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**Revisiting the “Physicality” of Crime:  
On Platonic Forms, Quantum Holographic Wave Patterns  
and the Relations of Humanness Thesis**

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**ABSTRACT**

The problem of physicality questions how human existence (i.e., the reach of being more fully human; the grasp of becoming more fully human) is linked to consciousness. Three approaches to this problem are considered. These include Plato’s logic of forms, Milovanovic’s quantum holographic criminology, and Arrigo’s relations of humanness thesis as developed within the critical philosophy of psychological jurisprudence. To address these speculative matters, the article briefly delineates several key particulars that inform the above-stated approaches, suggestively enumerates the relevance of each approach to the problem of physicality, and provisionally specifies how each approach contributes to furthering our understanding of the instantiation of crime.

## INTRODUCTION

The problem of physicality is traceable to Plato's (2008) *Republic* and his captivity metaphor as rehearsed in "The Allegory of the Cave." For Plato, the possible physicality of human existence (i.e., the reach of being more fully human and the grasp of becoming more fully human) cannot be reduced to or repressed by the material world of changing experience. This is reality consigned to the limits set on human existence and/or to the denials imposed on human existence because of varying, albeit quantifiable, data retrieved from the mundane world of the known and encountered. Instead, for Plato, the possibility of inhabiting (i.e., incarnating, dwelling within) a more fully human existence appears within consciousness or the topography of the mind. Thus, the truest of knowledge claims about the potential reach and grasp of physicality (e.g., the possibility of being/becoming more fully human) can only come from *consciousness of this good* (i.e., consciousness of more or other ideal forms of human existence). In order to contemplate such physicality, however, one must be freed from the captivity of shadows. These shadows are the captivating sights and sounds of experienced human relatedness. Plato's allegory therefore proposes a metaphysical anthropology concerning the nature of possible human existence (i.e., the good's possible physicality).

Quantum holographic criminology (QHC) (Milovanovic, 2014) theorizes that the possible physicality of human existence is observable and occurs at the quantum level or at the level of the molecular. This is sub-atomic sensory data discernible only through microscopic methods of scientific inquiry and analysis. At the molecular level, the good's possible physical properties appear more as energy moving virtualized wave patterns (rather than as static particles) that, when instantiated, collapse from a cloud of possibilities. This collapsing of the wave function (i.e., a probability in space-time) forms what we perceive as reality. For QHC, then, the possible physicality of what constitutes consciousness of the good is reconceived as *consciousness in the possible good* that emanates from and is received by all entities in their electromagnetic vibratory radiations and encoded holographic appearances. These radiations and appearances are created by an interference pattern that takes form from the "entanglements" (i.e., the intersecting uniqueness) of two wave patterns. This interference is how the "out there" (including the possible physicality of human existence) is sub-atomically constituted. These sub-atomic energy moving/forming data (i.e., probability waves) have the potential to overcome the limit-setting and/or denial-imposing problem of physicality that reduces and represses the good's possibilities (i.e., being/becoming more fully human) to the material world of reality (i.e., Plato's experienced existence that captivates and is captivated by mundaneness).

Psychological jurisprudence (PJ) (Arrigo, 2013, 2015; Arrigo, Bersot, & Sellers, 2011) theorizes that the possible physicality of human existence (i.e., the reach of being more fully human and the grasp of becoming more fully human) is located, already and always, within one's *relations of humanness*. These relations are composed of interconnected, interactive, and interdependent resonances (e.g., flows and intensities). These resonances are the ever-present micro-forms of aesthetic, epistemological, and ethical intra/inter-subjectivity within and out of which perception, choice, and action function as faculties of consciousness. These are the forms of habituated human existence that pre-thematically configure how consciousness of the good is (or might be) assembled and pre-reflectively inform how consciousness in the good is (or might be) structured. For PJ, then, the possible physicality of what constitutes consciousness of the good and the possible physicality of what constitutes consciousness in the good are reconceived as *consciousness for the micro trans-forming* (i.e., the yet-to-be) habituated good. The physicality of this consciousness comes from choosing to inhabit a more fully human existence as an ever-evolving (i.e., growing and mutating, adapting and changing) journey. This is the journey of being more authentic and becoming more dynamic within and throughout one's relations of humanness as a continually reaching and

continually grasping habit of character (Aristotle, 1976; Deleuze, 1983; Levinas, 2004).<sup>1</sup> The constitutive components of Plato's consciousness of being/becoming and QHC's consciousness *in* being/becoming are necessary for but not sufficient to the realization of this inhabited (incarnated) habituation. Intending this *trans-forming* ontic goodness (i.e., being/becoming as consciousness for yet-to-be shared human excellence) makes the physicalizing of new and different habituated relations of human existence ever more possible. These are the relations of humanness for a promised people to come.<sup>2</sup>

The Platonic logic of forms offers a *a priori* knowledge of the good's physicality (i.e., consciousness of). The logic of QHC suggests an *a posteriori* basis by which to investigate the good as "implicate order," as the quantum space-time consciousness or field of "in-formation" (i.e., consciousness in). PJ's critical philosophy posits a micro-ontological way to intentionally inhabit this trans-forming goodness (i.e., consciousness for inter-relationally shared, intra/inter-subjectively awaiting and habit-forming human flourishing). In what follows, I speculatively examine the problem of physicality guided by additional commentary on each of the above-outlined approaches. Along the way, I suggestively demonstrate how each approach is relevant to the instantiation (i.e., the physicalizing) of crime. To be clear, the argumentation and analysis that follows is exploratory and experimental. The article's purpose is to provisionally identify some intuitive connections and to tentatively propose several natural affinities among the three approaches sufficient to posit alternative explanatory forms of meaning-making consistent with the purpose of any thought experiment. The problem of physicality (and the instantiation of crime) is the thought experiment under consideration.

#### CONSCIOUSNESS OF PHYSICALITY: ON PLATO, THE GOOD, AND THE RE-DIAGNOSIS OF CAPTIVITY

The problem of physicality begins as a captivity metaphor. This metaphor is presented in the *Republic* in the form of a dialogue called, The Allegory of the Cave (Plato, 2008).<sup>3</sup> Among the many issues addressed in this dialogue is the nature of the good. For Plato, knowledge of the good (e.g., human justice as constituted in the psyche of citizens and in the concerns of the state) is not sourced in the world of material change (i.e., the visible world; the world of senses). Instead, the good resides within consciousness or the reservoir of the mind (i.e., the invisible world; the world of ideas). Thus, for Plato, the truest and most fundamental of possible realities about the good comes from the ideas (or the ideal forms) of existence that we can only have knowledge of if freed from the captivity of shadows. In the allegory, several men are shackled to a wall in the cave, only able to know the world beyond the cave through the faint sounds of subjects and the spectral appearances

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<sup>1</sup> As I subsequently posit by way of PJ theorizing, this habituated and relational existence both captivates and is captivating in ways not entirely considered within the logic of Plato's (2008) ideal forms or within the logic of Milovanovic's (2014) QHC.

