



# Becoming God in the Multiverse

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## Abstract

This work explores the nature of God in the multiverse according to Paul C. Mocombe's structurationist theory of phenomenological structuralism. The author posits that God is not an omnipotent, omniscient, etc., Being that stands outside of spacetime. Instead, God is consciousness, a fifth force of nature, which constitutes the multiverse along with gravity, electromagnetism, and the strong and weak nuclear forces. God is the evolution of consciousness at the subatomic particle level, a fifth force of nature, a psychion constituted as a subatomic psychionic field, which evolves via experience as embodied aggregated neuronal energy in microtubules of brains recycled/entangled/superimposed throughout the multiverses. In the human ethos, the psychionic/pan-psychic subatomic field that is consciousness becomes God, which is associated with attributes that we must embody in order to reproduce our being in material resource frameworks.

**Keywords:** Structurationism; Praxis; Panpsychism; Social Class Language Game; Phenomenological Structuralism; ORCH-OR Theory

## Introduction

This work explores the nature of God, i.e., consciousness, in the multiverse according to Paul C. Mocombe's structuration's theory of phenomenological structuralism. The author posits that God is not an omnipotent, omniscient, etc., Being that stands outside of spacetime to create the multiverse or manifest it out of its consciousness. Instead, God is a human metaphor for consciousness, an emergent fifth force of nature, emanating from a psychionic/panpsychic subatomic field of a superverse, which constitutes the multiverse along with gravity, electromagnetism, and the strong and weak nuclear forces. God is the evolution of consciousness at the subatomic particle level, an emergent fifth force of nature, a psychionic/panpsychic subatomic field, which evolves via experience in the macro-world as embodied aggregated neuronal energy, with phenomenal properties, in microtubules of brains recycled/entangled/superimposed throughout the multiverse. In the human ethos, the psychionic/pan-psychic subatomic field that is consciousness becomes God, which is associated with attributes that we embody or must embody in order to organize and reproduce our being in material resource frameworks.

## Background of the Problem

Paul C. Mocombe's (2018, 2019) structurationist theory of phenomenological structuralism, in keeping with the logic of structurationist sociology, assumes practical activity and consciousness, i.e., practical consciousness, to be the basis for understanding human behavior and consciousness in the world.

For Mocombe, this consciousness is neither an emergent illusion of the brain or one that comes from a simulation of species-Beings with "higher consciousness" than our human form, nor a God, which animates our species-being with its essence that is our human soul/consciousness. The aforementioned positions, a simulation/virtual reality, emergent property of the mechanical brain, or the essence of God, presupposes the existence of consciousness as fundamental to the multiverse prior to its embodiment as the "I," the Cartesian thinking subject, of the human actor. In Mocombe's theory of phenomenological structuralism, consciousness, like the other forces of the multiverse, is presupposed as a proto-evolutionary force with a subatomic field whose particles become embodied via microtubules of brains [1-9].

In other words, consciousness is an emergent fifth force of nature, a psychion of a psychionic/panpsychic subatomic field, which evolves via experience of the macro-world as embodied aggregated neuronal energy, in microtubules of brains, recycled/entangled/superimposed throughout the multiverses. Hence, it is not solely an emergent property of the mechanical brain; a simulation (virtual reality) wherein sentient beings with consciousness are the pawns in the conscious scenarios of a species-being with higher-consciousness; nor is it a product of a God, in the Christian sense, animating it in its consciousness. Even if the latter two (which makes up the virtual reality hypothesis in some physic circles) were the case, neither would deny the fact that we are able to know the

laws of the “material” simulation by which we become conscious or have consciousness, which appears to be fundamental prior to time and space of the macro-worlds. I disagree with this virtual reality hypothesis of the multiverse. For me, the multiverse is real and objective, and consciousness is not fundamental to it [10-12].

