

The Sociogenetics of Consciousness in Mocombeian Consciousness Field Theory

Paul C. Mocombe

West Virginia State University, The Mocombeian Foundation, Inc.

*Corresponding Author: Paul C. Mocombe, West Virginia State University, The Mocombeian Foundation, Inc.

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Abstract

This work explores the sociogeny of consciousness in Mocombe's consciousness field in the material world. The paper critically assesses Mocombe's consciousness field theory within the larger body of contemporary ontological debates regarding the nature, origin, and constitution of consciousness in the universe. The work goes on to highlight the sociogenetic manifestation of consciousness from the absolute vacuum to and in the material resource framework that is the earth as two forms (the Protestant Ethic and the spirit of capitalism and the Vodou Ethic and the spirit of communism) of system and social integration, which are not dialectically related.

Keywords: structuration theory; phenomenological structuralism; structure/agency; mythopraxis; quantum mechanics; social class language game; haitian epistemology; haitian/vilokan idealism; consciousness field theory

Introduction

Phylogeny, ontogeny, and sociogeny are biological (and sociological vis-à-vis the latter) terms that refer to the development and evolution of organisms and species. In keeping with the biological implications of the terms, this work explores the sociogeny of consciousness in Mocombe's consciousness field in the material world. For Mocombe, consciousness is an emergent and evolutionary (biological) force of the multiverse that gives species their practical consciousness, and therefore can, and must, be explored phylogenetically, ontogenetically, and sociogenetically. The paper critically assesses Mocombe's consciousness field theory within the larger body of contemporary ontological debates regarding the nature, origin, and constitution of consciousness in the universe. The work goes on to highlight the sociogenetic (social relational) manifestation of consciousness, in the human species, from the absolute vacuum to and in the material resource framework that is the earth as two ontological forms of system and social integration (the Vodou Ethic and the spirit of communism and the Protestant Ethic and the spirit of capitalism), which are not dialectically related or interconnected.

Background of the Problem: In biology, ontogeny refers to the entire developmental cycle of an organism. Phylogeny emphasizes the species' evolutionary process, and sociogeny is applicable to the human species and highlights the role played by social relations in the development of selfhood (Hudis, 2015, p. 35). This work seeks to highlight the sociogenetic evolution and manifestation of consciousness as two ontological forms of system and social integration, and the role they play in determining selfhood in the human species. The literature on the ontological nature and origins of

consciousness suggests a reliance on material and post-material theorizations regarding the nature and origins of consciousness; those perspectives that view consciousness as emerging primarily as an emergent property of complex brain neuronal computation (A), (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. The former, (A), is a materialist perspective, which emphasizes the laws of classical physics to posit consciousness as the by-product of the neural correlates of the physical substrates of the material brain (Chalmers, 1996). The latter two (B and C) are post-materialist approaches to understanding consciousness, which emphasize the emergence of consciousness as an external phenomenon that exists outside of the physical substrates of the brain either in the form of panpsychism or cosmopsychism/panspiritism. Both post-materialist perspectives use the concepts and theories of quantum mechanics (i.e., superposition, entanglement, multiverse, etc.) to either complete the materialism of the (A) camp, i.e., the (C) camp, or to ground fourteen paranormal and parapsychological (near-death experiences, telepathy, telekinesis, out-of-body experiences, physic mediumship, etc.) empirical data as proof for the external nature of consciousness, i.e., the (B) camp, which is received and facilitated by the brain (Chalmers, 1996; van Lommel, 2010; Mocombe, 2021, 2021a). All three positions are problematic in that they are unable to resolve the quantum decoherence and hard and binding problems of consciousness, however (Chalmers, 1996). In the materialist camp (A), they are unable to account for how the neural correlates of the physical substrates