<sup>2</sup> The quality of this habituated excellence and the nature of this promise are traceable to Aristotle's (1976) notion of *eudaimonia* (i.e., happiness or human flourishing) purposefully embodied as a habit of character. This flourishing passes through Levinas' (2004) phenomenology of "becoming other" (i.e., beyond known essence or outside of extant ontology) subjectively embodied as care ethics. This care ethics re-emerges in Deleuze and Guattari's (1984) schizoanalysis as a "body without organs." This flourishing body is smooth; it is an unstriated space in and through which movement/change can occur because this movement is unfettered by underlying or unifying principles of constraint, rigidity, or permanence as in any system of organization. Nomadically inhabiting this space is about becoming minoritarian, becoming imperceptible, or becoming (ethically) revolutionary.

<sup>3</sup> For an outline of the intellectual history on this thesis see, Arrigo (2012); for criminological amplification on how this thesis affects justice policy see, Arrigo (2015).

of phenomena cast upon the wall by the dimness of a fire's nearby light. As such, they (the enslaved men) are only able to know the good through the "whispers and glimpses" of human relatedness. These are the shadowy exchanges cast upon the cave's wall by the flame's brightness. For Plato, these faint and spectral exchanges represent the bondage of the good held clinically captive by (and psychically captivating for) the men in their veritable existences.<sup>4</sup>

Plato's metaphorical logic on the invisible world (e.g., consciousness of ideal forms of human justice) is relevant to the possible physicalizing of existence. When we – each of us uniquely, everyone collectively, all of us interdependently – pursue the good through the shadows of human relatedness (i.e., existence as mundane experience), then a society of captives is made more imminent.<sup>5</sup> Much like the enslaved men of Plato's allegory, these relations of goodness can only ever manufacture docility and conformity, obedience and banality.<sup>6</sup> In this society, the symbols and signs, texts and codes, practices and customs by which reality is assembled, embodied, and reenacted as knowledge are less than what they could be for all those who dwell (i.e. perceive, choose, act) within its confines. Inhabiting this form of existence is troubling because of its tendencies to render the good as deferred (e.g., Derrida, 1978) and/or as lacking (e.g., Lacan, 1977) in consciousness. The good that is postpone and/or rendered absent includes the unimagined perceptions (in how to interpersonally relate), unnamed choices (in how to intra/inter-subjectively connect), and untried actions (in what to interdependently do) that could revolutionize *shared* consciousness for and about being/becoming more fully human. For Plato, emancipatory forms (ideas) of human relatedness that await a people to come, a people yet to be, are located within this mutual reservoir of uncharted mindfulness.

How does Plato's Allegory of the Cave inform and further our understanding about the instantiation of crime? If the good (e.g., the humanness of justice) that is summoned within consciousness takes up residence within the captivity of shadows, then the reach and grasp of the

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<sup>4</sup> It is worth noting that even when one of the enslaved men is able to escape the cave's confines and to experience liberating existence (i.e., goodness) beyond captivity, his return to the cave and the news of an awaiting (freeing) world does not change the consciousness of those chained to the cave's wall. For Plato, these conditions of abject captivity justify the need for the "warrior poet" (i.e., the philosopher king).

<sup>5</sup> In the present era, this is the captivity engendered by the meditation that is and the metaphor that has become PRISON (Arrigo & Milovanovic, 2009). PRISON is a symbolic, material, corporeal, and existential "complex" whose socio-cultural forms are the shadowy exchanges that both captivate and are held captive by PRISON'S society of captives. Examples of these forms include the aesthetics of panopticon/synopticon/banopticon surveillance, the epistemology of actuarial penology as justice, the ethics of mass incarceration, and the ontology that follows when relating only through the commodification of reductive/repressive socio-cultural forms. Indeed, PRISON'S teleology is to discipline the kept, and to domesticate their keepers, regulators, and watchers through its (PRISON'S) whole system complexity. This whole system complexity is Plato's cave clinically re-diagnosed.

<sup>6</sup> Interestingly, the significance of this Platonic critique of captivity is revisited both directly and indirectly throughout the development of continental philosophy (Arrigo, 2012). Consider, among others, Hegel's historical idealism and the phenomenology of an absolute spirit; Marx's dialectical materialism and the abstraction of being into having; Nietzsche's will-to-power dynamic and his thesis on "overcoming" or trans-praxis; Heidegger's *Dasein* analytic or the project of being-in-the-world; Lacan's schematizations on the unconscious as structured like a language in which the desiring subject exists as *pas tout/e* (the not-all, the "lack") in consciousness; Foucault's archeology of knowledge, diagrams of power, and his microphysics of knowledge/truth; and the Deleuzo-guattarian critique of the subject as the contested/contesting site of libidinal (desiring) and political economic (de/re-territorializing) production. Much like Plato, each theorizes a metaphysical anthropology regarding consciousness and the project (i.e., the struggle) of/for human existence.

good is either forestalled (limited in existence) or foreclosed (denied an existence). The former is a harm of reduction in human relatedness; the latter, a harm of repression in human relatedness (Henry & Milovanovic, 1996). These harms consign relational existence to their predictable and static forms. These are the cognitive maps and summary representations into and out which perception, choice, and action for and about the good emerge in consciousness. Moreover, if this good that is both limited in existence and denied an existence is then reified (i.e., spoken of, practiced, and lived) and fetishized (reenacted, reproduced and ritualized) such that it (this reduced/repressed good) functions as a prescription for human affairs or an ethic by which to experience the good (e.g., the humanness of justice), then a condition of recurring harm prevails. This is the harm of shared consciousness as fragmented. This is the mutual fragmentation of being and becoming in which the shadows of inter-relating (i.e., Platonic-like whispers and glimpses of humanness) territorialize knowledge, homogenize identity, and vanquish the good.<sup>7</sup> The maintenance of *these* relations of humanness perpetuates the physicalizing of crime.