Instead, consciousness is, like time and space, an emergent property of the macro-world, which evolves as a force of nature akin to the evolution of gravity. In other words, it becomes an emergent force of nature, which is recycled/entangled/superimposed throughout the multiverse, after the constitution of the macro-world. In this article, I posit that the God concept is a metaphor for consciousness and its field, and its nature and origins are empirical like the other forces and laws of physics: consciousness is the product of neuronal energies, psychion, of a psychonic/panpsychic subatomic field, the phenomenal properties of which aggregate as matter, via the other forces of nature, and manifests itself in the multiverse as embodied practical activity, i.e., practical consciousness, of species, whose consciousness, once disaggregated as matter in one universe, either collapses unto other versions of itself that exists in other multiverses, or is recycled into the psychonic/panpsychic subatomic field as particles with phenomenal properties. In the human ethos, the psychonic/pan-psychic subatomic field that is consciousness becomes God, which is associated with attributes that we must embody in order to reproduce our being in material resource frameworks.

Consciousness here refers to subjective awareness of phenomenal experiences (ideology, language, self, feelings, choice, control of voluntary behaviour, thoughts, etc.) of internal and external worlds. The academic literature “describes three possibilities regarding the origin and place of consciousness in the universe: (A) as an emergent property of complex brain neuronal computation, (B) as spiritual quality of the universe, distinct from purely physical actions, and (C) as composed of discrete ‘proto-conscious’ events acting in accordance with physical laws not yet fully understood” [13]. The latter position, (C), represents the ORCH-OR (“orchestrated objective reduction”) theory of Stuart Hameroff & Roger Penrose [13], which includes aspects of (A) and (B), and posits that “consciousness consists of discrete moments, each an ‘orchestrated’ quantum-computational process terminated by... an action [objective reduction or OR,] rooted in quantum aspects of the fine structure of space—time geometry, this being coupled to brain neuronal processes via microtubules”. In this view, the understanding is that a proto-conscious experience existed in the early universe, panpsychism, and as a result of emergent structures of the brain it (proto-conscious experience, psychion) became embodied and evolved as a result of quantum neuronal computations of “brains” [14-29].

Paul C. Mocombe’s (2016, 2017, 2018, 2019) [30,31] structurationist sociology, phenomenological structuralism, which attempts to resolve the structure/agency problematic of the social sciences, builds on the ORCH-OR theory and panpsychism of Hameroff and Penrose, while holding on to the multiverse hypothesis of quantum mechanics and Haitian ontology/epistemology, which the authors reject, the former, because it is

not “a more down-to-earth viewpoint” [13]. For Mocombe (2016, 2017, 2018), quantum superposition, entanglement, and evidence in Haitian Vodou of spirit possession, which represent ancestors from a parallel world, Vilokan, of the earth’s of which we ought to pattern our behaviors and structures, are grounding proofs for the acceptance of the multiple worlds hypothesis of quantum mechanics within an M-theory interpretation of the constitution of the multiverse. Within the latter hypothesis, the understanding is that “each possibility in a superposition evolves to form its own universe, resulting in an infinite multitude of coexisting ‘parallel’ worlds. The stream of consciousness of the observer is supposed somehow to ‘split’, so that there is one in each of the worlds—at least in those worlds for which the observer remains alive and conscious. Each instance of the observer’s consciousness experiences a separate independent world and is not directly aware of any of the other worlds” [12]. It is within this multiple world, which are materially real, hypothesis that Mocombe constitutes the notion of consciousness in the universe according to his theory of phenomenological structuralism.

For Mocombe, the material world is real and objective, and the informational content of consciousness is epiphenomenal content recycled/entangled/superimposed throughout the multiverse after matter aggregation and experience. Consciousness is an emergent fifth force of nature, a quantum material substance/energy, psychion, the phenomenal property of which is recycled/entangled/superimposed throughout the multiverse and becomes embodied via the microtubules of brains. It is manifested in simultaneous, entangled, superimposed, and interconnecting material resource frameworks as embodied praxis or practical consciousness, which in-turn becomes the phenomenal properties of material (subatomic particle energy, psychion) consciousness that is recycled/entangled/superimposed throughout the multiverses via (self-aware or not) practical activity and the phenomenal properties of subatomic particles of a psychonic/panpsychic field, which goes on to produce aggregated matter with consciousness.