of the material brain bind to give us the phenomenal subjective experience of consciousness. Just the same, in the post-materialist camps, (B and C), they are unable to account for the quantum decoherence problematic; that is, the latter position is unable to account for either how consciousness in everything, panpsychism, emerges/combines, or decombines from a god or the cosmos, panspiritism and cosmopsychism, respectively, in the material brain to give rise to consciousness (van Lommel, 2010). Hence, what remains missing in the academic literature is a detailed examination of how consciousness emerges in the world from its ontological basis to its social psychological (phenomenal subjective) manifestation in human social interactions, social structure, while resolving the problematics of the two approaches. Mocombe's consciousness field theory, which serves as a materialist theoretical framework for his overall theory of phenomenological structuralism, attempts to do just that Mocombe's (2019, 2021a, 2021b) consciousness field theory, which is part of his larger theory of phenomenological structuralism, resolves the quantum decoherence and hard and binding problematics of all three camps by positing the origins and nature of consciousness to be an emergent fifth force of nature that is cycled and recycled throughout the multiverse as a resonating channel or station of, and on, a frequency wavelength via its embodied elementary particle, psychion, which has spin, mass, charge, and phenomenal properties, i.e., qualia (see Figures 1, 2, 3, 4, 5, 6, 7; and Table 1). In Mocombe's (2016, 2019, 2021, 2021a) theory of phenomenological structuralism consciousness is an emergent (fifth) force of the universe, composed of an elementary particle, psychion, with mass, charge, spin (a boson with spin $S=1$), and phenomenal properties, qualia, that is received by the brain, from, or in, multiple, entangled, and superimposed local consciousness fields, Schumann waves, and integrated by its (the Brain's) electromagnetic field as psychon to constitute mind, practical consciousness, and the self, as resonating channels or stations of, or on, frequency wavelengths, in material worlds of the multiverse (see Figure 5 and Table 1 for the elementary value of quantum energy for brain and Schumann waves, and their mapping, respectively; and the frequency of the psychonic wave) (Kozłowska and Kozłowski, 2016, p. 795). The phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation, disconnection as psychon from the Schumann waves, throughout the multiverse, either collapse, as a resonating channel or station of a frequency wavelength, upon other superimposed and entangled versions (wavelengths) of themselves throughout the multiverse, or are integrated, along with the other four forces (gravity, electromagnetism, and the weak and strong nuclear forces), in the absolute vacuum of a superverse to create (via quantum fluctuation, tunneling, and inflation) future beings with consciousness (the phenomenal properties of lived-experience in the form of qualia, informational content of subatomic particles, i.e., psychions) (see Figure 7). As such, the psychions of the consciousness field as psychons they are local and connected to (entangled) multiple superimposed worlds with, and through, Schumann waves (see Figure 3); once assimilated in the absolute vacuum, they are psychions, the elementary particle of consciousness, an interconnected, endless, and nonlocal fifth force of nature, with qualia or phenomenal properties, which, initially, emerges following matter aggregation and disaggregation, disconnection from Schumann waves, in the multiverse. It (the psychions of the consciousness field) is an endless assimilation of all past, present, and future information (practical activities and memories) of beings of the multiverse cycled and recycled via the absolute vacuum (empty nonspatial and nontemporal phenomenon in which elementary particles, quarks, and constituents of matter and forces of nature have become one), which fluctuates as a probability wave function, to give rise to entangled and superimposed worlds, each with their own Schumann waves and consciousness fields, which produce future beings with consciousness, an

