

Theories and Methods of Consciousness

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Abstract

This work explores the ontological theories, and their methodologies, regarding the origins and nature of consciousness in the multiverse. The paper critically assesses Mocombe's consciousness field theory within the larger body of contemporary ontological debates, and their methodologies, regarding the nature, origin, and constitution of consciousness, especially human consciousness, in the world.

Keywords: Structuration theory; phenomenological structuralism; structure/agency; mythopraxis; quantum mechanics; social class language game; Haitian Epistemology; Haitian/Vilokan Idealism; consciousness field theory.

Consciousness refers to subjective awareness of phenomenal experiences (ideology, language, self, feelings, choice, control of voluntary behavior, thoughts, etc.) of internal and external worlds. The academic literature "describes three possibilities regarding the origin and place of consciousness in the universe: (A) as an emergent property of complex brain neuronal computation, (B) as spiritual quality of the universe, distinct from purely physical actions, and (C) as composed of discrete 'proto-conscious' events acting in accordance with physical laws not yet fully understood" (Hameroff and Penrose, 2014, pg. 70).

Contemporary materialism (A) highlights the neural correlates of consciousness in the brain for the origins and nature of consciousness (Crick and Koch, 1990; Chalmers, 1996; Searle, 1997; van Lommel et al., 2001; van Lommel, 2010; Schwartz, 2012; Hameroff & Penrose, 2014; Bachmann, 2015; Beauregard et al., 2018; Taylor, 2020; Solms, 2019; Halligan & Oakley, 2021); postmaterialist approaches (B) suggest that consciousness is fundamental to the world/universe/multiverse and becomes embodied, received by the brain, which facilitates consciousness (van Lommel et al., 2001; van Lommel, 2010; Schwartz, 2012; Hameroff & Penrose, 2014; Bachmann, 2015; Beauregard et al., 2018); and the less scientific interactionist/dualist position (C), posits that consciousness is both fundamental and material, a substance that is embodied and takes shape through the neural correlates of the material brain, which acts on consciousness (Chalmers, 1996; Schwartz, 2012; Hameroff & Penrose, 2014; Beauregard et al., 2018; Solms, 2019; Mocombe, 2019, 2019a, 2021a). All three positions, upon which contemporary psychological theories such as humanism, behaviorism, and cognitivism are based, are problematic, however, given their inability to deal with four theoretical, methodological, and evidentiary issues: 1) the explanatory gap, how do the neural correlates of consciousness produce the phenomenal subjective experience of consciousness; 2) contrast analysis problematic, the contents, dimensions, structures, and states of consciousness witnessed using neuroscience techniques are present with or without the mechanical brain; 3)

the hard and binding problems of consciousness, what accounts for how the brain functions to produce the (phenomenal) subjective experience of consciousness; and 4) the evidentiary issue, in many instances, consciousness seems to persist outside of the brain or when it ceases to function (Levine, 1983; Chalmers, 1996; van Lommel, 2010; Schwartz, 2012; Hameroff & Penrose, 2014; Bachmann, 2015; Beauregard et al., 2018; Solms, 2019; Mocombe, 2019, 2019a, 2021, 2021a, 2021b).

Background of the Problem

Unlike the materialism of Mocombe's consciousness field theory, which takes into account the evidence of post-materialism and their external nature of consciousness, nonlocal consciousness, understanding through an emerging panpsychism and reified cosmopsychism via a consciousness field theory grounded in the theories of quantum and classical physics, traditional scientific materialist (ontological) accounts of how consciousness emerges in the world/universe/multiverse posits that matter is fundamental, and consciousness, which is local, emerges from the neural correlates (NCC) of the aggregated material brain as it interacts with material reality (Chalmers, 1996; Baars, 1997; Tononi, 2004; Beauregard et al., 2018; Taylor, 2020; Halligan & Oakley, 2021). Materialists dismiss the evidence of post-materialists and quantum mechanics, which they argue applies to dead matter, in favor of the objective laws of classical physics to posit that consciousness is local, emergent, and determined by the networking of regions in the mechanical brain in interaction with internal and external phenomenon. It (consciousness) is a functional illusion of the brain, as Dennett (1991) notes, which allows human beings to experience material reality, but should not be treated as a distinct ontological substance with phenomenal properties. Following damage to, or the death of, the brain, consciousness also dies or is diminished, from this perspective, and there is no hard problem, just a binding problem, which scientists will subsequently understand with the advancement of neuroscience techniques (Dennett, 1991, 2018; Crick & Koch, 2003). Be that as it may, the aim of materialists is to account for the networking areas of the brain that produces

