

Essence, Universalism, Truth, Ethics, and Social Change in Phenomenological Structuralism

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ABSTRACT

This work highlights the nature of essence, universalism, truth, ethics, and social change in Paul C. Mocombe's structurationist theory of phenomenological structuralism.

Keywords: *Haitian Epistemology, Haitian Idealism, Vilokan Idealism, Vodou Ethic and the Spirit of Communism, Religiosity, Black Diaspora, Dialectical; Anti-dialectical, Phenomenological Structuralism, lakouism, the Protestant Ethic and the spirit of capitalism*

INTRODUCTION

This work highlights the nature of essence, universalism, truth, ethics, and social change in Paul C. Mocombe's (2016, 2017) structurationist theory of phenomenological structuralism.

Background of the Problem

The structural-functional and structural Marxist turn in the mid-to-late 1960s and early 70s in explaining ethnic/racial identity or for that matter identity in general, privileged socially constructed relations within and via language and symbolic representation, as opposed to biology (i.e., race, genetics, structure of the mind, etc.), as the determining factor in identity or consciousness formation. This move, however, encountered a peculiar problem: to what extent should identity or consciousness formation be attributed to internal (individual subjective responses), as opposed to external and expressed processes (the social relations)? In other words, as Teresa Brennan (1997) so eloquently phrases the problem, "[f]or if everything is socially constructed, how do novel ideas emerge? How does originality, or genius in the extreme case, come into being?" (Brennan, 1997, pg. 89). She continues, "this problem is equivalent to the old conundrum of [(structural)] functionalism. How do we know, do or write anything at odds with a received view? How do we explain those moments, or movements, which escape from the compound of socially constructed identifications?" (Brennan, 1997, pg. 89). Phenomenological

structuralism is a structurationist philosophy and sociology that attempts to resolve these three dilemmas through a phenomenological ontology of identity, consciousness, and societal constitution and development, which accounts for individual agency or social action in the world and structures of signification amidst structural reproduction and differentiation.

Theory and Method

Structurationist sociology synthesizes structure and agency via the concept of praxis; accounting for agency via the actions associated with structural reproduction and differentiation within a particular material resource framework (Ortner, 1984). Building on structurationist sociology, in this work, I argue that the "moments, or movements, which escape from the compound of socially constructed identifications" are the product of an individual actors' (mental) stance/analytics (Martin Heidegger's term) vis-à-vis three types of structures of signification amidst societal structural reproduction and differentiation, 1) the (chemical and biological) drives (forms of sensibility and understanding) of the body and brain, 2) impulses or phenomenal properties of residual past consciousnesses or recycled subatomic/chemical particles encapsulated in the neuronal energies of the brain, 3) and actions resulting from the deferment of meaning in ego-centered linguistic and symbolic communicative discourse.

Generally speaking, consciousnesses, actions, learning, and development within my

phenomenological structural ontology are the product of the embodiment of the phenomenal properties of recycled subatomic neuronal energies/chemicals of the multiverse objectified in the space-time of multiverses via the aggregated body and the microtubules of the brain. Once objectified and embodied the phenomenal properties of the neuronal energies/chemicals encounter the space-time of physical worlds via a transcendental subject of consciousnesses 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) stances/analytically, “ready-to-hand,” “unready-to-hand,” and “present-at-hand,” of the embodied transcendental ego vis-à-vis, 1) the sensibilities and (chemical) drives of the body and brain, 2) drives of embodied residual memories or phenomenal properties of past recycled 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 past 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 (chemical and physiological) drives and sensibilities of the body and brain, (societal) structural reproduction and differentiation, drives of embodied past consciousnesses of recycled

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 and power positions 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) stance/analytic, “ready-to-hand,” “unready-to-hand,” and “present-at-hand,” in consciousness vis-à-vis the (chemical) drives and sensibilities of the aggregated body and brain, drives/impulses (phenomenal properties) of residual past consciousnesses of recycled 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) stances/analytically, ready-to-hand, unready-to-hand, present-at-hand, vis-à-vis these things as they appear to consciousness determine our practical consciousness or behaviors.

We initially know, experience, and utilize the things of 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, inter subjectively, 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 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 inter subjectively 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 CONCLUSIONS

So what is essence, universalism, truth, ethics, and social change in phenomenological structuralism? As outlined above, phenomenological structuralism posits consciousness to be the by-product or evolution of subatomic particles unfolding with increasing levels of abstraction within a material resource framework enframed by the mode of production, language, ideology, ideological apparatuses, and communicative discourse of bodies recursively reorganizing and reproducing the ideals of the latter factors as their practical consciousness. Subatomic particles, via the Higgs boson

particle, gave rise to carbon atoms, molecules and chemistry, which gave rise to DNA, biological organisms, neurons and nervous systems, which aggregated into bodies and brains that gave rise to the preexisting consciousness of the subatomic particles, bodies, and languages. In human beings, the indeterminate behavior of subatomic neuronal energies that produced the plethora of consciousnesses and languages in the neocortex of the brain 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 and power positions dictate how the resources of that framework are to be gathered, used, and distributed (means and mode of production).

Hence in the end, subject constitution is a product of an individual's 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 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 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," 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 recycled and embodied subatomic particles of the multiverse, which have their own predetermined form of understanding and cognition, phenomenal properties, 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). Again, the individual's actions are not necessarily determined by the embodiment and drives of these recycled 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 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 and physiological) drives of the recycled 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 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 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 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-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 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 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 in the 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 is tied to the embodiment and structuring structure of the phenomenal properties of 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 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 mode of human production, by the techniques 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. In that sense, assuming the phenomenal properties of subatomic particles get recycled 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 *lwās* (platonic forms or concepts such as beauty, justice, egalitarianism, etc.) of Haitian metaphysics that human reason, which are the recycled subatomic neuronal/chemical particles of the superverse and multiverse operating through DNA and its aggregation as the brain and mind, 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 affects 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 *lwās* (concepts) of the superverse and its multiverses are expressed as human practical consciousness in material worlds.

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