individualized resonating channel or station, psychion, on the frequency wavelength of the Schumann wave and the absolute vacuum (Mocombe, 2021, 2021a). As highlighted in Figure 7, the absolute vacuum is a fifth dimensional superverse or cosmic soup where all the elementary particles are one, and fluctuate, as a probability wavefunction, tunnel, and inflate to produce four dimensional spacetimes (multiverses) where consciousness emerges as individuated psychonic fields or resonating channels/stations produced by the firing of neurons in the brain where the elementary particle, psychion, of consciousness are embodied and tied to the frequency wavelength of Schumann waves of entangled and superimposed worlds, which are tied to the oscillating frequency wavelength of the absolute vacuum, which transmits the signal of phenomenal subjective consciousness to the psychions. Each individual consciousness has their own resonating psychionic channel or station (which is measurable on EEG machines) on the frequency wavelength of the earth's Schumann wave, which is tied to the frequency wavelength of the absolute vacuum, which transmits phenomenal consciousness to the psychionic channel (see Figure 4). Figure 6, the Garyian equation, the first evidence for the consciousness field, represents the equation of, and for, individual consciousness: ϕ Φ is the symbol for consciousness; 10^{-15} eV₍₄₎, adopted from Kozłowska and Kozłowski, the formula represents the elementary value of quantum energy for brain and Schumann waves (see Figure 5); $f(0)$, represents the resonating psychionic channel or station of individual phenomenal consciousness received from the absolute vacuum. The absolute vacuum houses and incorporates, as phenomenal property, qualia, all of the past, present, and future, lived experiences of all individual consciousnesses as a fifth force of nature and resonating frequency wavelength, which is transmitted to, Schumann waves of entangled and superimposed multiworlds, and received and facilitated by, in human beings, the material brain, brainstem, and central nervous system. Table 1 highlights the Hz level range of the psychonic wave, the second evidence for the existence of the consciousness field, in relation to other human brain waves. Finally, the third evidence for the existence of the consciousness field are parapsychological proofs of near-death experiences and reincarnation highlighted by post-materialist researchers. For Mocombe, one of, or all, three things occur to the phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation (death) throughout the multiverse, 1) they are recycled/reincarnated to give rise to future beings with the same consciousness; 2) collapse upon other superimposed and entangled versions (resonances) of themselves throughout the multiverse, 3) and or are integrated, along with the subatomic particles of the other four forces (gravity, electromagnetism, and the weak and strong nuclear forces), in the absolute vacuum of a superverse to create (via quantum fluctuation and tunneling) future beings with consciousness. In terms of the latter, the psychions of the consciousness field, once assimilated in the absolute vacuum, is an interconnected, endless, and nonlocal fifth force of nature, which, initially, emerges following matter aggregation and disaggregation in the multiverse. It is an endless assimilation of all past, present, and future information (practical activities and memories) of beings of the multiverse recycled via the absolute vacuum (empty space in which elementary particles, quarks, and constituents of matter and forces of nature have become one), which fluctuates as a probability wave function, to give rise to entangled and superimposed worlds, each with their own consciousness fields, which produce future things and beings with consciousness, based (sociogenetically speaking) on two (ontological) forms of system or social integration, i.e., how the species, collectively, satisfy their embodiment, which is equated with the nature of reality as such.

Theory and Method: On this physics, Mocombe builds his systemic philosophy, sociology, and psychology called phenomenological

structuralism by tying the emergence and evolution of the field of consciousness, the consciousness field, composed of psychions to human biological, sociological, and psychological development and experiences, which constitute the phenomenal properties (qualia) of the psychions, which form the tripartite structure (ego, personal and collective unconscious) of the emerging human mind manifested as their practical activities. Psychologically and sociologically speaking, in other words, the field of consciousness or consciousness field is the basis for psychological and sociological developments. The field is an emergent fifth force of nature composed of the psychion, which is the energy substance that constitutes and transmits, as a wave, the ego essence (subjective experiences of material realities) of an individual person to the neurons of brains (see Figures 3 and 4). The ego essence, psychion, is composed of all of the personal and collective sense experiences (personal and collective unconscious of the ego), the phenomenal properties or qualia, of the individual person, which becomes embodied in the neurons in the brain as a result of matter aggregation across multiple simultaneous existing past/present/future worlds/universes. The structure of the mind, in the end, is composed of the ego and the personal and collective unconscious, which becomes embodied, as the qualia of psychions, via the neurons of the aggregated brain and its EM field across replicated simultaneous past/present/future worlds of the multiverse. The EM field's "source is the electrical dipoles within the neuronal membranes caused by the motion of ions in and out of those membranes during action potentials and synaptic potentials. The periodic discharge of neurons—firing or action potentials—generates EMF waves that propagate out of the neuron and into the surrounding inter-neuronal spaces where they overlap and combine to generate the brain's global EM