The problem of physicality as outlined above offers us some probing insight into the reach of being more fully human and the grasp of becoming more fully human. For Plato, the contested terrain over and through which knowledge about the good is traversed requires that we recognize and resist the captivity-generating shadowy exchanges of human relatedness; otherwise, the engendered pains of imprisonment that follow will be totalizing in their iterative power-to-harm. Indeed, when dwelling (i.e., perceiving, choosing, and/or acting) within a society of captives, the recurring harms of mutual fragmentation have the power to eventually engulf collective consciousness. Situated within this communal reservoir of faint and spectral mindfulness, are images of offenders, victims, and communities; narratives of responsibility, violence, and victimization; and practices of forgiveness, restoration, and reparation that are all held perilously bound and in check by the harm-perpetuating cultural forms of existence sustained by inter- relationally fragmented and interdependently false consciousness.<sup>8</sup>

The power of these cultural forms of iterative existence is that they are violence-generating (e.g., harm-intensifying and injury-producing). These violence-promulgating relations of humanness constitute crime's emergent co-physicality. This is the crime of dwelling (perceiving, choosing, and acting) within the Platonic cave of bondage in which the shadows of interdependent and shared humanness habitually consign and confine every one of us. This form of harmful and injurious (i.e., criminal) relatedness nurtures the incapacitating social ontologies of alienation (Marx, 1964), anomie (Durkheim, 1951), bad faith (Sartre, 1956), insecurity (Laing, 1973), neuroticism (Adler, 1917), one-dimensionality (Marcuse, 1964), and vertigo (Young, 2007).<sup>9</sup> These are the mind-numbing and trauma-inducing criminogenic symptoms of clinical captivity.

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<sup>7</sup> However, when efforts in consciousness are undertaken to overcome the harm of this mutually fragmented and fragmenting false consciousness, then more and/or other possibilities for and about the awaiting or invisible good can be rendered conceivable, expressible, and inhabitable.

<sup>8</sup> Gramsci (1971) describes this condition as the recurrence of "cultural hegemony." The norms of exchange are derived from and based on a dominant ideology, notwithstanding cultural diverse societal groups. These groups (unwittingly) legitimize this governance when they actively participate in and consent to such ideological dominance.

<sup>9</sup> Consistent with this view, Flynn (2014 p. 361) recently noted the following: "A rich tradition of philosophical, social and cultural theory has demonstrated the centrality of emotion to social life, in particular collective feelings of 'estrangement', 'anxiety', 'separation' and 'isolation' engendered by materialistic conditions of capitalism." These felt conditions of *shared* existence represent a basis for revisiting the physicality of crime.

Clinical captivity is a condition in which the shadowy exchanges of human relatedness engulf the vast caverns of mindfulness. This is the bondage of the possible (i.e., the shadowy reach and grasp of the good) held captive by and captivating everyone's everyday existence.<sup>10</sup> This captivity is all-consuming in its power to harm. Sustaining this harm is madness!<sup>11</sup> If the nature of the good's possible physicality is held bound *in* existence (a harm of reduction) and in check as an existence (a harm of repression) in ways that reify and fetishize this bondage, then the condition of clinical captivity hegemonically functions in its criminogenic power to harm. This is the hegemony of fragmented and false consciousness about the good (in perception, choice, and action) historicized as the dominant cultural form about and for the totality of the good's existence in consciousness.

Plato's metaphysical anthropology on the nature of the good (i.e., the reach of being more fully human and the grasp of becoming more fully human) does not account for the in-formation world of the sub-atomic. Stated differently, while consciousness of ideal forms of existence can only be contemplated outside the bondage of captivating experience, what about the world of the molecular made transparent? How might theorizing at the sub-atomic level recast the problem of (crime's) physicality? Quantum holographic criminology offers us several provocative insights.

### **CONSCIOUSNESS *IN* PHYSICALITY: ON QUANTUM HOLOGRAPHIC CRIMINOLOGY, THE GOOD, AND WAVE PATTERNS**

Milovanovic (2014) proposes a paradigmatic shift in the way in which the criminological sciences holistically account for the space-time physicality of the phenomena these sciences study. His approach is provocative, innovative, and experimental in its conceptualization, methods of analysis, and call for critical transformational reform. The central ontological question his volume examines is the problem of crime's (as well as law's and justice's) physicality as molecularly instantiated and holographically encoded. This is retrievable and spectral as well as distributed and dynamic information about a phenomenon's event history (and awaiting history) at the sub-atomic level.<sup>12</sup>

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<sup>10</sup> To illustrate, consider the problem of correctional treatment and offender therapy. As Polizzi, Draper, and Andersen (2014 p. 24) have insightfully noted, for patient and psychologist alike fragmented and false exchanges promulgate the social construction of "fabricated selves" and the ideological reproduction of the "rehabilitative machine" as both disciplining/domesticating apparatus.

<sup>11</sup> For commentary on how institutional levers (i.e., U.S. Supreme Court decision-making) help to sustain the folly of current-day crime control policy, see, Arrigo et al. (2011).

<sup>12</sup> To be clear, Milovanovic's QHC raises important and incisive questions about the nature of ontology, epistemology, and ethics, the implicate order of affordances (i.e., restricted possibility waves), and the de-oidipalized, dialectical and dialogical human agency – social structure mutuality. Milovanovic relies on quantum physics and holographic theory to posit a reformulation of being and becoming within "the cosmos," informed by Lacan, Deleuze, Bergson and many others. The treatise itself is a "war machine" (a call to action!) targeted toward positivist scientists (e.g., a rejection of Newtonian cause-effect empiricism) and critical scholars (e.g., a rejection of Hegelian reaction-negation dogmatism) alike. He proposes a new/different metaphysics about consciousness, fluidity in the "socius" (Society + I + US), and dynamic human possibility with relevance for a more interdisciplinary approach to the social sciences – including crime and justice studies. He does this by questioning the nature (and conditions) of existence (especially agency), and by extension, he shows how choice, causality, time, etc., are much more inter-and intra-subjectively complex and nuanced, warranting a different set of tools and practices by which to further the human project of becoming. These paradigm-shifting set of tools and practices are what make his contribution to the problem of (crime's) physicality so ontologically compelling.

How is the problem of physicality (the possible reach of being and the possible grasp of becoming) explained by Milovanovic's QHC? Stated otherwise, how does he reconstitute the Platonic logic of ideal forms (i.e., consciousness of the possible human good) for a people yet to come? Quantum holographic theory (Gabor, 1946) explains the physics (i.e., the energy-based concept) of information transmission in signal processing (Bradley, 2006; Mitchell, 2000). Because all objects and/or entities in the universe both emit and receive oscillating energy at different frequencies, they (these entities or objects) are understood to generate energy wave fields. Wave fields radiate vibratory energy outward. These vibrations are energy signals (i.e., oscillating wave patterns) that interact with other energy wave fields emanating from other objects and/or entities in the implicate order. During these interactions, "a part of the wave is reflected directly from the object's surface and a part of the wave's energy is absorbed, causing the [absorbing] object to become energized and emit another wave outward toward the source of the initial wave" (Bradley, 2006 p. 8; Milovanovic, 2014 especially chapter 3).

