

Third Wave Feminism and Feminist Patriarchy in Neoliberal Globalization

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By

Paul C. Mocombe, Carol Tomlin
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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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INTRODUCTION

In this work, we use Mocombe's (2019) structurationist theory of phenomenological structuralism against feminist theories to put forth the argument that the third wave (1990 to the present) of feminine activism against the Protestant Ethic and the spirit of capitalism of the West has given rise to feminine patriarchy, the negative dialectical push by women for equality of opportunity, recognition, and distribution with their white male counterparts by recursively organizing and reproducing the patriarchy, which is only a particular of the universality of the system, of the society to convict it for not identifying with its ideas, ideals, and values, which are institutionalized as the nature of reality as such, in a, paradoxically, genderless position of their own. Women have pushed, negative dialectically, for integration and equality of opportunity, recognition, and distribution in the Protestant Ethic and the spirit of capitalism as gender neutral agents of the protestant ethic against any other alternative forms of system or social integration, which renders their historical activism dialectical, negative dialectical, oppressive, and exploitative. They paradoxically reify, commodify (with the aid of the male rentier oligarchical class), and glorify their gender identity as feminine men, the ability to be and do as men despite being women, a gaze they would like their male counterparts to also assume by celebrating their success in the system as, originally, led and constituted by men who have been emasculated, masculinity diminished, so that women can share in their patriarchy as feminine men. Essentially, what we are arguing here, in keeping with Frantz Fanon's logic, which suggests that it is the colonist who fabricated and continues to fabricate the colonized subject, is that third wave feminism and feminine patriarchy in the age of neoliberal identity politics and globalization under American hegemony are fabricated by men and women interpellated by the same system of capitalist (patriarchal) oppression and exploitation.

Background of the Problem

According to Lengermann and Niebrugge (2007), feminist theory identifies three waves in its development, which is tied to feminist activism, within the constitution of the Protestant Ethic and the spirit of capitalism global social structure: first wave feminism (1848-1920), which is tied to the fight for voting rights and integration into the political process; second wave feminism (1960-1990), which is tied to the fight for equality of opportunity, recognition, and distribution with men; and third wave feminism (2000 to the present), which we want to argue here is a continuation of second wave feminism but characterized not by a change (feminization) of the social structure given their formal integration. Instead, third wave feminism highlights the integration and equality of women into the neoliberal identity politics of the Protestant Ethic and the spirit of capitalism social structure as feminine men, giving rise to what Mocombe (2023) calls “feminine patriarchy.” The latter is characterized by women holding leadership positions while reifying, commodifying, and glorifying their gender identities in those positions amidst their masculine purposive-rationality (as defined by men via the ideological apparatuses of the law), i.e., recursively organizing and reproducing their behaviors as embourgeoised agents of the Protestant Ethic in pant and squirt suits for capital accumulation, domination, and exploitation. Hence, their identities become both reified and commodified; the former as feminine men who behave like men, and the latter as a (rentier) gender/cultural market for capital accumulation in the (neoliberal) postindustrial stage of Protestant capitalism where they produce commodities and services for their female counterparts who are then celebrated by men (rentier oligarchs) as successful (independent) women.

Theory and Method

Feminist theory attempts to understand the status and condition of women in society while simultaneously working to offer solutions to their situations (Lengermann and Niebrugge, 2007; Ritzer, 2007). Four theoretical traditions characterize feminist theorizing: gender difference, dominated by cultural, biological, institutional, interactional, and phenomenological feminism; gender inequality, pushed forth by liberal feminists; gender oppression, supported by psychoanalytic and radical feminists; and structural oppression, pushed forth by social feminists and

