence, choices, and actions are all accounted and determined for in the multiverse, all pointing or leading to one ultimate predetermined (subjective) end, which is determinate and unalterable, as unfolded in the oldest universe. As such, human existence should follow the patterned actions of all other species, which is maintaining balance and harmony between the material resource framework and satisfying everyday anatomical and physiological needs and drives for subsistence living.

In sum, in phenomenological structuralism, 1) thought (as impulses and instincts) precedes language as a result of qualia, informational content or phenomenal properties (personal and collective unconscious), of psychions, which become embodied (as unconscious impulses/drives) as a result of matter aggregation; 2) languages of heterogeneous speech communities are emergent in the cerebral cortex of the embodied brain, and attempt to capture the nature of reality as such through syntax or generative grammar and the language games of those who control the resources of a material resource framework; 3) the signs (signifier and signified) of the language games of those who control the resources of a material resource framework are arbitrary; 4) two linguistic systems emerge and dominate heterogeneous speech communities, the ordinary language of a speech community and the language of science/religion, which attempts to capture the nature of reality as such by which members of speech communities must recursively reorganize and reproduce their being-in-the-world through their generative grammar and speech acts; and 5) ordinary languages are conventional and rule governed based on the rules of the social class language game of those who control the resources of a material resource framework and not necessarily the language of science/religion, which is also rule-governed but in relation to the nature of reality as such.

Hence, for Paul C. Mocombe, phenomenological structuralism posits consciousness to be the by-product or evolution of subatomic particles,

psychions, unfolding, as qualia, with increasing levels of abstraction within replicated/superimposed/entangled evolutionary material resource frameworks enframed by the mode of production, language, ideology, ideological apparatuses, and communicative discourse, i.e., social class language game, of bodies (who control the material resource framework) recursively reorganizing and reproducing the language and ideals (conventions) of the latter factors as their practical consciousness or activity. Within this perspective, thought precedes language as a result of conflict and the phenomenal properties, qualia, of embodied subatomic particles, which direct action in an emergent material world via impulses or drives. (Ordinary) language is an emergent system generated from an innate structure of the embodied and evolved brain in order that we can be in the world, communicate, and do things with the other things and beings we experience the world with for our survival. Thus, in phenomenological structuralism the understanding is that the structure of reality determines language (via its generative grammar) and how we ought to live and do things in the world for our survival amidst the internal thought processes of phenomenal properties, qualia, of psychions of individuals. However, the (ordinary) language, and its usage, i.e., social class language game, of those who control the material resource frameworks of the world conceals that relationship (the relationship between the individual and the structure of reality as such) via their mode of production, language, ideologies, ideological apparatuses, and communicative discourse (ordinary language), which is evolutionary. In other words, like the Wittgensteinian position of the *Tractatus*, Mocombe's theory of phenomenological structuralism assumes that there is a uniform (grammatical/syntactical) structure to language determined by the logical-empirical structure of (quantum and physical) reality. The grammatical structure of linguistic utterances and sentences attempt to capture the subjects and objects of that reality and how we ought to live in it and among them for our survival. In being-in-the-world with others, this logical-grammatical structure, however, is concealed by the evolution and developmental knowledge, and its usage (practical activity), states of affairs, of those who control the material resource framework of the world via the stage of development of their language, ideology, ideological apparatuses, social relations of production, and communicative discourse (ordinary language). Be that as it may, the latter comes to constitute an evolutionary social class language whose linguistic systemicity and usage comes to determine our conception of reality, and the classes, categories, and forms of life we belong to and interact in and with, which depending on its stage of development and relation to the True nature of reality as such, is either accepted or constantly deferred by those individuals

in its speech community who are marginalized or not represented in its evolutionarily developed linguistic systemicity. The latter process under the guise “language game,” language as a tool, is what Wittgenstein captures in his second treatise on language as developed in the *Philosophical Investigations*. That is, the classes and categories created by the dominant social class language game of a material resource framework, in their efforts to capture the logical-grammatical structure of reality and how we ought to live within it, constitute reified classes, categories, and forms of life, “language games,” heterogeneous communities, whose meanings and praxes as defined by the dominant social class language game are either accepted or deferred by those individuals classified in them (based on their 1) qualia, 2) drives of the body, or 3) their abilities to defer meaning in ego-centered communicative discourse). The latter may in-turn seek to reify their form of life that they are marginalized for, or categorized in, as a distinct alternative practical consciousness or heterogeneous community to that of the dominant order thereby undermining the attempted universality of the logical-grammatical structure of the dominant order for notions of diversity, intersectionality, etc.

So in Mocombe’s theory of phenomenological structuralism, Wittgenstein’s two theories of language and meaning must be read as one philosophy as opposed to two, one supported by analytical philosophy and the other by postmodernism/post-structuralism. We have a plethora of (ordinary) language games (classes, forms of life, and categories), heterogeneous speech communities, in the world, which structures our language, because of the ability to defer meaning in ego-centered communicative discourse and the developmental stage of the human mind and body vis-à-vis the actual structure of reality. The language of science, like its predecessor religion, through experimentation, analysis, and conceptualizations, attempts to capture and reify the “True” logical-empirical structure of (quantum and physical) reality, and how we ought to live within it, amidst the (ordinary) utterances and practical consciousnesses of the masses given their abilities to defer meaning in ego-centered communicative discourse and the classes, categories, and forms of life they are classed in/with by the dominant social class language game as they attempt to be in the world via their (ordinary) language.