The nature of these (re)energized object-to-object oscillating wave field interactions is what makes them so ontologically fascinating. Specifically, the interaction among these radiating wave fields "generates an interference pattern which spectrally encodes the object's internal and external organization, and also encodes its event history" (Bradley, 2006 p. 8). In physics, the area in space and in time within which a signal can be encoded in the movement of its energy – without losing its process-information properties – is called a "logon" or a quantum of information (Gabor, 1946). Thus, quantum holographic theory examines the space-time coordinates within and out of which logons (or quanta of holographical information) are variably constrained (encoded) in their oscillating electromagnetic wave pattern (energy field) movements. When these energy movements in space and in time function as re-occurring interference patterns, then the physicalizing of human (of all) existence is (re)constituted at the sub-atomic level.

Moreover, quantum holographic theory accounts for why and how logons are already and always ontologically in-formation "out there" awaiting instantiation (Bergson, 1998, 2002). This notion stands in stark contrast to the possible physicalizing of human existence within the brain (the reservoir of the mind) as developed within Plato's consciousness of thesis regarding ideal forms. According to quantum holographic theory, even these idealized forms are electromagnetically created logons rather than discretely determined and deductively reasoned abstractions (i.e., Plato's metaphysical anthropology).<sup>13</sup> Thus, as Milovanovic (2014) explains it, the physicalizing of objects or entities molecularly occurs when:

"An emitting entity's waves are received by the person's sense organs which return a signature wave [i.e., the entity's unique signature frequency] along the same pathway back to the entity highlighting (collapsing) certain features. The original emitting entity then reflects this image back to the receiver who now acts as on this constituted image. It is phase conjugation, or resonance, or better, an interference pattern that is created between the receiving and sending entity that constitutes "objects" in the form we perceive as reality. [Consequently,] consciousness is *in* objects [and not] *of* something" (p. 45).

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<sup>13</sup> The non-deterministic nature of logons is an important point in quantum holographic theory. Logons are not discrete, isolated informational units of quanta. They occur as space-time constrained "sinusoids" or sine waves. A sine wave is a mathematical curve that depicts the unstriated (smooth) repetitive oscillation of an object's energy movement as a function of time (Mitchell, 2000; Bradley, 1998). Moreover, sinusoids are wrapped or bundled together such that the sine wave surfaces (i.e., the "heads" and "tails" of contiguous informational units of quanta) "interpenetrate one another" (Bradley, 2006 p. 8). This interpenetration (overlap) among logons is the basis for indeterminacy, including uncertainty at the in-formational level of intra/inter-subjectivity for a people yet to be, a people yet to come.

The non-linear (dynamic), and non-local (action at a distance) propensities of these physicalizing objects is what points to the transformative properties of the yet-to-be instantiated good. This is consciousness (i.e., the reach of being more fully human and the grasp of becoming more fully human) at the sub-atomic level in which the entanglement (i.e., the unique interconnectedness of the interference pattern) physicalizes (virtualizes) only one manifestation of the good. The vibratory good that is physicalized molecularly (a probability function in space-time) is energy formed (made real) from among a cloud of its possible (and awaiting) instantiations. Thus, the physicality at the macro-level of observables (the reality of mundane experience) represents only one manifestation of all of the good's possible molecular instantiations. How is this possible?

Precisely because the communicative data in each quantum of information partially overlaps or enfolds with its contiguous (adjacent) other logons, the yet-to-be physicalized good (i.e., the being and becoming more fully human that is in-process radiating energy waves) is molecularly encoded, making this data spectrally retrievable and perceivable. Stated differently, the overlap among logons provides information communication from the *future* about the good's possible (awaiting) physicality. As such, each logon always and already contains within it an "overlap with the future" (Gabor, 1946, p. 437). This is the future good (Plato's ideal forms) instantiated within the implicate order through consciousness *in* the object's signature wave goodness. This is existence that is yet-to-be inhabited at the particle-like level of reality but nonetheless emanates from and is received by all electromagnetic objects or entities through the collapsing of the wave pattern, through the communication channeling of phase conjugation (i.e., resonating virtualizations). Milovanovic's QHC therefore theorizes how the physicalizing of this sub-atomic good (this oscillating energy for a people to be) can be instantiated holistically (i.e., as momentarily stabilized perception-images or logons), and he illustrates the transformational properties of this theorizing and instantiation (i.e., QHC "at work") within various criminological contexts.<sup>14</sup>

What Milovanovic's QHC explains is that the reach of being more fully human and the grasp of becoming more fully human are already and always "out there" in space-time molecularly awaiting instantiation and metamorphosis through phase conjugation, through the collapsing of communicative in-formation energy wave pattern fields. That said, attuning oneself to these waiting-to-be-incarnated and transformative probability wave functions means that one must be an "imagemaker" (Marcer & Schempp, 1997). In other words, if "consciousness is not of something but [instead is] *in* something, [w]e are left with the conclusion that everything with which we interact remains with a trace of our signature wave" (Milovanovic, 2014, p. 6; see also, Bergson, 1998). This is the trace (the spectrally encoded quanta) of the awaiting good to be physicalized and re-physicalized in the cosmos collectively and interdependently.

QHC reconceives the Platonic problem of captivity (and the re-diagnosis of clinical captivity). As previously explained, the crime of this captivity is dwelling (i.e., perceiving, choosing, and acting) within mundane and fleeting experience as a basis to physicalize the possible reach and grasp of human existence. For Milovanovic (2014), the good that follows from this instantiation is incomplete (a crime that reduces being) and inadequate (a crime that represses becoming). This is because the possible physicalizing (i.e., the more complete humanizing good) of existence occurs from within the *sensory* (quantum holographic) realm of the dynamic, non-local, and oscillating implicate order and not the *experienced* (Newtonian cause-effect) domain of de-vitalized, immediate, motionless reality. Thus, QHC reconceives the allegorical problem of the good as developed within Plato's topography of the mind thesis. For Milovanovic, the reach of being more fully human and the grasp of becoming

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<sup>14</sup> Some insightful examples considered in criminology and law by Milovanovic (2014, chapter 5) include the problem of "Othering," the relationship between gangster rap music to interpersonal violence, and the reality construction of judicial decision-making.



more fully human reside within the space-time realm of spectrally encoded quanta wave patterns that are in-formation (i.e., vibratory wave fields). Indeed, as QHC makes evident, the Platonic caverns of mindfulness about the possible good can be better instantiated by inhabiting a molecular mindfulness. How does one incarnate this emergent energy-based mindfulness? This is existence in which consciousness in the good's quantum holographic physicality has the nearest power to revolutionize shared humanity. Arrigo's (2013, 2015; Arrigo & Bersot, in press) commentary on the relations of humanness as developed within the critical philosophy of psychological jurisprudence offers some promising directions.