### Theory and Method

Paul C Mocombe’s (2014, 2016, 2017, 2018, 2019) phenomenological structural ontology seeks to fix structurationist sociology to account for the structure/agency problematic of the social sciences by synthesizing the materialism of physics, quantum mechanics in particular, with the agential initiatives highlighted in the phenomenological discourses of Husserl, Heidegger, Merleau-Ponty, and Sartre (which parallels the phenomenology found in Haitian/Vilokan Idealism for Mocombe), the Neo-Marxist structuralism of structurationism and Althusser, and Wittgenstein’s notion of language game (the latter two to capture the reification of the subjectivity of the phenomenal world via society by those who consolidate and control its resources). It is the metaphysics of Haitian idealism, its phenomenology, and antidialectical viewpoint of Haitian social practice, which Mocombe attempts to tie to the phenomenology of German idealism, which it parallels in his structurationist theory and methodology, and the aforementioned theoretical perspectives [30].

For Mocombe, all aggregated matter in our dispensation of spacetime is composed of subatomic particle energies. Thus, to understand the constitution and origins of human practical consciousness one must begin with not only the actions (phenomenal properties) associated with these particles, but their essence or intrinsic nature, which is their inner conscious life (i.e., panpsychism), prior to understanding the sociocultural factors. In other words, subatomic particles have or is consciousness (a material emergent fifth force of nature), which becomes embodied during their aggregation via the proposed Higgs-Boson field, i.e., God particle. According to the tenets of quantum physics as reflected in supersymmetry theory, dark matter, parallel universes (multiverses), and the EPR (Einstein, Podolsky, and Rosen) paradox, the universe is composed of ordinary matter (atoms and molecules) and dark matter (axions, wimps, neutrinos, bosons, and fermions). Dark matter, as opposed to ordinary matter, constitutes over eighty percent of the material substance that constitute the cosmos.

This dark matter is not constituted by atoms and molecules like ordinary matter but consists of subatomic particles and energy. The particles in the nature of quarks are identified as wimps or axions, very tiny particles that contribute to the formation of nuclear components. These tiny particles are conceived of as coiled energies, strings of space-time, packets of energy-like photons. They are physical in nature but immaterial, and coexist, in a parallel/alternate universe, with ordinary matter in the same location without impediment or interference. They belong to the fermion family of invisible particles whose counterparts are named a boson, which is pure energy. So, as highlighted in supersymmetry theory, for every boson particle of matter, a symmetry counterpart, fermion, exists which manifests itself as force or energy. Thus, for every reality we discover in the solid world around us, we must assume that there exists a symmetric counterpart, or boson, which is invisible but is nevertheless as physical as its visible counterpart. These supersymmetric doubles constitute the backbone of alternate realities, parallel universes that are displayed in ten dimensions, including our ordinary three-dimensional Cartesian reality. Moreover, according to quantum theory, these particles have psychic properties [11]. That is, the particles are conscious, i.e., panpsychism. They have phenomenal properties and are aware of their position, of themselves, and of their surroundings. In other words, the multiverse created by these particles are endowed with consciousness and phenomenal properties emanating from a psychonic/panpsychic subatomic particle field whose information can never be destroyed, is immortal in principle, get recycled/entangled/superimposed throughout the multiverse, and becomes embodied.

These phenomenal properties coupled with the consciousness of subatomic particles, according to Mocombe, help to explain the magic of action-at-a-distance highlighted in the physics of quantum mechanics, which contradicts action in real space and time and simultaneity as suggested by Albert Einstein's theory of general relativity, thus making the two physics incompatible. So in phenomenological structural sociology Mocombe interprets the quantum fact that the two phenomenon happening in the quantum world, i.e., one mathematical rule for the external

objective world before a measurement is made, and another that jumps in after the measurement occurs by an observer, by siding with the psi-ontologists as Christopher Fuchs calls them, who want the wave function to describe the objective world, over the psi-epistemologists who see the wave function as a description of our knowledge and its limits [10].