Thus in the end, phenomenological structuralism posits consciousness to be the by-product or evolution of subatomic particles unfolding with increasing levels of abstraction within an evolutionary material resource framework enframed by the mode of production, language, ideology, ideological apparatuses, and communicative discourse of bodies (who control the material resource framework) recursively reorganizing and

reproducing the ideals (conventions) of the latter factors as their practical consciousness. Consciousness (praxis) and subject constitution are a product of conflict, or lack thereof, and an individual's (mental/cognitive) stance, i.e., analytics, vis-à-vis three structures of signification and the ability to defer meaning in ego-centered communicative discourse stemming from the social class language game (i.e., language, symbols, ideology, ideological apparatuses, and communicative discourse) of those who control the mode of production of a material resource framework. It is the ready-to-hand drives of the body and brain, ready-to-hand and present-at-hand manifestation of past recycled/entangled/superimposed residual consciousnesses/subatomic particles, the present-at-hand phenomenological meditation and deferment of meaning that occurs in embodied consciousness via language, ideology, and communicative discourse as reflected in diverse individual practices, within the ready-to-hand, unready-to-hand, and present-at-hand differentiating logic or class divisions of the social relations of production, which produces the variability of actions and practices in cultures, social structures, or social systems. All four types of actions, the (chemical, biological, and physiological) drives/impulses of the body and residual past consciousnesses of subatomic particles, structural reproduction/differentiation, and actions resulting from the deferment of meaning in ego-centered communicative discourse, are always present and manifested in a social structure (which is the reified ideology via ideological apparatuses, their social class language game, of those who control a material resource framework) to some degree contingent upon the will and desires of the economic social class that controls the material resource framework through the actions of their bodies (practical consciousness), language, symbols, ideology, ideological apparatuses, and social relations of production. They choose, amidst the evolutionary class division of the social relations of production, "the structure of the conjuncture," (Marshall Sahlins's term) what other meaning constitutions and practices are allowed to manifest themselves without the Beings of that practice facing alienation, marginalization, domination, or death.

The individual being is initially constituted as superimposed, entangled, recycled, and embodied subatomic particles of multiple worlds of the multiverse, which have their own predetermined form of understanding and cognition, phenomenal properties, based on previous or simultaneous experiences as aggregated matter (this is akin to what the Greek philosopher Plato refers to when he posits knowledge as recollection of the Soul). Again, the individual's actions are not necessarily determined by the embodiment and drives of these recycled/entangled/superimposed subatomic particles, psychion. It is conflict and an individual's cognitive stance, ready-to-hand,

unready-to-hand, and present-at-hand, 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 cognition and understanding of the (chemical, biological, and physiological) drives of the recycled/replicated/entangled/superimposed subatomic particles, however, may be limited by the structuring structure of the aggregated body and brain of the individual subject. That is to say, the second origins and basis of an individual's actions 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 is preprogrammed with its own (biological) forms of sensibility, understanding, and cognition, structuring structure, by which it experiences being-in-the-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 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 of the subatomic particles, which determines whether or not they become driven by the desire (actions/praxis) 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 find their existence unfolding in is the third structuring structure, which attempts to determine the actions of individual beings as they experience being-in-the-world as embodied subatomic particles. The aggregated individual finds themselves objectified and unfolding within a material resource framework controlled by the actions of other bodies, which presuppose their existence, via the evolutionary 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 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, 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 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. 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 of the body and brain, and structural reproduction and differentiation.

Whereas the practical consciousness of the transcendental ego stemming from the impulses of embodied subatomic particles are indeterminant as with its neuronal processes involved with the constitution of meaning in ego-centered communicative discourse (Albeit physicists are in the process of exploring the nature, origins, and final states of subatomic particles, and neuroscientists are attempting to understand the role of neuronal activities in developing the transcendental ego and whether or not it continues to exist after death). The form of the understandings and sensibilities of the body and brain are determinant as with structural reproduction and differentiation of the mode of production and physiological mapping of the brain and body, and therefore can be mapped out by neuroscientists, biologists, and sociologists to determine the nature, origins, and directions of societal constitution and an individual actor's practical consciousness unfolding.

The interaction of all four elements or processes in relation to the stance of the transcendental ego of the individual actor is the basis for human action, praxis/practical consciousness, and language development 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, 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. It should be mentioned that in response to this latter process, those in power positions who internalize the ideals of the social structure and recursively (re) organize and reproduce them as their practical consciousness are in the unready-to-hand stance when they encounter alternative forms of being-in-the-world within their social class language game. They dialectically, for the purpose of universality, attempt to reconcile the practical consciousness of their social class language game with the reified practical consciousness of those who have deferred their meanings for alternative forms of being-in-the-world within their social class language. They can either accept, marginalize, or seek to eradicate the deferred or decentered subject or their practices.

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