

# Neoliberal Globalization

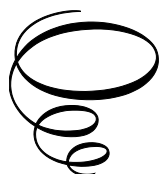


# Neoliberal Globalization

Edited by

Paul C. Mocombe

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*This work, as with everything I pen, is done in the name of the  
ancestors, lwa yo, Erzulie, and my grandparents  
(Saul and Eugenia Mocombe).*

—Paul C. Mocombe



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universe with the informational content of the previous universe emerging in it via black holes. Hence what you have are a layer of multiverses and a superverse, superimposed and entangled, whose informational contents are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, quantum fluctuation, tunneling, inflation, 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 and embodied in the neurons of brains, which create an EM field that holds and integrates the psychions as individuated consciousness connected to Schumann waves, and the absolute vacuum, of material realities..... 42

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## ABSTRACT

In this edited work, we use Paul C. Mocombe's theory of phenomenological structuralism to put forth the argument that globalization represents a Durkheimian mechanicalization of the world via the Protestant Ethic and the spirit of capitalism under American hegemony. The latter (America), we conclude, serves as an imperial agent, an empire, seeking to interpellate and embourgeois the masses or multitudes of the world to the juridical ("iron cage") framework of the Protestant Ethic and the spirit of capitalism, and in the age of capitalist globalization and climate change this is done within the dialectical processes of two forms of fascism or system and social integration: 1) right-wing (reactionary) neoliberalism; and 2) identity politics masquerading as cosmopolitanism within the neoliberal framework. The collection of essays and authors of the work go on to layout the social structural framework of socialization in the age of neoliberal globalization, which started with Adam Smith, was interrupted by the socialism of the New Deal era in America and global communism, and is experiencing a resurgence that dates back to the 1970s, which threatens all life on the planet, amidst climate change and protectionist reactions to its identity politics and imperial practices under American hegemony by emerging countries such as Russia and China.

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Presently, Mocombe, using the methods of critical theory via his theory of phenomenological structuralism, explores the emergence of human consciousness via his “consciousness field theory.” His intent is to connect the physics of consciousness emergence to psychological and cognitive developments among human beings in order to develop an

antihuman psychology against behaviorism, psychoanalysis, and humanism. Mocombe believes, and seeks to demonstrate, that an antihuman psychology, which decenters the human subject in favor of recentering nature, is the more appropriate form of organizing and recursively reproducing our being-in-the-world in our material resource frameworks against capitalist exploitation, overproduction, and overconsumption.

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# INTRODUCTION

Neoliberalism represents a resurgence of political economic liberalism in the Western world following the fall of global communism in the 1990s. Globalization (1970s-2000s) is the imperial attempt of the West, under American hegemony, to integrate and colonize the world around the juridical framework of liberalism, which emanates out of the Protestant Ethic and the spirit of capitalism, at the expense of all other forms of system and social integration. Hence, contemporary globalization represents a Durkheimian mechanicalization of the world via the Protestant Ethic and the spirit of capitalism under American (neoliberal) hegemony. The power elites, the upper-class of owners and high-level executives, of the latter (American hegemon) serves as an imperial agent, an empire, seeking to interpellate and embourgeois the masses or multitudes of the world to the juridical framework of the Protestant Ethic and the spirit of capitalism, and in the age of (neoliberal) capitalist globalization and climate change this is done within the dialectical processes of two forms of fascism or system/social integration: 1) right-wing neoliberalism; and 2) (neo) liberal identity politics masquerading as cosmopolitanism or hybridization “enframed” by a cashlessness pegged to the US dollar backed by Saudi Arabian oil and the commodities of colonized nation-states. In this work, we conclude, that both forms of system and social integration represent two sides of the same fascistic coin in the age of (neoliberal) globalization and climate change even though proponents of the latter position view the former antagonistically. In fact, the BRICS (Brazil, Russia, India, China, and South Africa) nations’ attempt to institute a multipolar world against American hegemony, under Russian and Chinese tutelage, is not a counterhegemonic move to challenge the constitution of neoliberal capitalism on a global scale; instead, we argue in this work, it is a right-wing (reactionary) response, at the global level, to exercise national capitalism, economic autarky, against the identity politics and free-trade mantra of the left promulgated by American hegemonic forces.