conscious processes (contents and states of consciousness), and how it produces it, using neuroscience techniques such as EEG, fMRI, rMRI, etc., machines. These machines and techniques, EEG, fMRI, rMRI, PET scans, among many others, measure, in Hertz (HZ), the electrical activity, the speed, i.e., frequency, of brain waves, of groups of neurons (86 billion in total in the brain) that transmit similar electrical signals at the same time, electroencephalography (EEG); the small changes in blood flow and oxygenation that occur in response to neural activity, functional magnetic resonance imaging (fMRI); the brain and spinal cord structures through in-depth imaging using magnetic and radio waves, magnetic resonance imaging (MRI); and scan how the brain and its tissues are working, positron emission tomography (PET) (Baars, 1997; Bachmann & Hudetz, 2014; Halligan & Oakley, 2021).

Three methodological approaches, correlational, stimulation, and ablation studies, to studying consciousness from this materialist perspective and their neuroscience techniques dominate the scientific literature (Schwartz, 2012; Beauregard et al., 2018). Schwartz (2012) sums up the three approaches as evidence from recordings, stimulation, and ablation, respectively. According to Schwartz, Evidence from recordings—Neuroscientists record brain waves (via electroencephalograms [EEGs]) using sensitive electronic devices. For example, it is well known that occipital alpha waves decrease when people see visual objects or imagine them. Evidence from stimulation—Various areas of the brain can be stimulated using electrodes placed inside the head or magnetic coils placed outside the head. For example, stimulation of the occipital cortex is typically associated with people experiencing visual sensations and images. Evidence from ablation—Various areas of the brain can be removed with surgical techniques (or areas can be damaged through injury or disease). For example, when areas of the occipital cortex are damaged, people and lower animals lose aspects of vision (p. 583).

Hence, in materialist studies, evidence from correlation or recordings regarding consciousness constitution highlights the relationship or correlation between activities in areas of the mechanical brain, which effect conscious and unconscious experiences, i.e., language, seeing, hearing, sleeping, religious experiences, related to contents, dimensions, structures, and states of consciousness. As Niikawa (2020) notes, the content of consciousness is understood as variable features of consciousness, such as experienced color, shape, movement, taste, or feel. The dimension of consciousness is understood as the fundamentally different kinds of conscious experiences, such as perceptual, cognitive, and emotional dimensions. The structure of consciousness is understood as invariable features of consciousness, such as unity and figure-ground structure (p. 3).

States of consciousness are understood as variable levels of awareness. Correlation studies seek to establish a relation between areas of the brain and the experience of variable features of consciousness, such as language, color, shape, etc. (Baars, 1997; Tononi, 2004; Schwartz, 2012; Pitts et al., 2011; Molly et al., 2019). In conjunction with, or not, correlation studies, stimulation studies explore how the brain can be stimulated, through drugs, electrodes, and magnets to impact

activities in areas of the brain in order to effect conscious and unconscious experiences (Chen et al., 2020; Spindler et al., 2020; Chen & Zhang, 2021). Ablation studies focus on how damaged areas of the brain in diseased, comatose, or accident patients in vegetative or minimally conscious states impact and effect brain activities (Schwartz, 2012; Chen et al., 2020; Spindler et al., 2020; Chen & Zhang, 2021). All three types of studies seek to measure and understand the neural correlates of consciousness (NCC), the minimal neural of the conscious state, which can be further measured using Φ to indicate degrees and states of consciousness (Baars, 1997; Tononi, 2004; Bachmann & Hudetz, 2014; Kim et al., 2018; Owen & Guta, 2019; Niikawa, 2020; Halligan & Oakley, 2021; Huels et al., 2021). The understanding from this perspective is that no localized region or network in the brain is responsible for the phenomenal subjective experience of consciousness; instead, the latter, phenomenal subjective experience and awareness, is an emergent epiphenomenon or illusion of interactions between different brain regions via the neural activities, neural correlates of consciousness (Baars, 1997; Tononi, 2004; Bachmann & Hudetz, 2014; Kim et al., 2018; Owen & Guta, 2019; Niikawa, 2020; Halligan & Oakley, 2021; Huels et al., 2021).