intersectional theorists (Lengermann and Niebrugge, 2007). Gender difference theorists recognize that women are biologically different from their male counterparts, which influences both their structural positions and worldviews, i.e., women have distinctive standards for ethical judgment, caring attention as a mode of women's consciousness, different achievement motivation patterns, a female style of communication, women's capacity for openness to emotional experience, women's fantasies of sexuality and intimacy, and women's lower levels of aggressive behavior and greater capacity for creating peaceful coexistence (Lengermann and Niebrugge, 2007). For gender difference theorists the inclusion of feminine practices (essences) in the structure of society are keys to resolving the subordination of women, and changing the overall basis of the social structure. Gender inequality theorists, against gender difference theorists, focus on the unequal treatment of women in Western society, which they attribute not to biology but to their structural positions. For gender inequality theorists the equal treatment (equality of opportunity, recognition, and distribution) of women to their similarly situated male counterparts is key to changing the conditions of women in Western society. Gender oppression theorists highlight the patriarchal domination and oppression of women, and argue for the transmutation of patriarchal societal institutions (to matrifocality, i.e., embracing, and constituting society on, the essential nature of femaleness) as key to liberating women. Finally, structural oppression theorists focus on the overall social location of women within capitalism as key to understanding their status in society. Like gender inequality theorists, the structural oppression theorists seek to resolve gender issues by fighting for equality of opportunity, recognition, and distribution with white men within the social class language game of the Protestant Ethic and the spirit of capitalism.

Mocombeian phenomenological structuralism, which is a structurationist theory that views the constitution of society, human identity, and social agency as a duality and dualism, views all four positions on their own as incomplete descriptions and explanations for not only understanding the social status of women in society, but the contemporary rise of what Mocombe (2023) is calling feminine patriarchy to describe the third wave of the feminist movement. Mocombeian phenomenological structuralism posits that societal and agential constitution are a result of power relations,

interpellation, and socialization or embourgeoisement via five systems, i.e., mode of production, language, ideology, ideological apparatuses, and communicative discourse, which are reified as a social structure or what Mocombe (2019) calls a “social class language game” by persons, power elites, who control the means and modes of production in a material resource framework. Once interpellated and embourgeoisied by these five systems, which are reified as a social structure and society, social actors recursively organize, reproduce, and are differentiated by the rules of conduct of the social structure, which are sanctioned by the power elites (rentier oligarchs in neoliberal capitalism) who control the means and modes of production, language, ideology, ideological apparatuses, and communicative discourse in a material resource framework. Hence, societal and agential constitution are both a duality and dualism: a dualism given the reification of the social structure via the five systems; and a duality given the internalization of the rules of the five systems, which become the agential initiatives or praxes of social actors. Difference, or alternative social praxis, in Mocombe’s structuration theory, phenomenological structuralism, is not structural differentiation as articulated by traditional structurationists; instead, it is a result of actions arising from the deferment of meaning and ego-centered communication given the interaction of two other structuring structures (physiological drives of the body and brain; and phenomenal properties of subatomic particles that constitute the human subject) during the interpellation and socialization or embourgeoisement of social actors throughout their life span or cycle, which produces alternative praxis that is exercised at the expense of the threat these practices may pose to the ontological security of social actors in the social structure or society. The latter becomes structural differentiation within the original form of system and social integration within which the deferment of meaning is taking place. Hence, true difference as such can only occur when the social practices associated with one of the two forms of system and social integration (the Protestant Ethic and the spirit of capitalism and the Vodou Ethic and the spirit of communism), emerging out of what Mocombe calls the consciousness field, are operating within the opposite form that created it. In the sense of the latter, it remains an incommensurable form of social praxis. All other forms that emerge out of the deferment of meaning and ego-centered communicative discourse become structural differentiation.