On the one hand, in other words, (neo)liberal globalization represents the right-wing (reactionary) attempt to homogenize (converge) the nations of the globe into the overall market-orientation, i.e., private property, individual liberties, and entrepreneurial freedoms, of the capitalist world-

system through the retrenchment of the nation-state system, right-wing nationalism, austerity, privatization, and protectionism. This (neo) liberalization process is usually juxtaposed, on the other hand, against the free-trade mantra, narcissistic exploration of self, sexuality, and identity of the left, which converges with the (neo) liberalizing process via the diversified consumerism of the latter groups as they seek equality of opportunity, recognition, and distribution with white agents of the former within their market logic. Both positions, the convergence of the right and the hybridization of the left, are (antagonistically) dialectically related in the age of neoliberal globalization under American hegemony. Private property, individual liberties, diversified consumerism, and the entrepreneurial freedoms of the so-called marketplace become the mechanism of system and social integration for both groups even though the logic of the marketplace is exploitative, environmentally hazardous, and impacting the climate of the material resource framework, i.e., the earth, which often requires the protectionist fascists of the right of the dialectic to intervene in keeping with the “double movement” thesis of Karl Polanyi (2001 [1944]) against the radical (neo) liberalism of the so-called left representing freedoms to (speak, religion, etc.) and identity politics.

In this edited work, we use Paul C. Mocombe’s (2019) theory of phenomenological structuralism as a theoretical framework of societal constitution and human agency to put forth the argument that globalization, in both its convergence and hybridization phases, the right and left of the dialectic, respectively, represents a Durkheimian mechanicalization of the world via the Protestant Ethic and the spirit of capitalism under American hegemony against a more conducive form of system and social integration, the libertarian communism of the Vodou Ethic and the spirit of communism, necessary for the survival of the human species and all life on earth. In the former, we conclude, America serves as an imperial agent, an empire, seeking to interpellate and embourgeois the masses or multitudes of the world to the juridical (“iron cage”) framework of the Protestant Ethic and the spirit of capitalism, which in the age of capitalist globalization and climate change is done within the dialectical processes of two forms of fascism or system and social integration: 1) right-wing (reactionary) neoliberalism, representing convergence; and 2) identity politics masquerading as cosmopolitanism or hybridization within the neoliberal framework. The collection of essays and authors of the work go on to layout the dialectical social structural framework of socialization in the age of neoliberal globalization, which started with Adam Smith, was interrupted by the socialism of the New Deal era in America and global communism, and is experiencing a



resurgence that dates back to the 1970s, which threatens all life on earth as a result of climate change. In the end, we offer Mocombe's (2020) libertarian communism, grounded in the Vodou Ethic and the spirit of communism, the latter, as the only human counter-hegemonic solution to salvaging humanity and the world from the problematic of climate change, pollution, exploitation, and resource exhaustion, caused overwhelmingly by the left and right processes of neoliberal (Protestant) globalization under American hegemony.

## **Background of the Problem**

Traditionally, right-wing fascism is usually associated with radical authoritarianism, ultranationalism, forcible suppression of opposition, and strong regimentation of society and of the economy. In the age of (neoliberal) globalization the latter processes are utilized by the American empire, operating via global ideological apparatuses, i.e., its military, the World Bank, United Nations, International Monetary Fund, etc., to retrench and force nation-states to adopt the juridical rules and policies of (neo) liberal capitalism, i.e., private property, individual liberties, protectionism, austerity, and entrepreneurial freedoms, for capitalist development and accumulation. Paradoxically, the so-called progressive left utilizes these same ideological apparatuses and processes, via identity politics, free trade, and diversified consumerism, contemporarily, to promote equality of opportunity, recognition, and distribution for once discriminated against others with the white globalizing power elites of the right in spite of the climate change problematic caused, overwhelmingly, by the latter processes under the ideology and practices of neoliberal capitalism and American hegemony. Hence, instead of promoting an alternative form of system and social integration to the (Polanyian reactionary) neoliberal fascism of the right, the cultural elites of the left (post the 1970s), antagonistically, seek to integrate within it using the same ideological apparatuses and methods, i.e., United Nations, World Bank, radical authoritarianism, ultranationalism, forcible suppression of opposition, and strong regimentation of society and of the economy, of the fascist right to promote identity politics, human rights, diversified consumerism, free trade, and equality of opportunity, recognition, and distribution as the counter-hegemonic alternative to (neo) liberal nationalism in the age of globalization and climate change.