To date, findings of these NCC studies, using neuroscience techniques, highlight that the “conscious experience of a visual scene is correlated with the activities of the parahippocampal place area of our brain (a subregion of the parahippocampal cortex that lies medially in the inferior temporo-occipital cortex)...; that the conscious experience of a human face is correlated with the activities of the posterior and mid fusiform gyrus” (Niikawa, 2020, p. 7); that the seat of figure-ground perception is located in the lateral occipital cortex (LOC) of the brain, which is a region of the visual cortex that is lateral to the fusiform gyrus (Pitts et al., 2011; Molly et al., 2019); that “the dopaminergic ventral tegmental area (VTA)” (Spindler et al., 2020, p. 1) in conjunction with the “functional connectivity from the brainstem areas regulating arousal to the cortical networks supporting internal and external awareness ... [are viable in conscious subjects but] disrupted in minimally conscious state (MCS) and VS/UWS patients” (Chen et al., 2020, p. 1); and “the energetic-metabolic processes focusing on [adenosine triphosphate] ATP, glucose, and γ -aminobutyrate/glutamate are indispensable for functional connectivity (FC) of normal brain networks that renders consciousness possible” (Chen & Zhang, 2021, p. 1). In the aggregate these neural correlates of consciousness produce the illusion of conscious awareness, which (its phenomenal subjectivity) should not be treated as a distinct ontological substance of the world/universe/multiverse (Dennett, 1991).

Behaviorist theories of psychology, with their emphasis on stimulus and response, constitute their understanding from this, incomplete, materialist account of consciousness emergence, and dismisses consciousness altogether (Chalmers, 1996). Behaviorists believe that the brain with its structures, cells, and neural connections constitute the basis of our behaviors, which can be changed through stimulus (Schwartz, 2012). Evidence, for this neural correlate of consciousness are grounded in neuroscience techniques, which can pinpoint and highlight areas of the brain where behaviors are localized and can be

manipulated. This approach and its methodologies, although it accounts for the objective nature of human behavior, i.e., accessible consciousness, as highlighted by areas of the brain that effect those behaviors, the easy problem of consciousness, it is problematic because it fails to account for the explanatory gap, contrast analysis problematic, and subjective phenomenal experiences of consciousness (which behaviorism dismisses), the hard and binding problems of consciousness (how do neural correlates of consciousness explain the binding or unity of phenomenal conscious experiences), which the idealism/spiritualism/immaterialism of the post-materialist camp attempts to account for (van Lommel et al., 2001; van Lommel, 2010; Schwartz, 2012; Beauregard, et al, 2018).

In light of these problematics, post-materialists posit that the neural correlates of consciousness are also consistent with the understanding that consciousness is an external substance that is embodied and becomes impacted by the brain, which receive and facilitates it (van Lommel et al., 2001; van Lommel, 2010; Schwartz, 2012; Beauregard et al., 2018; Taylor, 2020). In other words, “[t]he three kinds of evidence are also consistent with the brain as being a receiver of external consciousness information,” which eliminates the explanatory gap and the hard problem of consciousness (Schwartz, 2012, p. 583). From this premise, post-materialists do not discount the NCC of the brain as highlighted by materialists; instead, their understanding of consciousness constitution, posits that consciousness is nonlocal, external, and fundamental to the world/universe/multiverse (Beauregard et al., 2018). The brain, from this perspective, is a receiver and facilitator of consciousness, which is a distinct substance, thinking or spiritual, from that which constitutes material reality upon which the NCC of the brain acts.

Empirical studies, both quantitative and qualitative, for this post-materialist perspective explore and highlight the subjective accounts pertaining to fourteen paranormal and parapsychological phenomena—out-of-body and near-death experiences, near-death experiences in people born blind, psi phenomena, telepathy, remote viewing, presentiment experiments, effects of intention on non-biological systems, effects of intention on biological systems, remote staring, near-death experiences during cardiac arrest and clinical death, reincarnation research, mediumship research, and deathbed communications—that seem to occur either outside the spatial confines of the brain, or when the brain has ceased to function to prove the external emergence of consciousness constitution (van Lommel et al., 2001; Sheldrake & Smart, 2003; Sheldrake & Avraamides, 2009; Greyson, 2010; Erickson, 2011; Schwartz, 2012; Sheldrake, 2014; Beauregard et al, 2018; Timmerman et al., 2018; Srinivasan, 2020; Taylor, 2020). Scales to measure the depth of an individual’s near-death experience such as the Greyson near-death experience (NDE) scale, which is a 16-item scale, are utilized to assess the elements (awareness of being dead, out-of-body experiences, a tunnel of light, meeting deceased people, and positive emotions) of near-death experiences during cardiac arrest and clinical death amongst survivors, especially blind persons since they claim to have perceptions during the experience (van Lommel et al., 2001; van Lommel, 2010; Greyson, 2010; Timmerman et al., 2018);