field that is routinely measured by brain scanning techniques such as electroencephalography (EEG) and magnetoencephalography (MEG)" (McFadden, 2020, pg. 5). The EM field integrates and holds together, like a glue, the ego essence, individuated consciousness of being, their psychion, which emerges out of its own (emergent) force, the consciousness field, from the absolute vacuum. The ego, in other words, is the (material) essence, psychion, of the individual being. It is a composite of their past/present/future experiences, which emerge as the personal and collective unconscious, i.e., qualia, of the ego. The latter two as such are the past/present/future biological, psychological, and sociological sense experiences of the ego over all of its lived-experiences across the multiverse. Following matter disaggregation, the psychion, either collapses onto other versions (wave patterns) of itself still in existence in the multiverse or returns to the consciousness field of the absolute vacuum. The individual, doing embodiment, only becomes aware of itself as an ego with personal and collective tastes that individuates them from other objects and persons when they encounter conflict, or not, throughout their lifespan, in becoming and being-in-worlds constituted via five (sociological) systems, i.e., mode of production, language, ideology, ideological apparatuses, and communicative discourse, in relation to three other structuring structures, i.e., the impulse of their psychion, the (biological) drives of the body and brain, and actions associated with structural actions tied to their ability to defer meaning in ego-centered communicative discourse, enframened by two (ontological and sociological) forms of organizing the material resource framework that is the earth, i.e., the Vodou Ethic and the spirit of communism and the Protestant Ethic and the spirit of capitalism.

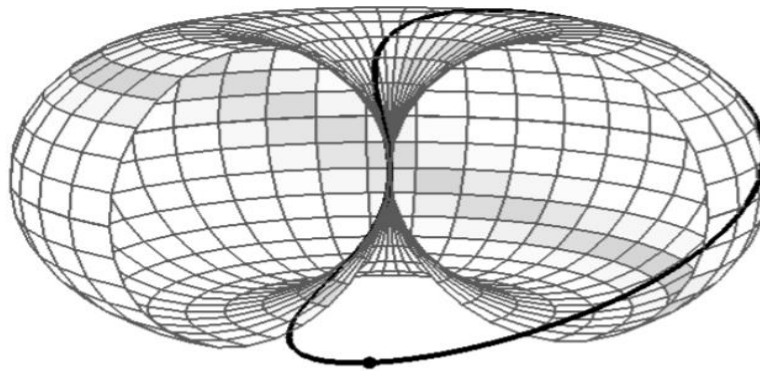


Fig. 1. The univon model composed of a superluminal primordial information quantum (spring). The mathematical horn torus surface on which the spring travels is cut away to show the interior. The black closed curve on the surface of the horn torus is the trajectory of the univon's spring (indicated by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

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

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

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

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

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

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

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

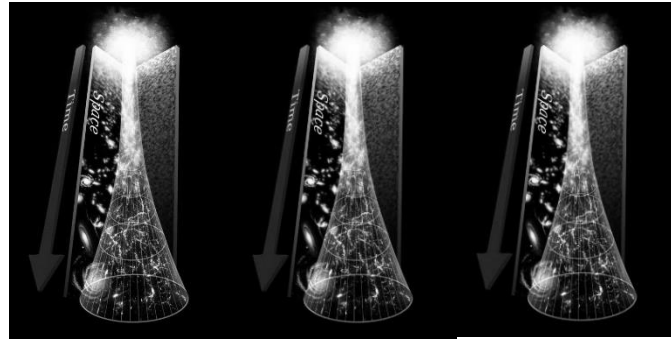


Figure 3: For Mocombe, building on BHBTT, the superverses with entangled and superimposed (via black holes) multiverses share the same informational content. So, the hypothesis here is that one superverse created (from the absolute vacuum) a universe, and its informational content is entangled and superimposed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