Sociological theories regarding the contemporary (1970s to the present) phenomenon of globalization focus on these two logics of convergence and hybridization as though they represent two distinct

alternatives. In this work, we argue they do not, and both positions represent how the global order is constituted under American hegemony. The former, convergence, highlights the ever-increasing homogenization of cultures and societies around the globe via socioeconomic (neoliberal) rational forces. From this perspective globalization is tantamount to Westernization or Americanization of other cultures and societies via neoliberal economic, market, subjugation or by force with an emphasis on private property, entrepreneurial freedoms, austerity, ultranationalism, and individual liberties. The latter, hybridization, emphasizes heterogeneity, the mixture of cultural forms and practices out of the integration of society via globalizing processes stemming from improvements in information technology, communications, mass media, etc. In this latter form, cultures and societies are not homogenized, but are cultural forms that are syncretized with liberal democratic Western capitalist rational organization, which offers an alternative to the former process and its exploitative and oppressive logic through free trade and a diversified consumerism that emphasizes exploration of the self, sexuality, and identity within the neoliberal framework of the marketplace. Hence, the other is an “other” (rational) agent of the Protestant Ethic and the spirit of capitalism seeking equality of opportunity, recognition, and distribution with their white counterparts via neoliberal democracy.

Amidst these two arguments, and their effects, regarding the nature and origins of globalization, is climate change, which is a change in global or regional climate patterns around the world associated with the increased levels of atmospheric carbon dioxide produced by the use and abuse of fossil fuels. In this work, we want to propose that in globalization under American hegemony both positions regarding globalization are purporting the same process, convergence, via fascist measures of two groups, the right and cultural left of the American empire and other nation-states and communities, and that the only counter-hegemonic alternative to this thesis of convergence is the climate-change effects of the earth itself, which calls for a libertarian communism, as highlighted by what Mocombe (2021) calls the Vodou Ethic and the spirit of communism, based on subsistence living as the only solution to salvaging humanity and the world from complete annihilation.

Mocombe’s (2016) libertarian communism, as it emanates out of the Vodou Ethic and the spirit of communism of the African people of Haiti, unlike the convergence and hybridization theses of the right and left, respectively, is counter-hegemonic as it calls for subsistence living, reforesting material resource frameworks around the globe, and curtailing development strategies based on the neoliberal mantra of sustainable

development as keys to preventing the inevitable destruction of the earth, which, given its limits to growth processes, stands in contradistinction to the accumulative logic of the Protestant Ethic and the spirit of capitalism. Hence, the earth is counter-hegemonic to globalizing processes because of the ecological devastations, i.e., global warming, soil erosion, resource depletion, etc., associated with capital accumulation and capitalist relations of production, which antagonistically pins the material resource framework, the earth, against the logic of economic growth and overconsumption encapsulated in the neoliberal Protestant discourse of the global social structure of inequality under American hegemony, which attempts to integrate the masses or multitudes to the neoliberal juridical framework of capitalist globalization via right-wing (reactionary) neoliberal ideology and force and left-wing identity politics via diversified consumerism of once marginalized others seeking equality of opportunity, recognition, and distribution with the former within the neoliberal framework of the contemporary capitalist world-system. Hence, the Hybridization of the latter group is not an alternative to the convergence thesis, but complements its fascist neoliberal framework because the hypothesis here is that the purposive-rationality of the hybrid cultures and practices when they encounter globalizing processes under American Hegemony is for equality of opportunity, recognition, and distribution, with whites within a fascist call for identity politics, free trade, and diversified consumerism not to overthrow or offer a counter hegemonic alternative systemicity to a process, capital accumulation, which threatens all life on earth via (neo) liberal market forces, pollution, global warming, overconsumption, etc. Consequently, conflict arises between the two groups, even though they share the same ideologies, for three reasons: over resources, reactionary protectionist measures, and recognition of the other as an “other” agent of the Protestant ethic and the spirit of capitalism by the white elites of the system amidst their discriminatory effects. The resolutions of these conflicts are unable to offset the pending doom humanity faces given the contradictions between the neoliberal economic growth logic of globalization and the limit to growth logic the earth is calling for amid climate change, pollution, and resource exhaustion. The latter, we argue here can only be offset by the form of system and social integration Mocombe calls the libertarian communism of the Vodou Ethic and the spirit of communism, which puts forth subsistence living and balance and harmony between the human ecological spaces and that of their material resource frameworks, as the sole human counter-hegemonic force to neoliberal globalization amidst the earth’s threat to extinct