### **CONSCIOUSNESS FOR PHYSICALITY: ON PSYCHOLOGICAL JURISPRUDENCE, THE AWAITING GOOD, AND THE RELATIONS OF HUMANNESS**

The critical philosophy of Psychological Jurisprudence (PJ) explains how consciousness *for* the physicalizing of *trans-forming* habituated goodness is already and always awaiting instantiation through this good's aesthetic, epistemological, ethical resonances. Habitually inhabiting these resonances (flows, intensities) is for a people yet to be.<sup>15</sup> As PJ demonstrates, consciousness for this awaiting reach of being and grasp of becoming can be instantiated at the micro-interactional (i.e., relationally intra/inter-subjective) level.

As theory, PJ examines and diagnosis the culturalizing forces that "co-produce" the micro-forms of habituated human relating (Arrigo, 2012). Co-production refers to the status of intra/inter-subjectivity given how the space of communicative intra/interaction currently assembles and structurates consciousness. These forces include the trade in signs and symbols (i.e., the realm of cognitive representation, consumption and exchange), the performativity of texts and codes (i.e., the realm of certified narratives, dialogue and reasoning), and the making of customs and practices (i.e., the realm of presentation, relational restoration and mutual transformation). When the micro-forms that these physicalizing forces take are communicatively incarnated (e.g., reproduced and reenacted), then they (these incarnated forms) fill the space of habituated human relating or ongoing communicative intra/interaction.

How do we choose to habitually inhabit a more fully trans-forming and relationally human existence? This logic implies that our humanity depends on the habit-forming choices that we make. It does (Sartre, 1956). This existence includes the cognitive schemas that we select out to map and mold our conscious perceptions. It includes the protocols and narratives that we choose to demarcate and determine the parameters of our contextualized human relationships. And, it includes the methods and measures of progress and change that we defer to and/or depend on so

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<sup>15</sup> Bradley (2006, p. 1) makes a similar point in his notion of "intuitive perception." Drawing on quantum holographic theory, he argues that "focused emotional attention directed to the object of interest [e.g., restorative victim-offender mediation outcomes, trust-building police-citizen community interactions, fair and just legal decision-making] attunes the psychophysiological systems to a domain of quantum-holographical information. [This is encoded and retrievable data about] the object's future potential. The body's perception of such implicit information about the object's future is experienced as an intuition." PJ's relations of humanness thesis emphasizes the in-formation processes of consumption and exchange (aesthetic realm), certification (epistemological realm), and inscription and presentation (ethical realm) within and out of which habituated communicative intra/interaction occurs (Arrigo & Bersot, in press).

that we can live as best (as fully) with others as is humanly possible. Thus, trans-forming relational human existence is the choice to inhabit the good's physicalizing in all the intra/intersubjective moments of our unique, collective, and interdependent lives, embodied as authentic and dynamic habits of character (Arrigo, 2015). According to PJ's relations of humanness thesis, the reach of being human is the possibility of relational authenticity and the grasp of becoming human is the possibility of associational dynamism.

Consciousness of these goods (i.e., shared authenticity and dynamism) is insufficient to establish the physicalizing of such trans-forming habituated human existence. The Platonic logic of ideal forms reasons an invisible world (including the reach of being and the grasp of becoming) outside known and encountered (i.e., mundane) experience. On its own, cogitation of the trans-forming good's possible physicality as formed outside experience cannot sufficiently establish a relational ontology of the good's possible habituated physicality. This is because Plato's (2008) metaphysical anthropology consigns the good exclusively to a faculty of consciousness (i.e., the being/becoming of the mind). Consciousness *in* these goods (i.e., shared authenticity and dynamism) is also insufficient to establish the physicalizing of trans-forming habituated human existence. Quantum holographic theory reasons the invisible world made transparent (including the reach of being and the grasp of becoming) as oscillating emitting and receiving energy wave patterns within the implicate order of sensory data. On its own, cogitation of the trans-forming good's possible physicality within the molecular realm cannot sufficiently establish a relational ontology of this good's possible habituated physicality. This is because Milovanovic's (2014) QHC consigns the good to a faculty of mindfulness in the sub-atomic (i.e., the being/becoming in the cosmos). However, consciousness *for* the trans-forming good provides a micro-ontological way to intentionally inhabit consciousness of the good's ideal physicalizing as well as consciousness in the good's molecular instantiation. This intentionality consists of consciousness for inter-relationally shared, intra/inter-subjectively awaiting and habit-forming human flourishing.

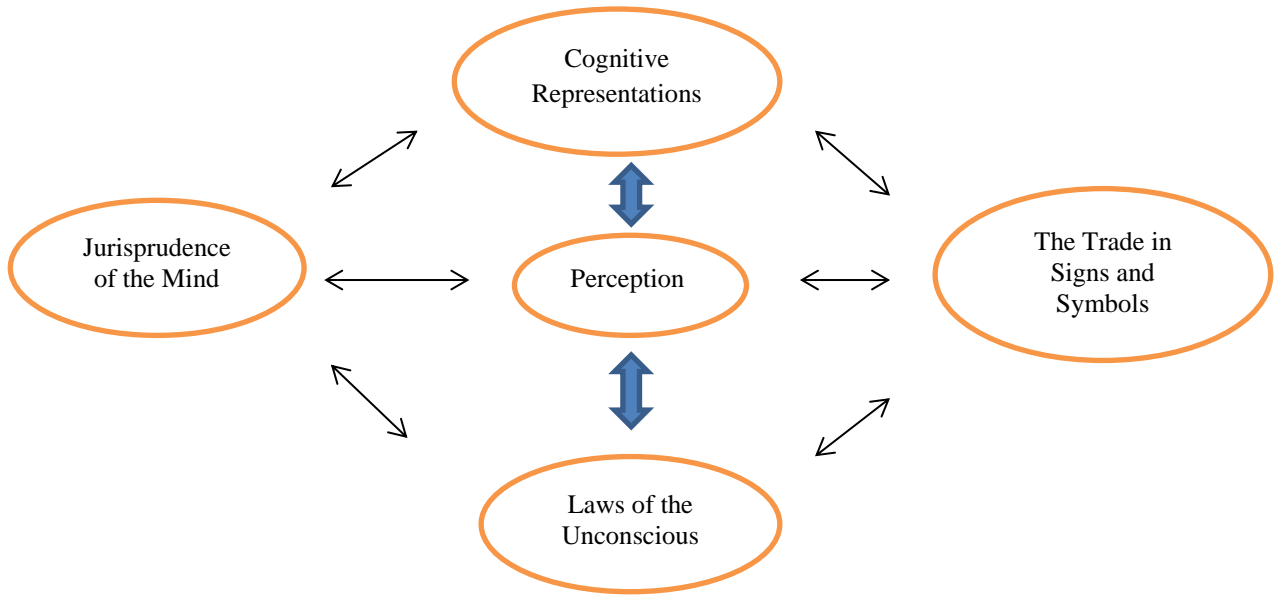
Three organizing principles from PJ (described below) help to account for how the trans-forming good's possible physicalizing can relationally occur as intended habits of character.<sup>16</sup> These principles draw attention to the resonances (flows and intensities) of relational authenticity and dynamism that anticipate their habituated intra/inter-subjective emergence and incarnation. These organizing principles include: (1) the jurisprudence of the mind; (2) the politics of subjectivity; and (3) the microphysics of power (Arrigo & Bersot, in press). The operation of these principles is depicted in Figure 1. As I subsequently and suggestively argue, the purpose of these principles is to better specify how the micro-forms of habituated human existence are incarnated through their captivity-sustaining (rather than emancipatory-awaiting) and habit-forming communicative intra/interactions.