Mocombe's theoretical (structural Marxist) framework is a universal framework that makes no gender, racial, or ethnic distinctions in its application. Gender, racial, and ethnic identities are structurally differentiated serial identities that do not offer alternative praxis to the social class language game; instead, they are standpoint theories not alternative forms of system or social integration. Hence, applying Mocombe's (2023) conceptualization to the constitution of the female identity and theorizing about their activism, his understanding is that feminine consciousness, praxis, and pride in the Protestant Ethic and the spirit of capitalism social structure of the West rests on the interpellation and embourgeoisement of biological women, by men, to be agents of the Protestant Ethic without serving as power elites in the social structure or society (i.e., social class language game) on account of their so-called (structurally differentiated) gender identity. Feminist theorizing is a particular reactionary struggle, which does not attack or intersect with the overall universality of Western society. It only attacks its particular conception, its gender structural differentiation, representation, and treatment of women, which are not allowed to serve as power elites. The absurdity of which (feminist theorizing) is fully articulated in the gender oppression camp, which, in its most radical positions, radical and psychoanalytical feminism, want to replace patriarchy with a matriarchy that highlights the particularity (essence) of feminine difference, which emerges from the universality of the social class language game as defined by men, in a national position of femaleness at the expense of the overall universal structure of society. The latter is an absurdity (similar to blacks adopting the discriminatory discourses of their former slavemasters as their essential nature and practical consciousness) in that societal constitution is based not on its connection to the material resource framework; instead, it is reactionary, a particular reaction to, and inversion of, the application of the universality of the social structure or rules of conduct that are sanctioned in order to convict the society, under masculine rule, for not identifying with its universal ideas, ideals, and values. In essence, women from this perspective are only virtue signaling in order to participate in the society. Hence, in the end, the majority of women, fighting for the recognition of their differences, equal rights, or against patriarchy, regardless of their "isms," simply do so by assuming the liberal agential initiatives and ideals of their male counterparts in order to achieve equality of opportunity, recognition, and distribution with them,

not to offer, based on the discriminatory essences/attributes of their gender, an alternative form of system and social integration.

For Mocombe, in other words, women, as highlighted by the gender difference perspective, are biologically different from men, and this difference is institutionalized, by men, in the overall mode of production, language, ideology, ideological apparatuses, and communicative discourse of society to recursively organize and reproduce women who internalize and reproduce this difference as their practical consciousness. Hence women, once interpellated and embourgeoised by society, participate in their own oppression as they recursively organize and reproduce the ideals of the society for themselves in their praxis as their practical consciousness. They either seek to recursively organize and reproduce their differences in the society for acceptance (the gender difference position); in a national position (standpoint theory) of their own (the gender oppression position), celebrating the attributes of their difference as an alternative form of system and social integration, i.e., matriarchy, outside of the greater metaphysical system, which produced the difference; or attempt to recursively organize and reproduce the masculine ideals and practices of the society as women for equality of opportunity, recognition, and distribution (the gender inequality and structural oppression positions) with their male counterparts. Third wave feminism and activism in the West are dominated by the latter (neo-liberal) form of system and social integration and oppression under (neo) liberal (identity) Protestant globalization. The majority of women, contemporarily, in the age of neoliberal globalization, are pushing for integration and equality in the Protestant Ethic and the spirit of capitalism as gender neutral agents of the protestant ethic against any other alternative forms of system or social integration, which renders their historical activism dialectical, oppressive, and exploitative; they, paradoxically, reify, commodify, and glorify their sexual female identity as feminine men, female agents of the Protestant Ethic and the spirit of capitalism, seeking to hold power positions in the society like their male counterparts by recursively organizing and reproducing the (neoliberal Protestant) rules of conduct that are sanctioned, for men, in the society, not change its universal orientation, i.e., form of system and social integration. Third-wave feminism and activism in the age of neoliberal globalization is thus dominated by (neo) liberal feminine men, feminine patriarchy, seeking equality of opportunity, recognition, and distribution with their male counterparts by negative

dialectically convicting them of not identifying with their (male) values, ideas, ideals, and practices, equated with the nature of reality as such, when they discriminate against women.

Discussion

Contemporary neoliberal globalization represents a Durkheimian mechanization of the world via the Protestant Ethic and the spirit of capitalism under American (neoliberal) hegemony. 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 (rules based order) 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 under the initiatives of rentier oligarchs, and 2) identity politics masquerading as cosmopolitanism or hybridization under the initiatives of a multiethnic, multiracial, multigender, multisexual, etc., group of liberals masquerading as leftists seeking integration into the neoliberal order. Both positions represent two sides of the same fascistic coin in the age of (neoliberal) globalization and climate change, and structurally differentiated identities, in this case, women, are simply seeking integration by recursively organizing and reproducing both sides of the fascistic coin for equality of opportunity, recognition, and distribution with the white male rentier oligarchical class.