humanity due to climate change, pollution, and resource exhaustion associated with neoliberal Protestant capitalism.

## Theory and Methods

Theoretically, “culture of globalization” and the “globalization as culture” metaphors represent two sociological approaches to understanding this contemporary dialectical postmodern struggle between convergence and hybridization within neoliberal globalization (1970s-2000s) amidst its climate-change problematic. These two sociopolitical understandings regarding the origins and nature of globalization, as Kevin Archer et al (2007) points out, have “set off a vigorous and at times rancorous debate within the social sciences” (2007, p. 2). On one side of the debate you have theorists who emphasize the “culture of globalization,” its convergence, and argue the idea that “the constitutive role of culture is critical for grasping the continued hegemony of capitalism in the form of globalization...Culture, they assert is increasingly being co-opted and deployed as a new accumulation strategy to broaden and deepen the frontiers of capitalism and to displace its inherent crisis tendencies” (Archer, 2007, pp. 2-3). In a word, in the continual hegemonic quest of capitalism to homogenize the conditions of the world to serve capital, globalization, in the eyes of “culture of globalization” theorists, represents a stage of capitalism’s development highlighted by the commodification of culture, diversified consumerism, as a means for accumulating profits from the purchasing and consuming power of a transnational class of administrative bourgeoisies and professional cosmopolitan elites in core, semi-periphery, and periphery nation-states who subscribe to the social integrative (agential) norms of (neo)liberal bourgeois Protestantism (hard work, economic gain, political and economic liberalism, consumption, etc.). This “culture-of-globalization” understanding of globalization or the postmodern condition in late capitalist development is a well-supported position, which highlights, in the twenty-first century, the continued hegemony of capitalism in the form of globalization (Hardt and Negri, 2000; Kellner, 1988; Giddens, 1991; Harvey, 1989, 1990; Jameson, 1984, 1991).

“Globalization-as-culture” theorists, who emphasize hybridization, out rightly reject this socioeconomic position or interpretation underlying the emergence and processes of globalization. They believe “that globalization is marked by the hollowing out of national cultural spaces either consequent upon the retrenchment of the nation state or because culture continues to be a relatively autonomous sphere” (Archer et al, 2007, p. 2).

That is, “[f]or the “globalization-as-culture” group...culture is not that easily enjoined due to its inherent counter-hegemonic properties vis-à-vis neo-liberal globalization. Rather, for this group..., contemporary globalization is not merely economic, but a system of multiple cultural articulations which are shaped by disjunctive space-time coordinates. In other words, globalization is as much if not more the product of inexorable and accelerated migratory cultural flows and electronic mass mediations beyond the space-time envelopes of the nation-state system and the successive socio-spatial fixes of global capitalism” (Archer et al., 2007, p. 4). In fact, culture, in many instances, serves as a counter-hegemonic movement to (neo) liberal capitalism as a governing “rational” system. This line of thinking is best exemplified in the works of Stuart Hall (1992), John Tomlinson (1999), Homi Bhabha (1994), and Edward Said (1993) among many others. For these theorists, cultural exchanges are never one-dimensional, and hybridization of culture in many instances serves as a counter-hegemonic force to the homogenization processes of global capital. That is, as postcolonial hybrids in their encounter with their former colonizers dialectically convict the former colonial powers of not identifying with the lexicons of signification of their enlightenment ethos, the hybrid identity is counter-hegemonic as they seek equality of opportunity, recognition, and distribution with their white counterparts as an ethnic *other* (Bhabha, 1994).