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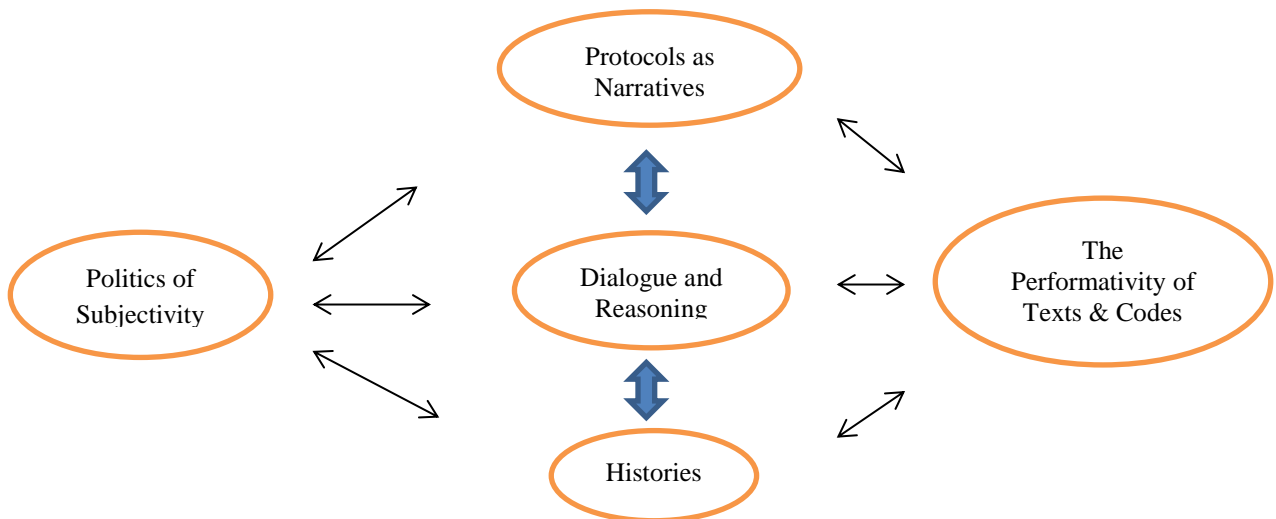
<sup>16</sup> This relational and intentional component of PJ is consistent with Heidegger's (1996) *Dasein* (i.e., being-in-the-world) analytic. Thus, to be a "being-in-the-world [is] always [to be] a being-in-the-world-with-others...." (Polizzi, 2011 p. 133). I am also keenly aware that this being-in-the-world includes what Merleau-Ponty (1981) identified as "sedimentation." Habits exemplify sedimentation. Precisely because "meaning emerges from the situation in which one acts....[and because] habit, sedimentation, and inertia are all features of the subject's social action...[then] emerging formations of meaning" will already and always follow (Messner, 2011 p. 41-42). For Merleau-Ponty (1981), sedimentation (including habits) can be the basis for intra/inter-subjectively trans-forming communicative intra/interactions.

**Figure 1: The Relations of Humanness and Trans-forming  
Habituated Communicative Intra/Interaction**

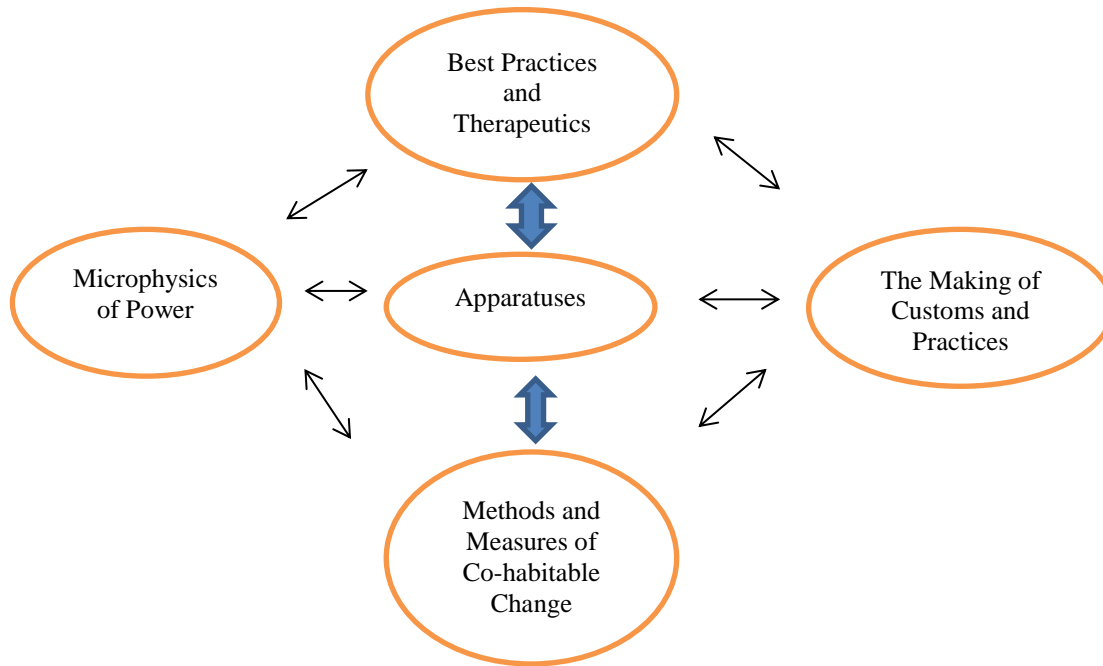
**The process of consumption and exchange**



**The processes of certification**



### The processes of inscription and presentation



### The jurisprudence of the mind: On the aesthetics of habituated human existence

In the lexicon of PJ, the mapping and molding of consciousness is a reference to the *jurisprudence of the mind*, and the influence that it (this assembled mindfulness) wields in habituated communicative intra/interaction. This influence emerges from the dominant or preferred micro-forms of existence that configure one's cognitive representations and exchanges in consciousness. The mind's jurisprudence, or the signs and symbols that saturate conscious perception, is derived from the laws of the unconscious (e.g., Lacan, 1977). The landscape of the unconscious is limitless; however, the signs and symbols that we choose to consume, exchange and ritualize (i.e., to habitually trade in) tell us a great deal about the topography that governs our unconscious.<sup>17</sup> Here, the question of physicalizing a trans-forming intra/inter-subjectively shared habituated humanness requires that we choose to imagine existence otherwise (more as awaiting relational authenticity) and choose to become otherwise than re-imagined existence (more as mutating relational dynamism). For PJ, this is the aesthetic challenge of de/re-physicalizing the yet-to-be habituated human existence for a people to come. Consider the following illustrations.