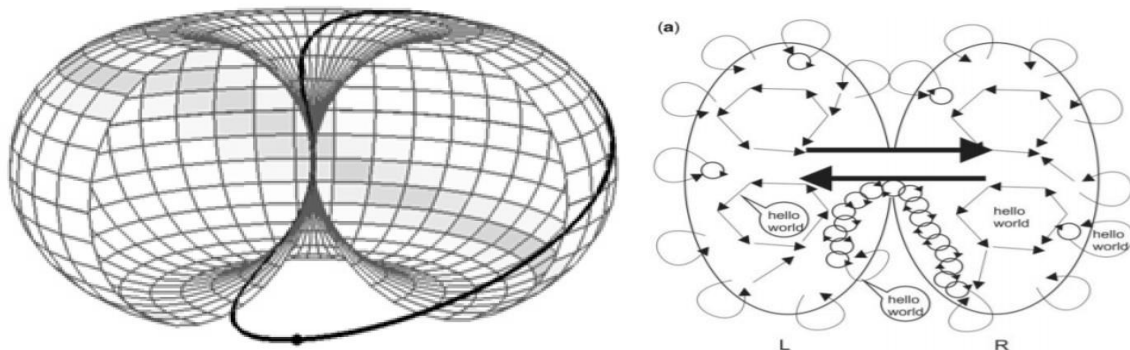


Figure 4: This figure represents how the psychions are embodied, as psychions, from the consciousness field (CF) in the neurons of brains (figure a, adopted from McFadden, 2020, represents the human brain—left (L) and right (R) hemispheres—and its EM field, which holds together and integrates the qualia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

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

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

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

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

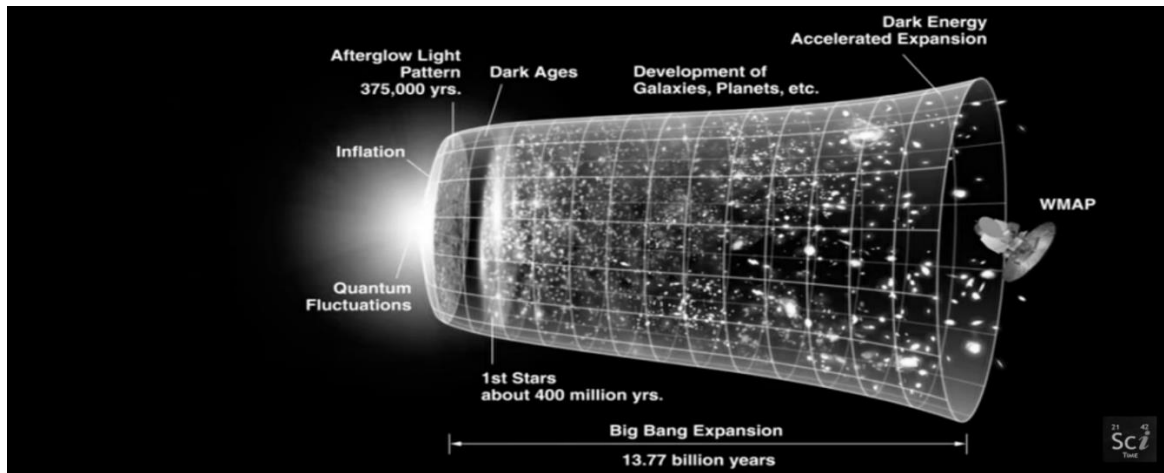


Figure 7: For Mocombe, one superverse created (from the absolute vacuum) a universe, via quantum fluctuation, tunneling, and inflation, and its informational content is entangled and superimposed on top of another universe with the informational content of the previous universe emerging in it via black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

| Frequency Band | Frequency | Brain States |
|----------------------------------|-----------|--|
| Gamma (γ) | 35 Hz | Concentration, problem solving |
| Beta (β) | 12-35 HZ | Anxiety dominant, active mind, external attention, relaxed |
| Alpha (α) | 8-12 Hz | Very relaxed, passive attention |
| Theta (θ) | 4-8 Hz | Deeply relaxed, inward focused |
| Delta (δ) | 0.5-4 Hz | Sleep, dreaming |
| Psychionic/ psychonic (Φ) | 0-0.5 HZ | Transmission from the absolute vacuum to Schumann wave |

Table 1: Characteristics of Brain Waves.