Building on Mocombe’s (2019) structuration theory, phenomenological structuralism, which views human social action as a duality and dualism tied to social structure the (reified) contents or social facts (mode of production, language, ideology, ideological apparatuses, and communicative discourse) of which human actors internalize and recursively organize and reproduce as their practical consciousness for their ontological security, we view this debate between the advocates of the “globalization-as-culture” and the “culture-of-globalization” hypotheses as a fruitless debate grounded in a false ontological and epistemological understanding regarding the origins and nature of the fascist (neo) liberal capitalist system that gives rise to the processes of globalization under American hegemony. Both groups ontologically and epistemologically assume that the origins of capitalism and its discursive practice are grounded in the dialectic of reason and rationality, thus drawing on the Habermasian liberal distinction between capitalism as a public and neutral system of rationality, arrived at through ego-centered communicative discourse, which stands apart from the understanding of it as a private sphere or lifeworld cultural form grounded in the ontology of the Protestant ethic and the spirit of capitalism as argued by Max Weber (1905). The latter

metaphysical position, if assumed by both schools, is a point of convergence that resolves their opposition, and gives a better understanding regarding the origins and nature of the processes of globalization and counter movements to what are in fact metaphysical cultural forces, which ought to be changed for the salvage of humanity and all life on earth (Mocombe, 2012). That is to say, both schools of thought are putting forth the same convergence argument within a Polanyian “double movement,” the culture of globalization position from a Marxian systems integration perspective and the globalization as culture position from a Weberian social integration perspective. For the culture of globalization position cultural practices are homogenized to integrate within the rational rules or systemicity of capitalist relations of production and consumption at the world-system level so as to generate surplus-value from the consumption of cultural products as commodities in core nations (America, Western Europe, Australia, Canada, and Japan), industrial production in semi-periphery nations (Brazil, Russia, India, China, and South Africa), and agricultural production in periphery nations (the rest of the world). Reactionary protectionist measures, i.e., nationalism, traditionalism, austerity, high tariffs, etc., are necessary when capitalist crises jeopardize the empire or hegemon of the world-system and elsewhere. The globalization as cultural group suggests that in the process of acculturating social actors to the organization of work within the capitalist world-system, homogenization or convergence does not take place. Instead, in the process of integration within the world-system, cultural groups intersubjectively defer meaning in ego-centered communicative discourse to hybridize the lexicons of significations coming out of the globalization process thereby maintaining their cultural forms not in a commodified form but as a class-for-itself seeking to partake in the global community, via the retrenchment of the nation-state, as hybrid social actors governed by the (neo) liberal rational logic of the marketplace without discrimination.

The two positions are not mutually exclusive, however, and when synthesized via Mocombe’s (2019) theory of phenomenological structuralism, which combines system and social integration via the duality of structurationism, and Karl Polanyi’s concept of double movement, highlight the same fascistic position, globalization, under American hegemony, contemporarily, represents the homogenization, i.e., convergence, of social discourse and action via hybridization amidst its climate change effects. The latter, hybridization and its accompanying logic of free trade and diversified consumerism, as the mechanisms of social integration in globalization under American hegemony for the “other,” is the by-product

of the black American civil rights movement of the 1960s coupled with the outsourcing of American industrial work to the rest of the world beginning in the 1970s. This fascistic movement was countered, over time, by a reactionary and fascistic protectionism in light of the crises, exploitation, displacement, migration, resource exhaustion, and identity politics, brought on by the free-trade and integrationist (identity) movements of (neo) liberalism.