In the former, also known as wave-function realism, the understanding is that we live in a multiverse of many-worlds or parallel universes (similar to the connection between Vilokan and the world of earthly actions as seen in Haitian Idealism). Measurements do not suspend the equation or collapse the wave function, "they merely made the Universe split off into many (perhaps infinite) parallel versions of itself. Thus, for every experimentalist who measures an electron over here, a parallel universe is created in which her parallel copy finds the electron over there" [10]. The latter, psi-epistemologists, suggests physics is no longer a description of the world in-and-of itself. Instead, it's a description of the rules for our interaction with the world, i.e., the perceiving subject determines the objective rules of physics.

In other words, according to quantum mechanics in contradistinction to Einstein's EPR paradox and theory of general relativity associated with the psi-epistemologists, which argued against quantum theory's action-at-a-distance, subatomic particles are recycled/entangled/superimposed throughout the multiverses maintaining, based on the assumption of panpsychism, the contents of their aggregated existence, i.e., experiences throughout the multiverses, as phenomenal property of a psychonic/panpsychic subatomic field. This, for Mocombe, helps to explain Schrodinger's wave function mathematical entity, "which seemed to allow the position of an unmeasured particle to be spread out across an arbitrarily large region of space. When the particle's position was measured, the wave function was said to 'collapse', suddenly becoming localized where the particle was detected. Einstein objected that if this collapse was a real physical process, it would reintroduce action-at-a-distance, and so be incompatible with special relativity" [32-35]. For Einstein, all that has occurred is not action-at-a-distance, but our information about the particle, and not the particle itself has changed. For Mocombe, in building on the logic of quantum mechanics and panpsychism associated with the psi-ontologists, which suggests that the particles have phenomenal properties and are conscious, the particle itself, impacted by the physical processes of the observer, chooses to change under observation or is visible within the rules of the material resource framework it is being observed. Physics and the physical sciences highlight the actions of the observable matter, but not what it is intrinsically, which is an emergent fifth force in and of nature, mainly, consciousness and its aggregated experiences recycled, entangled, and superimposed in other multiverses simultaneously with the observable matter.

Hence the logical consequence regarding the evolution and constitution of the multiverses, and their contents, based on the assumptions of action-at-a-distance, phenomenal properties, and panpsychism, for Mocombe, is similar to the intersecting worlds theory highlighted in Haitian Vodou, which parallels the physics,

“membrane theory,” of Lisa Randall and Raman Sundrum (1999). The proposal in keeping with the logic of Haitian Vodou and the “brane theory” of Randall and Sundrum is that there might be an additional dimension on the cosmological scale, the scale described by general relativity, which gives rise to four dimensional (layered) multiverses within it. That is to say, our universe is embedded in a vastly bigger five-dimensional space (the four-dimensional space of relativity, plus a fifth dimension for the subatomic forces including consciousness), a kind of super-universe. Within this super-space, our universe is just one of a whole array of co-existing universes (Haitian Vodou only accounts for our universe), each a separate four-dimensional bubble within a wider arena of five-dimensional space where consciousness (a subatomic force) is recycled/entangled/superimposed between the five-dimensional super-space, i.e., superverse, and its multiverses.

For Mocombe the multiverses originated, from the super-universe, either by fiat or quantum fluctuation. They are bosonic forces that were brought forth together with fermion counterparts. They are also the primeval psychonic/pan-psychic field, stemming from the super-verse, whose fermion can be called a psychion, a particle of consciousness. These have evolved together to produce the four forces of nature, electromagnetic force; gravity; the strong nuclear force; and weak nuclear force, in our universe, which in turn produced atoms, molecules, and aggregated life endowed with the recycled/superimposed/entangled consciousness and phenomenal properties of the primeval pan-psychic fields of the superverse and its multiverses. In other words, according to quantum mechanics subatomic particles of energy constitute all the matter of our universe via the Higgs Boson Field, i.e., the god particle, which objectifies and materialize the matter that we are, see, hear, taste, feel, and touch. Subatomic particles constitute our material bodies and consciousness as neuronal energies, which constitute and operate the brain and the body [13]. However, subatomic matter, which are strings/waves at the subatomic particle level, operate differently from observable objectified energy, matter, in that their behavior are indeterminate and can exist in multiple places, dimensions or parallel universes, simultaneously prior to being observed or even during observation as aggregated matter.