On the one hand, in other words, neoliberal globalization represents the right-wing 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. This neoliberalization is usually juxtaposed, on the other hand, against the narcissistic exploration of self, sexuality, and identity of the left, which converges with the neoliberalizing process via the diversified consumerism of the latter groups as they seek equality of opportunity, recognition, and distribution with white, heterosexual, and male agents of the former within their market logic. Hence private property, individual liberties, diversified consumerism, and the entrepreneurial freedoms of the so-called marketplace become the mechanisms of system and social integration for both groups in spite of the fact that the logic of the

marketplace is exploitative and environmentally hazardous. Women in their third wave of activism in the age of neoliberal globalization seek integration in the aforementioned systemicity, paradoxically, through the narcissistic exploration, reification, and commodification of their sexual and gender identities as a market and commodity, means for capital accumulation for white male rentier oligarchs, amidst their attempt to behave like men (agents of the Protestant Ethic) and hold power positions as signs of their equality. In other words, gender identity has been reified and commodified amidst the (neo)liberal push by women to achieve equality of opportunity, recognition, and distribution with rentier oligarchical men by behaving like them in similarly situated status positions and roles, not to offer an alternative form of system and social integration to the universality of the Protestant Ethic and the spirit of capitalism by which the West fascistically attempts to homogenize the globe under American hegemony. Hence third-wave feminism and activism in the academy and the larger society is dominated by feminine patriarchy, women fascistically and paradoxically pushing forth their reified and commodified market, gender identities, whose praxis assumes masculine behavior in order to integrate in the universality of the Protestant capitalist social structure for equality of opportunity, recognition, and distribution.

Conclusion

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 identity) globalization the latter processes are utilized by the American empire to retrench and force nation-states to adopt the juridical rules and policies of neoliberal capitalism, i.e., private property, individual liberties, identity politics, and entrepreneurial freedoms, for (global) capitalist development and accumulation. Paradoxically, the left, women especially, utilize these same processes (under the guise of wokeism, cancel culture, and virtue signaling), via identity politics and diversified consumerism, contemporarily, in order to promote social integration and equality of opportunity, recognition, and distribution with the white (male) globalizing power elites (rentier oligarchs) of the right in spite of the climate change and exploitative problematics caused overwhelmingly by

the latter processes under capitalism and American hegemony. Hence, instead of promoting an alternative form of system and social integration to the neoliberal fascism of the right, the cultural elites of the left, antagonistically, seek to integrate within it using the same methods, i.e., radical authoritarianism, ultranationalism, forcible suppression of opposition, and strong regimentation of society and of the economy, of the fascist right to promote identity politics, diversified consumerism, and equality of opportunity, recognition, and distribution as the counter-hegemonic alternative to neoliberalism in the age of globalization and climate change. This process is not counter-hegemonic, however. It represents a hybridization that complements the fascism of the neoliberal framework. That is to say, the purposive-rationality of women, interpellated and embourgeoised within the Protestant capitalist social structure is for the liberal clarion call for equality of opportunity, recognition, and distribution, with white men within a fascist and vacuous call for identity politics and diversified consumerism for capital accumulation not to overthrow or offer a counter hegemonic alternative systemicity to a process, capital accumulation, domination, and exploitation which threatens all life on earth via neoliberal market forces (infinite growth in a finite material resource framework), pollution, global warming, overconsumption, etc. Third wave feminism and activism are characterized by this (negative) dialectical struggle as feminine men seek integration in neoliberal globalization by recursively organizing and reproducing the ideas and ideals of the Protestant Ethic and the spirit of capitalism for equality of opportunity, recognition, and distribution, while simultaneously convicting the white male power elites (rentier oligarchs) for not recognizing their ideals in the praxis of their feminine counterparts who desire to behave like them.