Following the Protestant Reformation and the rise of Protestants to positions of power within the Westphalian nation-state system all social actors were interpellated and socialized via Protestant churches to be obedient workers so as to obtain economic gain via the labor market. Be that as it may, the church and the labor market (via education) became the defining institutions or ideological apparatuses for socializing social actors as both Protestant agents and agents of and for capital. That is, individuals, Protestant agents, with a work ethic that would allow them to pursue economic gain via their labor in a market as either agents for capital, laborer, or agents of capital, administrative bourgeoisie. The relationship, therefore, between the Protestant ethic and the capitalization of labor or the constitution of the labor market are not mutually exclusive. Instead, they were and are necessary components for constituting a capitalist society under the metaphysical discourse of Protestantism, and its discursive practice, capitalism. The Protestant Ethic and God, in a word, legitimated the organization of social actors as laborers, and the labor market was constituted to ensure that workers were rewarded, accordingly, to ensure that the discursive practices of the labor market were in line with the metaphysical discourse of the Protestant ethic.

What the two sociological approaches to understanding globalization have done is to separate the dialectic and theorize their respective positions from opposite sides of the dialectic, the culture of globalization scholars from the side of labor organization (forces of production) and practices and the globalization as culture people from the side of social integration (social relations of production). The “culture of globalization” scholars identify the economic practices by which Protestant agents organized and organize social practices the world over to socialize individuals to become “agents of and for capital” for the purpose of generating surplus value or economic gain for capital. In a word, the organization of work and its relation to the desires of capital is the dominating factor in understanding the processes of globalization for the culture of globalization group. Given the mutual constitution of the Protestant ethic and the spirit of capitalism this latter position is not inaccurate as the labor market also serves to integrate the social actor as

not only an agent of capital but also a Protestant agent, i.e., a worker who gains, status, upward economic mobility, etc. by being obedient and working hard.

For the globalization as culture scholars the emphasis is on understanding how national cultures avoid being both an agent of capital and a Protestant agent to successfully carve out a national space within the globalizing process so as to achieve equality of opportunity, recognition, and distribution with the agents of the globalizing power, America since World War II, which is seeking to integrate the multitude into the capitalist processes of globalization. This position is not an alternative to the culture of globalization group but is saying and doing the same thing. That is, in globalization under American hegemony the attempt of capital, the upper-class of owners and high-level executives operating predominantly out of the US, is to have national cultures carve out national spaces, nation-states, within a global marketplace enframed by a cashlessness pegged to the US dollar wherein every group can have a comparative advantage disseminating their natural and cultural resources so as to accumulate economic gain for themselves and national and global capital. So, through the commodification of natural and cultural resources and cultural identities (their comparative advantage) for sale and consumption, diversified consumerism, on the labor market global elites hybridize and universalize national discourse and discursive practices to serve capital accumulation in postindustrial societies.

Hybridized national cultures in this process are not counter-hegemonic they are converging to meet the desires of global capital operating in postindustrial economies with emphasis on servicing the financial wealth of a transnational multicultural (phenotypically, sexually, etc.) capitalist class. Their overt discourse is not, however, the economic (neo) liberalism of the globalizing power seeking to fascistically homogenize their practical consciousness to benefit global capital. On the contrary, identity politics or cosmopolitanism, i.e., respect for human rights of “the other” to participate as agents seeking equality of opportunity, recognition, and distribution in the fascism of the neoliberal processes of the hegemonic power, is the *modus operandi* of the multicultural “other” elites (a professional managerial class for capital) in control of the ideology, ideological apparatuses, and communicative discourses of their nation-states.

It is this incessant (neoliberal) claim for equality of opportunity, recognition, and distribution of the successful socialized hybrid liberal bourgeois Protestant “other” agent of capital the “globalization as culture” left-wing scholars identify as being counter-hegemonic. This counter-



hegemony highlighted by the “globalization as culture” camp is grounded in the fact that the hybrid liberal bourgeois Protestant is allowed, and seeks to, compete in the global capitalist marketplace as a hybrid elite or Protestant agent and agent of and for capital against the gaze of their former colonial masters. This agential moment of hybrid others to participate in the global organization of labor is not counter-hegemonic—as the purposive-rationale of these hybrid agents is economic gain for themselves as an ethnic, sexual, gendered, etc., other at the expense of their poor—but, contemporarily, represents the means by which Protestant agents operating out of the US attempt to universalize their purposive-rationale among the others of the world so as to generate economic gain/surplus value (for its postindustrial service industries) or what amounts to the same thing reproduce the Protestant capitalist social system globally amidst its debilitating effects, i.e., climate change, pollution, overproduction, resource exhaustion, and exploitation. The global other, via the language of identity politics of its elites, seeks to integrate within the systemicity of (neoliberal) globalization not to offer an alternative to it in the face of climate change, pollution, etc., associated with capital organization, accumulation, and exploitation; instead, their aims are for equality of opportunity, recognition, and distribution.