interviews are conducted amongst young children claiming, through detailed accounts, to have lived past lives (Rivas, 2003; Schwartz, 2012; Beauregard et al., 2018); blind and double-blind experiments are conducted amongst psychic mediums and laypersons who claim telepathy, possess the ability to speak to deceased persons, experience remote viewing and staring, and have had deathbed communications with persons who are dying or have died prior to receiving the news via email or telephone call (Sheldrake & Smart, 2003; Sheldrake & Avraamides, 2009; Erickson, 2011; Sheldrake, 2014; Srinivasan, 2020); interviews are conducted and assessed amongst persons claiming to communicate with other species, i.e., interspecies communications, such as a family pet (Erickson, 2011); and finally, the ability to control weather and the effects of intention on other non-biological systems has been evaluated (Erickson, 2011).

Theoretically and methodologically, post-materialists utilize the theories and mathematics of quantum mechanics to ground these fourteen paranormal and parapsychological phenomena and experiences as the product of a nonlocal space which is associated with God (panspiritism) out of which matter with consciousness emerged (Schwartz, 2012; Beauregard et al., 2018); a macro consciousness (cosmopsychism) out of which consciousness emerged (Keppler & Shani, 2018); or a panpsychism, which purports that consciousness is in all matter (Chalmers, 1996; van Lommel, 2010; Hameroff & Penrose, 2014). For post-materialists these fourteen paranormal and parapsychological (empirical) phenomena and their experiences are, in the aggregate, proof that consciousness persists after-death, and its essence is in a constant cycle of embodiment, i.e., birth and rebirth, in one of these three forms (panspiritism, cosmopsychism, or panpsychism) tied to a nonlocal space, absolute vacuum, zero-point, or Akashic field, understood through the processes and concepts of quantum mechanics (van Lommel, 2010; Meijer & Geesink, 2017).

Materialists discount the quantum theorizing of post-materialists and dismiss their paranormal and parapsychological phenomena outright as either pseudoscience and folk psychology, or they argue that they (as in the case of near-death experiences) are also products of the neurophysiology of the brain that has yet to be explored or fully understood (Mobbs & Watt, 2011; Rock & Storm, 2015; Halligan & Oakley, 2020). Moreover, they (materialists) also claim that although post-materialists can, based on the aforementioned fourteen paranormal and parapsychological evidence, account for the hard problem of consciousness, an external (immaterial) substance (soul, spirit, etc.) that is either already in material reality or is embodied, panpsychism and cosmopsychism/panspiritism, respectively, and persists after the death of the brain, they fail to explain how external consciousness is combined or decombined in the brain to explain the emergence of the phenomenal unity of subjective, first-person, consciousness, which humanist psychology associate their attributes of free-will, well-being, etc., to (Pockett, 2014).

Whereas contemporary post-materialist psychologists call for an antihumanist psychology that decenters the human subject as a thinking being superior to nature, traditional psychologists in this camp, humanists, emphasize, the subjective experiences of the individual and how each person's unique subjective behavior and experiences defines reality and is of utmost importance to their well-being in the world/universe/multiverse (Beauregard, et al, 2018; Greyson, 2010; Schwartz, 2012). The problem with this subjective approach, which is connected to the binding or combination problem of post-materialist consciousness emergence, is that it minimizes the NCC account for the objective experiences that ground individual normal and abnormal behaviors in favor of subjective and metaphysical experiences (Taylor, 2020).