When classificatory expressions such as “drug user,” “sexually violent predator,” or “mentally ill offender” are conjured in consciousness, a picture is registered in one's mind consisting of certain aesthetic qualities ascribed to that particular offender type. If the perceptual images that are consciously formed, chosen, and acted upon stem chiefly from dominant political economic system-

<sup>17</sup> Milovanovic's (2014) QHC treatise is itself extremely well-versed in the intricacies of Lacanian, Deleuzo-guattarian, and related strains of psychoanalytic semiotic, political economic and quantized consciousness theorizing. The details of these strains of thought are developed in his assessment of the “question of agency” (pp. 97-134).

driven visualizations of the person's addiction(s), transgression(s), and/or disorder(s), then much of the person's humanness is (and will be) missing. Relational exchanges communicated through these cognitive representations perceive (i.e., sign and symbolize) the dignity and the humanity of only the "criminogenic" other (Crewe, 2013). As such, the mind's jurisprudence is incomplete (i.e., it is captivating the "lack" and is captivated by the "lack"). When "cognitive distortions" such as these are reproduced and reenacted (i.e., incarnated) in consciousness, then harmful (reductive and repressive) perceptions, choices, and actions for and about habituated human relating/relatedness prevail. This ontological harm extends throughout the project of physicalizing the good (i.e., the reach of being human; the grasp of becoming human) for one and all. Indeed, it is the habituation of this harm that forestalls and/or forecloses opportunities for the awaiting good (e.g., a more just people to come). Consequently, it is consciousness for the yet-to-be inhabited relational good that holds the nearest promise of instantiating greater intra/intersubjective prospects for genuine connectivity, dynamic healing and mutual flourishing in the trans-forming of habituated and shared human existence. The aesthetics of such habituated existence anticipates the physicalizing of its relational micro-forms in the de-oedipalized, de-territorialized, and quantized unconscious.

### **The politics of subjectivity: On the epistemology of habituated human existence**

According to PJ, our resonating habituations also depend, in part, on the narratives (i.e., the dialogue and reasoning) that define the contours of our contextualized human relationships. These narratives are a reference to the *politics of subjectivity*, and the influence that preferred (chosen) systems of narration (e.g., codes of professional conduct, the language of treatment and recovery, prison argot) exert in habituated communicative intra/interaction. This influence follows from the cognitive representations that map and mold the mind's jurisprudence. When this jurisprudence is spoken or written, then the habituated trade in signs and symbols becomes ritually performative. The performances that follow are the certified texts or codes of human relating (e.g., in the streets during police-citizen interactions, in therapy between correctional psychologists and convicts, in legal hearings between attorneys and judges). These texts communicate the authorized account of human affairs, and they communicate the official history of habituated discourse and reasoning (e.g., in defining crimes, in delimiting punishments, in enacting laws).

PJ considers how these constructed narratives are politicized (e.g., fragmented and flawed, fictionalized or unfinished), and it examines how these performances limit the dignity and/or deny the humanity of all parties in ritualized exchanges, protocols, and presentations within and throughout the relations of humanness.<sup>18</sup> Thus, the performances that we select out to chart our humanity tell us a great deal about the potentially intra/inter-subjectively trans-forming landscape of our speech, our writing, and our self-and-other text-making (Derrida, 1973, 1978).<sup>19</sup> What awaits

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<sup>18</sup> Drawing upon Deleuzian (but derived from Nietzschean) semiotic insights, Milovanovic's QHC (2014) addresses a similar concern in the distinction between the "man of truth" versus the "power of the false" (pp. 188-193). The former instantiates "more linear constructions of truth based on a Hegelian and Lacanian notion of desire as overcoming lack, where truth is discoverable, is knowable awaiting recognition, and which supports the ontology of being...." (Milovanovic, 2014, p. 188). This is Deleuze's (1986) "organic regime." The latter physicalizes truth "otherwise; [it] is created, an artistic act.... [Truth is] in process, a part of becoming [in which] the good is evaluated as the inherent power of the false" (Milovanovic, 2014 p. 188). This is Deleuze's (1986) "crystalline regime."

<sup>19</sup> Polizzi, Braswell and Draper (2014) summarize how this intra/inter-relational state of affairs troublingly configures (and undoes) trans-forming relations of humanness within the prison setting. As they caution:

"Current attitudes in corrections and offender treatment and the policy initiatives these evoke, reveal an underlying set of negatively defined socially constructed meanings about offenders that effectively contradict and undercut any superficial [let alone detailed] discussion about the benefits of rehabilitation, reentry, or restorative justice practices. It is very difficult to envision what successful

their incarnation are habituated “becoming identities” (Milovanovic, 2014 pp. 182-188). These are provisional, contingent, and non-linear micro-forms of intra/inter-subjectively trans-forming relations of dialogical humanness. These identities instantiate molecular assemblages (i.e., Deleuzo-guattarian minor literatures) of communicative intra/interaction that habituate the de/re-territorializing of the speaking subject’s status as a site of ongoing contestation and struggle. This is the subject’s narrative structured more as a departure from, rather than an arrival at, text-making decidability (Derrida, 1978).<sup>20</sup> In these narratives, the subject is in-process; susceptible to the emergent and yet-to-be inhabited micro-forms of difference, chance, spontaneity, and mutation. This is consciousness for inter-relationally shared, intra/inter-subjectively awaiting and habit-forming human flourishing.

### **The micro-physics of power: On the ethics of habituated human existence**

Following PJ, our communicative habituations also depend, in part, on the methods for and measures of co-habitable change that we construct and/or utilize in order to further our inter-relational (e.g., institutional, organizational communal) human affairs. These methods and measures consist of the protocols of discourse and reasoning that each of us relationally develops, lives, shares and routinizes. They (these protocols) re-present a body of knowledge, and when this knowledge is acted on, disseminated, and reproduced it makes evident our intra/inter-relational histories. These are the histories of discourse and reasoning presented and taken up as a code of (ethical) comportment, of “how to be,” in habituated relations of humanness. This discourse and reasoning exhibit the power to inscribe our humanity through the establishment of customs and practices. In the lexicon of PJ, the influencing force of these customs and practices is a reference to the *microphysics of power* (Foucault, 1973, 1977). This is the power to make, act on, or alter the relations of humanness through micro-forms of inhabitable (i.e., exchangeable, dialogical, presentable) communicative intra/interaction. However, when the dialogue and reasoning and the signs and symbols of this power are foreclosed, forestalled, and/or fragmented, then the project of physicality (i.e., the reach of being and the grasp of becoming) will already and always be less than what it could be or could become. In the extreme, this is the presentation of the social person as a “docile” body, a body of “object utility”, a “mere functionary of the state” (Foucault 1977, p. 210). Under these conditions, the possibilities of co-habiting the space of an emergent (yet-be-be-physicalized) relational good (intra/intersubjective authenticity and dynamism) is reduced to fixed exchanges (methods) and repressed through finite declarations (measures) of customized and formulaic relations of communicative intra/interaction.