This process leads to crises (of opportunity, recognition, distribution, pollution, and climate change) in the hegemon (America), and elsewhere, of the world-system, which fosters reactionary right-wing nationalism to protect its population from the exploitation and economic crises of the left neoliberal integrationist movement clamoring for economic growth, however. That is, as the global left, fascistically, embrace the neoliberal project, i.e., privatization, deregulation, etc., of the right for equality of opportunity, recognition, and distribution identity struggles emerge, and the exploitation, displacement, resource wars, famine related to climate change, and overall environmental degradation forces the other to seek refuge in America, the imperial hegemon of globalization, and the West (and elsewhere) where right-wing protectionist nationalism emerges (on racial, ethnic, and national lines as opposed to economic ones) to combat the influx of refugees from hinterlands throughout the globe escaping the capitalist discursive practices, initially released by the right for capital accumulation, and subsequently promoted by the left for equality of opportunity, recognition, and distribution.

## Discussion and Conclusions

Hence, identity politics and this Polanyian dialectical double movement are at the heart of the fascistic nature of socialization in the current globalization movement. Globalization represents the discursive practice, “spirit of capitalism,” of American agents of the Protestant Ethic seeking to interpellate and homogenize, through outsourcing, mass mediaization, privatization, deregulation, and consumption patterns, “other” human behaviors, cultures, around the globe within the logic of their metaphysical discourse, “The Protestant Ethic and the spirit of capitalism,” so as to accumulate profit, via agricultural, industrial, and post-industrial/consumerist production, for the predestined from the damned. That is, via globalization social actors around the globe are interpellated and socialized, through state ideological apparatuses such as education and neoliberal market forces, funded by the International Monetary Fund (IMF) via the US nation-state, to become agents of the Protestant ethic to fulfill their labor and consumptive roles in the organization of work required by their nation-state in the global capitalist world-system under American hegemony. Integration via the retrenchment of the nation state under American global hegemony subsequently leads to economic gain and status for a few predestined, administrative bourgeoisie, or transnational capitalist class, that in-turn become cultural consumers, given the mediatization of society, of bourgeois goods and services from postindustrial societies like America and Europe while the masses are taught (via the church or school) the Protestant work ethic to labor in agricultural, industrial, or tertiary tourist or financial industries at home or abroad. Hence, proper socialization of the other in the contemporary capitalist American dominated world-system is tantamount to hybridization, i.e., the socialization of the other as a liberal bourgeois Protestant *other* seeking equality of opportunity, recognition, and distribution with their white counterparts within the neoliberal framework of the global capitalist nation-state world-system under American hegemony. This left-wing process of integration via hybridization is just as fascistic as the initial right-wing integrative measures, nationalism, authoritarianism, etc., of the globalizing nation, i.e., America, which set-up the world-system.

American capital beginning in the 1970s sought to outsource work to other nation-states in order to escape the high cost of labor and environmental laws in the US. Given the new civil rights legislations enacted in the 1960s, as a result of the civil rights movement, to reinforce the American liberal bourgeois Protestant social order without regards to race, creed, nationality, etc. that discourse (ideology) would be exported to

other nation-states. American capital, therefore, sought to hybridize other ethnic cultures/practices the world over via the retrenchment of the nation state and color-blind legislation in order to make social actors of other cultures known for two reasons, to socialize them to the individualized and entrepreneurial work ethic of the neoliberal globalizing process and to accumulate surplus-value as American capital sought to service the others of ethnic communities as agents of and for capital, i.e., consumers and administrative bourgeoisie controlling production for global capital, for their postindustrial economy focused on financial investment and cultural entertainment. Upon the encountering of the liberal bourgeois Protestant discourse of the metaphysics of the Protestant ethic and the spirit of capitalism under American hegemony, the response of the “other” cultural group was and or is participation in the world market system, using the ideological apparatuses of their nation-states and transnational corporations of globalizing forces to enforce this mantra via identity politics for equality of opportunity, recognition, and distribution with the elites of the globalizing force.