Hence, evolutionarily speaking, there was no consciousness in the early multiverse; consciousness emerged as a result of aggregated matter, with sense perceiving apparatuses, affectively, perceptively, and cognitively, the dimensions of consciousness, experiencing aggregated material realities with Schumann waves where they, initially, sought pleasure and displeasure between themselves and the material reality through, in the human species as far as we know, three (ready-to-hand, unready-to-hand, and present-at-hand) phenomenal stances of the (human) brain/mind, i.e., what Heidegger calls the analytics of Dasein, which would give rise to the contents (qualia) of consciousness. Ready-to-hand refers to the unconscious experience of material reality as it appears to the human actor; unready-to-hand refers to the contemplative problem-solving aspect of the human actor when experiencing material reality; and the present-at-hand structural stance refers to self-awareness of the human actor. From these three stances, consciousness in the human species, biologically speaking, emerge sociogenetically. Out of the aforementioned material, biological, and psychological processes, sociogenetically speaking, two (ontological and sociological) modes of organizing the material resource framework of the earth would characterize human societies, in various forms, since their initial being-in-the-world: The Vodou Ethic and the spirit of communism; and the Protestant Ethic and the spirit of capitalism. The former is in line with how we ought to organize our way of being-in-the-world-with-others to fit in accordance with sustaining balance and harmony with the physics' of the multiverse, its material resource frameworks, and subsistence living; the latter, the Protestant Ethic and the spirit of capitalism, the basis upon which

the left and right, contemporarily, constitutes society and recursively organize and reproduce their being-in-the-world, is problematic and dangerous as it is a product of ideology and conflict with the material resource framework of our universe. In other words, the logic here is that Karl Marx's materialism is the product of the first group of embodied human-beings' initial encounter with the material world. Upon that initial ready-to-hand (Heidegger's term, which I translate as unconscious processes) encounter, driven by the drives of the body and impulses of subatomic particles, two (antidialectical) present-at-hand (conscious) worldviews, social class language games, sociogenetically, emerged and became reified, via five systems, i.e., mode of production, language, ideologies, ideological apparatuses, and communicative discourse, by those who control the resources in a material resource framework required to satisfy the practical consciousnesses associated with embodiment. In a fruitful and bountiful environment, as early humankind encountered ready-to-hand in Africa prior to their migration elsewhere, a harmonious (affective) disposition towards the world took hold, which was juxtaposed against an antagonistic disposition arising from a lack of resources, etc., as was found among Europeans who migrated out of Africa to Europe. According to Cheik Anta Diop (1981, 1988, 1989), as a result of these experiences African and most people of color on the earth, the Taino people of the Caribbean, for example, who inherited hospitable environments, shared certain linguistic and cultural commonalities that formed a tapestry that laid the basis, present-at-hand, i.e., cognitively, for African cultural unity, which was reified and diametrically opposed to the European cultural unity that would develop,