In fact, the subatomic particles that constitute our material bodies and consciousness as neuronal energies are the same subatomic particles that constitute everything that we consider to be the world, universe, other species, etc. At the subatomic particle level, we are not subjects contemplating an object, i.e., the world, multiverse, etc., we are the world, an undifferentiating energy of probabilities, endowed with recycled/superimposed/entangled consciousness and phenomenal properties, which are immortal in principle. Hence, the implication suggested by the Standard Model of physics is that the observable and non-observable matter that constitutes our universe exists elsewhere in other unseen dimensions and parallel universes simultaneously with our own dispensation of space-time. We do not occupy a universe. We are part of a superverse and multiverse with a plethora of I (s) and other sentient beings, or not, existing in them indistinguishable from one another at the subatomic level as recycled/entangled/superimposed energy. They become distinguishable at the atomic

level through subatomic particle aggregation, i.e., matter. Subatomic particles aggregate to form objectified matter, universes, worlds, species and sentient beings, etc., as a result of the five forces of nature (electromagnetism, gravity, the strong and weak nuclear forces, and consciousness).

The plethora of I (s) and other sentient beings are constituted and connected via subatomic particles that are recycled/entangled/superimposed throughout and as the superverse and multiverse to constitute and operate consciousness as subatomic neuronal energies of the body and the brain, which encounters objectified matter as objectified matter in simultaneously existing worlds of the multiverses via the actions and senses of the brain, body, language, ideologies, ideological apparatuses, and communicative discourse. In essence, consciousness is recycled/superimposed/entangled subatomic energies of the multiverses objectified and embodied, similar to the nanm in Haitian idealism and Hegel's conceptualization of Geist. Whereas for Hegel Geist is distinct from the world and unfolds dialectically in it, via embodiment of certain individuals, towards an ever-increasing rationalization of the world. For Mocombe the historical manifestation, Being-in-Spacetime, of the objectification of subatomic particles of the multiverse as consciousnesses and bodies has no definitive end-goal and is indeterminate, but constrained in materialized space-time by material bodies (forms of sensibility and understanding) and among the human species power relations or the social class language games of those whose objectification or historicity precedes individual consciousnesses and control the economic (material) conditions (and mode of production) of a material resource framework [36-41].

## Discussion and Conclusion

So, for Mocombe the multiverse is objective and real. There is no God in the multiverse (even if there was one, who created us as part of a simulation (virtual world) that is the multiverse, it would not matter or prevent us from understanding the rules and laws explaining the emergence and role of consciousness in the simulation), just consciousness, emanating from a psychonic or pan-psychic subatomic field, becoming and being in simultaneously existing present/past/future layered worlds, which are entangled and superimposed. The initial superverse, which created the multiverse is a product of quantum fluctuation of dark matter and energy, which funneled or exploded to create multiverses via the first four forces of nature, with consciousness being a later (evolutionary) force that emerged following species formation (matter aggregation) and death. That is, the superverse creates layered multiverses each interconnected via subatomic particles, which aggregated, via the initial four forces of nature, to form macro-worlds. Over time sentient beings experiencing these objective worlds emerged, and the phenomenal properties of their subatomic particles were recycled upon matter disaggregation to constitute a psychonic/panpsychic field of the superverse, which would make consciousness an emergent (evolutionary) fifth force of nature endowing future sentient beings with consciousness, a fifth (evolutionary) force of nature. This consciousness is a neuronal energy field, which is not destroyed when matter is

disaggregated; instead, it is either recycled into the psychonic/panpsychic subatomic field of the superverse, or entangled and superimposed into its counterparts where the disaggregated matter still exists in its aggregated forms in the multiverse. In the human ethos, the psychonic/pan-psychic subatomic field that is consciousness becomes God, which is associated with attributes that we embody or must embody in order to reproduce our being in material resource frameworks. Future research must continue to find evidence for the superverse, multiverse, and the subatomic particle, psychion, and its field, which is consciousness.

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