This problem of docility is particularly prescient within the criminal justice system. The locus of change is often externalized and dependent on the use of a range of industry apparatuses. These include devices, instruments, and mechanisms that represent the standard for promoting best professional practices and treatment therapeutics. These assembled technologies (and the discourse and reasoning that breathe meaning and vitality into them), then, constitute a schema/diagram of knowledge/power; an organic (as opposed to crystalline) regime of truth (Deleuze, 1986). As methods for and measures of co-habitable change, these industry apparatuses fill the space in which the social person (e.g., the mental health therapist, the police or correctional

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work in corrections, offender psychotherapy, or rehabilitation would actually look like in such an environment. Successful work with offender populations will be difficult to achieve without first thoroughly addressing the way in which these socially-generated definitions, concerning who and what the offender is, both restrict and actually prevent the type of success the criminal justice [and mental health] system[s] appear willing to pursue” (2014, p. 4).

<sup>20</sup> For a recent empirical application of PJ’s epistemology informed by feminist-inspired Derridean theorizing concerning legislatively encoded state abortion rights, see, Arrigo and Waldman (2014).

officer, and the criminal offender or victimizer) dwells, makes meaning, chooses to act, and exists. As a practical matter, however, these technologies and their bio-power can only further status quo dynamics (customs) or equilibrium conditions (practices) such that the norms of utility, efficiency, and obedience prevail (Arrigo, 2013). This ordering of human existence follows as such because the methods for and measures of change ceremonially empiricize (i.e., reify and fetishize) such things as the prediction of dangerousness, the management of disease, and the treatment of disorder. Consequently, making and then developing technologies of the self (i.e., the industries of human capital) (Foucault, 1988) remain inactive and undone while technologies of the marketplace (e.g., the deterrence abstract machine, the rehabilitative abstract machine) prevail uninterrupted (Deleuze & Guattari, 1987). The capitalistic and schizophrenic imperatives of evidenced-based criminal justice and actuarially-driven change depend on ceremonies and apparatuses that manufacture engineered selves. These selves are derived largely from habituated inventories and checklists that further, at best, fabricated relations of humanness. Under these criminogenic conditions, prospects for co-habiting ever more relational authenticity and for co-habiting ever more mutual dynamism are regrettably de-vitalized (i.e., dis-embodied). Indeed, excessive reliance on marketplace technologies can only ritualize customs and practices that undo personal, institutional, and even structural change for one and all. This, then, is the ruin of human potential. It is the forestalling of being more authentic (i.e. the reach of relational human existence) and the foreclosing of becoming more dynamic (i.e., the grasp of relational existence) in habituated moments of communicative intra/interaction. To be clear, these absent or deferred relations of humanness are the yet-to-be incarnated bodies of co-habitation whose space, when habitually physicalized, is filled with relational creativity, innovation, experimentation, and becoming.<sup>21</sup>

The jurisprudence of the mind, the politics of subjectivity, and the microphysics of power are three PJ organizing principles that help to explain the condition or status of our relations of humanness in contemporary society. With respect to the possible physicalizing of relational human existence (i.e., the trans-forming intra/intersubjective good that awaits) the habituated trade in signs and symbols is incomplete, the ritualized therapeutic protocols in dialoguing and reasoning are fragmented, and the ceremonial making of trans-forming customs and practices (i.e., a science that conceives, grows and affirms the physicalizing of relational human dignity) remains mostly and disturbingly unmade. These harmful cultural conditions populate the relations of humanness for one and all. The habituated communicative exchanges, protocols, and presentations that ensue both reproduce and reenact relational power-to-harm cultural conditions. When the influencing force of these limit-setting and denial-imposing micro-forms pre-thematically assembles and pre-reflectively structurates human relating, then a society of captives is made more immanent (Arrigo et al., 2011; Arrigo & Milovanovic, 2009). This is a metaphysical anthropology whose bondage of the possible good (i.e., the shadowy reach of being human and the shadowy grasp of becoming human) harms a relational people yet to be. This metaphysical bondage is the crime of habitually inhabiting consciousness for shared human existence as the aesthetic of “lack” (i.e., within the jurisprudence of the mind), as the epistemology of “deferral” (i.e., through the politics of subjectivity), and as the ethics of “disembodied” being and becoming (i.e., by way of the microphysics of power).

## **SUMMARY AND CONCLUSIONS**

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<sup>21</sup> A similar, and much more nuanced, level of analysis is found in Milovanovic's (2014) QHC. His commentary on assemblages, strata, and abstract machines (pp. 66-82) and his commentary on capture and subjectification (pp. 87-89) as well as panopticism and disciplinary mechanisms (pp. 89-90), point to several integrations. For Milovanovic, these integrations emphasize the primacy of information channeling at the sub-atomic level of holographic observables. In my own work (Arrigo, 2012, 2013, 2015), these syntheses emphasize the primacy of relational humanness and incarnating habituated human excellence through ethical resonances (communicative flows and intensities) of the good's trans-forming intra/intersubjective physicalizing.

The problem of (crime's) physicality is a thought experiment. It is an ontological question that seeks to instantiate the good (i.e., the reach of being more fully human and the grasp of becoming more fully human). In this article, I have suggestively enumerated three (distinct) approaches to this problem. These included Plato's (2008) allegorical theorizing on ideal forms, Milovanovic's (2014) physics-based theorizing on quantum holographic criminology, and Arrigo's (2012, 2013, 2015) psycho-jurisprudential theorizing on the relations of humanness. *Consciousness of*, *consciousness in* and *consciousness for* depict how these three approaches respectively problematize the physicalizing of human existence. I have very provocatively and quite provisionally identified several connections, integrations, and affinities among these three experimentalists and their corresponding theorizing. To be sure, much work lies ahead. This is the call to further the project of human being/becoming, the good life for a people to come. It is the journey, the struggle, to be more authentic and to become more dynamic within and throughout our idealized forms, our quantized and spectrally encoded signature waves, and our intentionalized relations of humanness. This is the habituated journey of inhabiting captivity's overcoming and the good's emancipation. Incarnating this consciousness awaits us all.

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