To begin our analysis, chapter one deconstructs contemporary postmodern post-structural understandings regarding the nature and origins of gender identities in the age of neoliberal (identity) 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 and consciousness field theory as a heuristic and methodological tool to understanding identity or practical consciousness constitution within the capitalist world-system under American hegemony. 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 gender identities must be understood predominantly as the continuous struggle by women to integrate the Protestant Ethic and capitalist class divisions, social relations of production, and ideological apparatuses of the global capitalist world-system under American hegemony as feminine men, i.e., a structurally differentiated identity. Be that as it may, chapters three, four, and five, respectively, highlight the nature and origins (from the consciousness field) of neoliberal globalization under American hegemony and the constitution of modern and so-called postmodern feminist practical consciousness within the aforementioned social class language game. Given the destructive and exploitative nature of the Protestant Ethic and the spirit of capitalism social class language game, chapter six 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 the negative dialectical response for equality of opportunity, recognition, and distribution of feminist patriarchy to the exploitation and oppression of the Protestant Ethic and the spirit of capitalism under the auspices of what is becoming a multicolor, multiracial, multigender, etc., rentier oligarchical class.

CHAPTER I

THIRD WAVE FEMINISM

According to Lengermann and Niebrugge (2007), feminist theory identifies three waves in its development, which is tied to feminist activism, within the constitution of the Protestant Ethic and the spirit of capitalism global social structure under American Hegemony: first wave feminism (1848-1920), which is tied to the fight for voting rights and integration into the political process; second wave feminism (1960-1990), which is tied to the fight for equality of opportunity, recognition, and distribution with men; and third wave feminism (2000 to the present), which we want to argue here is a continuation of second wave feminism characterized not by a change (feminization) of the social structure given their (women's) formal integration. Instead, third wave feminism and activism highlight the integration and equality of women into the Protestant Ethic and the spirit of capitalism social structure as feminine men, giving rise to what Mocombe (2023) calls feminine patriarchy. The latter is characterized by women abolishing gender-role stereotypes and holding (social, political, and economic) leadership positions while reifying, commodifying, and glorifying the attributes of their gender identities in those positions amidst their masculine purposive-rationality, i.e., recursively organizing and reproducing their behaviors as embourgeoised agents of the Protestant Ethic in pant and skirt suits for capital accumulation, domination, and exploitation. Hence, their identities become both reified and commodified; the former as feminine men who behave like men, and the latter as a gender/cultural market, sponsored by finance capital, rentier oligarchs, for capital accumulation in the postindustrial stage of Protestant capitalism where they produce commodities and services for their female counterparts who are then celebrated by men as successful (independent) women. In this work, we argue, using Mocombe's (2019) structurationist theory of phenomenological structuralism, that feminine patriarchy, like its

masculine variant, is oppressive and exploitative, and must be replaced by a natural philosophy, what Mocombe (2019, 2021, 2022, 2023) calls libertarian communism, which calls for a new form of system and social integration (The Vodou Ethic and the Spirit of Communism) based on an antihuman philosophy and psychology, subsistence living, and balance and harmony, homoeostasis, between the individual, society, and nature irrespective of their structurally differentiated serial identities.

Background of the Problem

Feminist theory attempts to understand the status and condition of women in society while simultaneously working to offer solutions to their situations (Henry, 2004; Lengermann and Niebrugge, 2007; Ritzer, 2007; Evans, 2015; Chamberlain, 2017). Four theoretical traditions characterize feminist theorizing: gender difference, dominated by cultural, biological, institutional, interactional, and phenomenological feminism; gender inequality, pushed forth by liberal feminists; gender oppression, supported by psychoanalytic and radical feminists; and structural oppression, pushed forth by social feminists and intersectional theorists (Lengermann and Niebrugge, 2007).