Interactionism/dualism, in the Cartesian sense, is a less utilized approach in the scientific understanding of the ontological question, how consciousness emerges; instead, in the scientific sense of its usage it is considered a post-materialist understanding of consciousness constitution. Like post-materialists, the attempt is to account for both the objective material basis of consciousness, i.e., its neural correlates, constitution, and the phenomenal subjective experiences (Chalmers, 1996; Schwartz, 2012; Jones, 2013; Tyler, 2015; Beauregard, et al, 2018; Taylor, 2020). Unlike traditional post-materialists, the scientific interactionists/dualists, who are dualists in name and process only since they posit that consciousness is a materialist process of which we do not have complete understanding of its physical basis yet, rely less on paranormal and parapsychological evidence to synthesize phenomenal conscious awareness with its neural correlates once embodied. Instead, they revert to the physics of quantum mechanics to understand the process of how consciousness emerges from the quantum to the material level to either substantiate the materialist perspective that consciousness is strictly a physicalist process that emerges from the quantum realm to the material, or the post-materialist perspective that it is a phenomenon that occurs or emerges outside of the NCC of the brain, which facilitates it.

Contemporarily, theorists of this philosophical position in the sciences attempt to use, like post-materialists, the mathematics and empirical concepts (superposition, wave-function realism, multiverse, quantum fields, entanglement, and electromagnetism) of quantum physics to either connect the material emergence of consciousness from the quantum realm to the NCC, or account for the thinking/spiritual/immaterial substance of the post-materialist camp at the quantum level, which is subatomic energy particles that stores information and memories (Taylor, 2020). Thus, in the so-called scientific interactionist/dualist approach, the interest is on the process of how consciousness emerges from the quantum level to the material. The process appears to be dualist even though the ontology is materialist in nature. The focus of the speculative studies in this (scientific) interactionist/dualist camp is on explaining how consciousness emerges from the interaction of the two substances, thinking substance converted into subatomic particles, with phenomenal properties, mass, charge, and spin, to represent the behavior of matter, i.e., energy, within the theoretical and mathematical realm of quantum mechanics and

their aggregation as matter to represent their behavior within the theory of general relativity. In other words, materialists and post-materialists in this so-called interactionist/dualist perspective, are attempting to account for how the behavior of subatomic particles of energy at the quantum level give rise to consciousness at the material level as either a product of physical processes, or an external process that exists irrespective of physical processes.

At the quantum level subatomic particles are said to operate differently, and in many instances, oppositional, to aggregate matter (van Lommel, 2010). Whereas in classical physics “[e]verything in our world occurs within an unchanging structure of space and time on the basis of unchangeable laws that can be accounted for with unambiguous ideas about reality, causality, continuity, and locality”, there are no absolute or locality in the quantum realm (van Lommel, 2010, p. 208). In fact, the laws of classical physics seem to break down at the quantum level. Quantum particles and their states/systems are said to be in superposition, quantum systems exists in several separate quantum states at the same time until they are measured and assume a specific spin state (spin up or down); entangled, quantum states of two or more objects in a system exist and interact in reference to each other at great distances, instantaneously; nonlocal, operate, and or exist, outside of spacetime as a probability wavefunction; complementary/wave-particle duality, they have certain pairs of complementary properties by which they manifest, such as either wave and particle, but not both at the same time; exist as a probability wave-function (wave-function realism) where same quantum states or systems can exist at the same time to create not one universe, but multiverses; and bearers of phenomenal properties, qualia, mass, spin, and charge, via electromagnetic waves/fields, which they create, and or travel as (van Lommel, 2010; Meijer & Geesink, 2017; Keppler & Shani, 2020).

These empirical data, superposition, quantum entanglement, wave-function realism, nonlocality, multiverse, etc., of the quantum realm suggests in materialism that consciousness is a physical process that emerges from the quantum realm to the material through quantum processes in the physical substrates of the brain, which are not fully understood. In the post-materialist perspective, that there is a nonlocal space (absolute vacuum, zero-point field, or universal consciousness), which is a probability wave function, with consciousness that impacts the physical world. Three theoretical frameworks regarding the origins and nature of consciousness emerge out of the post-materialist logic of quantum mechanics: 1) as a materialist process, subatomic particles of energy with information and memory, that decomposes, from the zero-point field (the probability wave-function) of the quantum realm to give rise to individuating consciousness, cosmopsychism and panspiritism (God is the zero-point field) (Keppler & Shani, 2020); 2) emerges and exists at the subatomic level and become embodied or emerge (panpsychism) via the NCC of the brain, which either receives and facilitates consciousness, like we find in ORCH-OR theory (Hameroff & Penrose, 2014); 3) or produces it via its electromagnetic field as we find in CEMI field theory (van Lommel, 2010; Jones, 2013; Hameroff & Penrose, 2014; Tyler, 2015; McFadden, 2020; Keppler & Shani, 2020).