Hence, the hybridization, or liberal bourgeois Protestantism of cultural “others,” which guides the behavior of many “other” cultural identities in the world-system as they seek to open up their nation-state markets for investment and participation in the global market place, is a subversive-less hybrid simulacra of white liberal bourgeois Protestant ideals and actions, and, contrary to the globalization as culture position, is not counter-hegemonic to the globalizing process under American hegemony. Instead, like the right-wing fascism of the globalizing power seeking to retrench the nation-state system under the control of corporatist dictators within the juridical framework of (neo) liberalism for capital accumulation; the left-wing identity politics of the elite others also adopt the radical authoritarianism, ultranationalism, forcible suppression of opposition, and strong regimentation of society and of the economy of the right in order to promote their purposive-rationality of equality of opportunity, recognition, and distribution for all, regardless of race, ethnicity, sexual orientation, etc. within the juridical rules and laws of neoliberalism in the face of its deleterious effect, i.e., climate change, pollution, exploitation, displacement, etc. These deleterious effects force the other to seek refuge in the American empire, and elsewhere, where they encounter the reactionary (racial) fascism of right-wing (protectionist) nationalism, reacting to the (postindustrial) capitalist discursive practices, which have unleashed these effects in order to protect their own populous. Hence, instead of offering a counter-hegemonic form of system and social integration rooted in the logic of subsistence living and balance and

harmony, highlighted in the libertarian communism of the Vodou Ethic and the spirit of communism, in order to protect the material resource framework that is the earth, both groups are caught in a dialectical spiral of destruction between right-wing protectionist national capitalism and free-trade identity capitalism that threatens all life on the planet.

To begin our analysis, chapter one deconstructs contemporary postmodern/post-structural understandings regarding the nature and origins of identities in the age of neoliberal globalization. In the place of postmodern and post-structural thoughts on identity constitution, in chapter two, we offer the consciousness field and structurationist theory and methodology Mocombe (2019) calls phenomenological structuralism as a heuristic and methodological tool to understanding identity constitution. Against postmodern/post-structural emphasis on the fragmentary or the decentered subject, this work, using the aforementioned perspective grounded in structuration theory, phenomenological structuralism, suggests that the constitution of contemporary identities must be understood predominantly as the struggle between two social class language games, a bourgeoisie and underclass, of the Catholic/Protestant Ethic and capitalist racial-class divisions, social relations of production, and ideological apparatuses of the two bourgeoisies as constituted by the global capitalist world-system under American hegemony against the Vodou Ethic and spirit of communism, which Mocombe suggests is more conducive for the survival of humanity and the planet. Be that as it may, chapters three and four, respectively, highlight the nature and origins of globalization under American hegemony and the constitution of modern and so-called postmodern consciousness as it differs from the practical consciousness of the Vodou Ethic and the spirit of communism. Chapters five, six, and seven, written by Tammie Jenkins, Patrick Delices, and Carol Tomlin, respectively, highlight the emergence of cryptocurrency as the new (cashless) mechanism of material and social exchange; the constitution of Latin America and the Caribbean in neoliberal globalization; and the impacts of the neoliberal processes on black female immigration and migrants in the United Kingdom, which works in concert with American hegemony in framing the neoliberal global order post the 1970s. Chapter eight, written by Ericsson Mapfumo, explores the state of liberation theology, which for Mocombe is a Christianization of the Vodou Ethic and the spirit of communism, in countering the neoliberal global order post the fall of global socialism and communism. Mapfumo highlights how liberation theology is no longer counterhegemonic; instead, it has fallen within the realm of identity politics. As a result, chapter nine concludes the work by offering an alternative form

of system and social integration, libertarian communism, which is grounded in the Vodou Ethic and spirit of communism of the African people of Haiti, to salvage humanity and the world from the deleterious effects, climate change, overconsumption, pollution, and exploitation, of the Protestant Ethic and the spirit of capitalism in light of the undermining of liberation theology and communism by the latter form of system and social integration.