Gender difference theorists, which are of five explanatory models, recognize that women are biologically different (biological explanation) from their male counterparts. This biological difference: 1) leads to their active work in reproducing gender in contextualized, ongoing interactional practices (interactional explanation); 2) otherizes and marginalizes (phenomenological/existential explanation) them vis-à-vis their male counterparts, i.e., the power elites of society; 3) and influences both their structural roles/positions (institutional explanation) and worldviews (cultural explanation), i.e., women have distinctive standards for ethical judgment, caring attention as a mode of women's consciousness, different achievement motivation patterns, a female style of communication, women's capacity for openness to emotional experience, women's fantasies of sexuality and intimacy, and women's lower levels of aggressive behavior and greater capacity for creating peaceful coexistence (Lengermann and Niebrugge, 2007). For gender difference theorists the inclusion of feminine attributes and practices in the structure of society are keys to both resolving the subordination of women and transforming society to be less patriarchal.

Gender inequality theorists, represented by liberal feminists, against gender difference theorists, focus on the unequal treatment of women in Western society, which they attribute not to biology or culture, i.e., gender differences, but to their structural roles and positions within the social structure that is society. For gender inequality theorists the equal treatment (equality of opportunity, recognition, and distribution) of women to their similarly situated male counterparts is key to changing the conditions of women in Western society.

Gender oppression theorists, represented by psychoanalytic and radical feminism, highlight the patriarchal domination and oppression of women, and argue for the transmutation of patriarchal societal institutions (to matrifocality) as key to liberating women. They, essentially, adopt the gender differences, attributes, and practices identified by men as the essence of women in order to constitute society based on these structurally differentiated differences, attributes, and practices under the umbrella of matrifocality.

Finally, structural oppression theorists, represented by socialist feminism, focus on the overall social location of women within capitalism as key to understanding their status in society. Like gender inequality theorists, the structural oppression theorists seek to resolve gender issues and the conditions of women by fighting for equality of opportunity, recognition, and distribution with white men within the social class language game of the Protestant Ethic and the spirit of capitalism. The understanding from this latter position is that the dialectical conflicts and crises of fighting for equality of opportunity, recognition, and distribution will transition the social class language game to socialism and qualitatively change the conditions and status of women in society.

Theory and Method

Mocombeian phenomenological structuralism is a neo-Marxist structurationist (sociological) theory that views the constitution of society, human identity, and social agency as a duality and dualism. It views all four positions on their own as incomplete descriptions and explanations for not only understanding the social status of women in society—which is tied to the origins and nature of consciousness—but the contemporary rise of what Mocombe calls feminine patriarchy to describe the third wave of

the feminist movement and its activism. Mocombeian phenomenological structuralism posits that societal and agential constitution are a result of power relations, interpellation, and socialization or *embourgeoisement* via five systems, i.e., mode of production, language, ideology, ideological apparatuses, and communicative discourse, which are reified as a social structure or what Mocombe (2019) calls a “social class language game” by persons, power elites, who control the means and modes of production in a material resource framework. Once interpellated and *embourgeoised* by these five systems, which are reified as a social structure and society, social actors recursively organize, reproduce, and are differentiated by the rules of conduct of the social structure, which are sanctioned by the power elites who control the means and modes of production, language, ideology, ideological apparatuses, and communicative discourse in a material resource framework. Hence, societal and agential constitution are both a duality and dualism: a dualism given the reification of the social structure via the five systems; and a duality given the interpellation by, and internalization of, the rules of the five systems, which become the agential initiatives or *praxes* of social actors. Difference, or alternative social praxis, in Mocombe’s structuration theory, phenomenological structuralism, is not structural differentiation as articulated by traditional structurationists; instead, it is a result of actions arising from the deferment of meaning and ego-centered communication given the interaction of two other structuring structures (physiological drives of the body and brain; and phenomenal properties of subatomic particles that constitute the human subject) during the interpellation and socialization or *embourgeoisement* of social actors throughout their life span or cycle, which produces alternative praxis that is exercised at the expense of the threat these practices may pose to the ontological security of social actors in the social structure or society. The latter becomes structural differentiation within the original form of system and social integration within which the deferment of meaning is taking place. Hence, true difference as such can only occur when the social practices associated with one of the two forms of system and social integration (the Protestant Ethic and the spirit of capitalism and the Vodou Ethic and the spirit of communism), emerging out of the consciousness field, are operating within the opposite form that created it. In the sense of the latter, it remains an incommensurable form of social praxis. All other forms that

emerge out of the deferment of meaning and ego-centered communicative discourse become structural differentiation.