unready-to-hand and present-at-hand, in the barren and harsh environments of Europe as early humans migrated out of Africa. What Diop called the Southern Cradle-Egyptian Model (African): 1) Abundance of vital resources, 2) Sedentary-agricultural, 3) Gentle, idealistic, peaceful nature with a spirit of justice, 4) Matriarchal family, 5) Emancipation of women in domestic life, 6) territorial state, 7) Xenophilia, 8) Cosmopolitanism, 9) Social Collectivism, 10) Material solidarity—alleviating moral or material misery, 11) Idea of peace, justice, goodness, and optimism, and 12) Literature emphasizes novel tales, fables, and comedy, emerged, present-at-hand, among the people of color in tropical climates with bountiful resources. This Southern Cradle-Egyptian Model was diametrically opposed to an unready-to-hand and present-at-hand Northern Cradle-Greek Model: (European), 1) Bareness of resources, 2) Nomadic-hunting (piracy), 3) Ferocious, warlike nature with spirit of survival, 4) Patriarchal family, 5) Debasement/enslavement of women, 6) City state (fort), 7) Xenophobia, 8) Parochialism, 9) Individualism, 10) Moral solitude, 11) Disgust for existence, pessimism, 12) Literature favors tragedy. The European/Greek model, over time became reified and recursively reorganized and reproduced, present-at-hand, as the Protestant Ethic and the spirit of capitalism under the leadership of Pastors, merchants, and owners in their encounter with Christianity; and the former, African model, as the Vodou Ethic and the spirit of communism under the leadership of priests, priestesses, healers, and elders (oungan, manbo, gangan, and granmoun in the Kreyol language of African/Taino/Haitian Vodou). Hence unlike Karl Marx, which views the origins of modern capitalist relations of production via the notion of primitive accumulation, Mocombeian consciousness field theory and phenomenological structuralism are in agreement with Max Weber and views it as the product of the (ideological) structures of signification of European Protestant Christianity, i.e., the Protestant Ethic and the spirit of capitalism reified via ideological apparatuses based on the mode of production, which Mocombe juxtapose against the African Vodou Ethic and spirit of communism of the original inhabitants of the earth who, because of their material abundance, did not develop an antagonistic present-at-hand (ideological) view of the world as their European counterparts who experienced hardship in satisfying their basic needs. In other words, phylogenetically and sociogenetically, African peoples, and other people of color originally inhabited the earth, ready-to-hand (the initial phenomenal structure of consciousness), in environments with abundance of vital resources and as such sought a balance and harmony between themselves, the world, and their social class language game. Over time, their tribal and village leaders developed present-at-hand structural ideologies, Vodou; ideological apparatuses, villages, Lakous, peristyles, lwa yo, and herbal medicine; and modes of productions, subsistence agriculture, husbandry, and komes that reified their experiences and formed a tapestry, i.e., social class language game under the leadership of oungan yo, manbo yo, and granmoun yo (elders) that laid the basis for African cultural/structural unity, which was diametrically opposed to an European cultural/structural unity that encountered, ready-to-hand, a barren material resource framework. The latter because they were unable to satisfy their bodily needs in the barren material resource framework of Europe, in other words, became unready-to-hand and developed an antagonistic stance vis-à-vis the world, which became reified, present-at-hand, as the Protestant Ethic and the spirit of capitalism when they encountered Christianity under the leadership, initially, of Pastors and merchants. Hence, what Cheikh Anta Diop called the Southern Cradle-Egyptian Model (African), which Mocombe calls the Vodou Ethic and the spirit of communism social class language game, emerged, ready-to-hand and present-at-hand, among the Africans, and the Northern Cradle-Greek (European) Model, or the Protestant Ethic and the spirit of capitalism social class language game, emerged, unready-to-hand and present-at-hand, among

the Europeans as the structures that attempt to limit the unfolding of human action in the material resource framework of the earth. In an ideal state, the latter sought embourgeoisement and domination; and the former, ounganification/manboification, egalitarianism, harmony, balance, perfection, and subsistence living. Both models, or structuring structures, interpellated and subjectified individual Beings of their material resource frameworks via different modes of production, languages, ideologies, ideological apparatuses, and communicative discourses, and are not dialectically related even though Western scholars since Hegel and the Haitian Revolution have sought to (dialectically) connect the two worldviews. Historically, both models converged on the island of Hispaniola, at the height of the slave trade and African enslavement during the eighteenth century, where the enslaved Africans of Haiti, whose Revolution Hegel utilized to develop his dialectic, juxtaposed the latter against the former in the attempt to overthrow it on the island. Jean-Jacques Dessalines, the founder of the Haitian nation-state, attempted to synthesize the two positions in a Kojèveian sense; to no avail, as the mulatto elites and petit-bourgeois blacks on the island assassinated him in favor of mercantilism and liberalism of the Protestant Ethic and the spirit of capitalism at the expense of the Vodou Ethic and the spirit of communism, which the Africans implemented in the mountains and provinces of the country. To date, as the evolutionary processes of the Protestant Ethic and the spirit of capitalism continues to develop on earth via Western domination (whose power elites seek to present it as the nature of reality as such) it threatens, the wellbeing of the planet and all species on it, given its exploitative and debilitating processes of pollution and overconsumption. As the two systems diametrically opposes each other, a dialectical synthesis is impossible and only a reversion to the Vodou Ethic and the spirit of communism can salvage the planet from the human destruction associated with the Protestant Ethic and the spirit of capitalism.

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