Mocombe's theoretical framework is a universal framework that makes no gender, racial, or ethnic distinctions in its application. According to Mocombe, gender, race, sexuality, and ethnicity, within the systemicity of the dominant social class language game, are structurally differentiated serial identities that do not, on their own, offer alternative praxis to the system within which they are constituted. Instead, they are categories within the systemicity of the social class language within which they are constituted by those who control the five systems of the social class language game. Hence, applying Mocombe's conceptualization to the constitution of the female identity and theorizing about them, his understanding is that feminine consciousness, praxis, and pride in the Protestant Ethic and the spirit of capitalism social structure of the West rest on the interpellation and embourgeoisement of biological women, by men, to be agents of the Protestant Ethic without serving as power elites in the social structure or society. Feminist theorizing and activism are a particular (reactionary) struggle to the attributes, differences, and practices assigned to them by men, which does not attack or intersect with the overall universality (its form of system and social integration) of Western society. It only attacks (dialectically and negative dialectically) its particular (gender) conception and treatment by men of women, which are not allowed to serve as power elites. The absurdity of which (feminist theorizing) is fully articulated in the gender oppression camp, which, in its most radical positions, radical and psychoanalytical feminism, wants to replace patriarchy with a matriarchy that highlights the particularity of feminine difference or essence, which emerges from the universality of the social class language game as defined by men, in a national position of femaleness at the expense of the overall universal structure of society. The latter is an absurdity in that societal constitution is based not on its connection to the material resource framework; instead, it is a particular reaction to, and inversion of, the particular application of the universality of the social structure or rules of conduct that are sanctioned in order to (negative dialectically) convict the society, under masculine rule, for not identifying with its universal values, ideas, and ideals as represented by the discriminatory effects of patriarchy. In essence, women from this perspective are only virtue signaling in order to participate in the society.

Hence, in the end, women, fighting for the recognition of their differences, equal rights, or against patriarchy, regardless of their “isms,” simply do so by assuming the liberal agential initiatives and ideals of their male counterparts in order to achieve equality of opportunity, recognition, and distribution with them, not overthrow the system.

For Mocombe, in other words, women, as highlighted by the gender difference perspective, are biologically different from men, and this difference, as highlighted by men, is institutionalized in the overall mode of production, language, ideology, ideological apparatuses, and communicative discourse of society (i.e., social class language game) to recursively organize and reproduce women who internalize and reproduce this difference as their practical consciousness. Hence women, once interpellated and embourgeoised by society, participate in their own oppression as they recursively organize and reproduce the ideas, values, and ideals of the society for themselves in their praxis as their practical consciousness. They either seek to recursively organize and reproduce their differences in the society for acceptance (the gender difference position); in a national position (standpoint theory) of their own (the gender oppression position), celebrating their difference as an alternative form of system and social integration, i.e., matriarchy, outside of the greater metaphysical system, which produced the difference; or attempt to recursively organize and reproduce the masculine ideas, values, ideals, and practices of the society as women for equality of opportunity, recognition, and distribution (the gender inequality and structural oppression positions) with their male counterparts. Third wave feminism and activism are dominated by the latter (liberal) form of system and social integration and oppression under (neo) liberal (identity) Protestant globalization. The majority of women, contemporarily, in the age of neoliberal globalization, are pushing for integration and equality in the Protestant Ethic and the spirit of capitalism as gender neutral agents of the protestant ethic against any other alternative forms of system or social integration, which renders their historical activism dialectical, negative dialectical, oppressive, and exploitative; they, paradoxically, reify, commodify, and glorify their sexual female identity as feminine men, female agents of the Protestant Ethic and the spirit of capitalism, seeking to hold power positions in the society, like their male counterparts, by abolishing gender stereotypical roles and recursively organizing and reproducing the (neoliberal Protestant) rules of conduct that are sanctioned, for men, in the society, not