The problems with these positions of the so-called (process) interactionist/dualist camp, however, as, contemporarily, articulated are that they tend to be speculative or hypothetical in nature (since physicists do not fully understand the quantum realm and its relationship to aggregate matter as understood via general relativity), and come off as either a materialist or idealist (post-materialist) approach thereby encountering the problematics (hard and binding problem) of both in the form of quantum decoherence and the binding or combination problem (van Lommel, 2010; Schwartz, 2012; Meijer & Geesink, 2017; Beauregard et al., 2018). It is dismissed as dualism, in the classic Cartesian sense, due to the fact that the theorists are simply converting matter into its equal, energy, in the famous Einsteinian equation, $E=MC^2$, to account for the origins of consciousness at both the quantum and material level. As such, this materialist approach of how consciousness emerges in the world/universe/multiverse from the quantum level to the NCC of the brain, like the post-materialists, who build on the quantum processes and logics of dualism, still fail to resolve the binding and decombining problems of consciousness given that the quantum coherence required for the process fails to hold due to quantum decoherence, as highlighted in orchestrated objective reduction theory, ORCH-OR theory; and the firing of neurons in brains fail to account for how its electromagnetic field bind these firings to give rise to phenomenal subjective consciousness as claimed by conscious electromagnetic field theory, CEMI. In other words, they are unable to account for how does consciousness from the electromagnetic field, the universe, cosmopsychism, or in everything, panpsychism, as elementary particles/waves with stored information and memories in the quantum realm combine or decombine in either the electromagnetic field to give rise to conscious awareness, or the brain, via its NCC, to give rise to phenomenal subjective consciousness given the presence of quantum decoherence, which would see to it that the process dissipates into the environment over time as the brain is not a closed system cold enough to maintain coherence, (Pockett, 2014; Meijer & Geesink, 2017; Kastrup, 2018; Taylor, 2020).

Cognitive psychology, with its emphasis on neural correlates of consciousness and its connection to the body, builds on the interactionist/dualist camp, and their problematics, by positing that the neural correlates of the brain do not necessarily process subjective experiences the same for similarly situated individuals (Strauss & Quinn, 1997). This position accounts for both the objective formation of consciousness as well as individual subjective experiences by metaphorically viewing the brain as the software and the body as the hardware working together to produce subjective behavior. However, just like the problematic associated with the interactionist/dualist position, cognitive psychology reads closer to either materialism or post-materialism but never both, and fails to resolve the combination problem of consciousness. Scholarship focuses either on the software that produces conscious behavior or on the situated hardware, body, in different time and places that produce subjective phenomenal experiences via sociocultural forces (Strauss & Quinn, 1997).

Theory and Method

Given the lingering quantum decoherence and hard and binding problem of consciousness, which permeates the scientific community, and its significance for understanding psychological theories, this work reviews and synthesizes the scientific literature to understand the (theoretical and methodological) origins of consciousness in order to hypothesize a new psychological theory, antihumanism, based on this understanding. The work, situated within the theoretical, methodological, and conceptual framework of Mocombe's (2019, 2019a, 2021, 2021a, 2021b) consciousness field theory, offers a materialist account of consciousness constitution that takes into evidence both the conclusions and evidence of the materialist and post-materialist positions, to argue, via the processes of quantum mechanics and classical physics, that consciousness is a fifth force of nature (in order to avoid quantum decoherence) that is both local and nonlocal, and associated with an antihumanist psychology that decenters the human subject in favor of existence in nature and educating the human subject to find harmony and balance, homeostasis, between themselves and that existence. At the nonlocal level consciousness is a wavefunction, an elementary particle of the absolute vacuum or zero-point field whose subatomic (elementary) particle, psychion, has phenomenal properties or qualia, informational content of recycled consciousness, mass, charge, and spin, which produces a consciousness field tied to the nonlocality of the absolute vacuum. The field, and its subatomic particles, psychions, are locally connected, as psychon, to material realities via their Schumann waves, material realities produced by, and connected to, the absolute vacuum, as resonating frequency wavelength channels/stations. They, psychion, the elementary particle of consciousness with phenomenal properties, mass, charge, and spin, are embodied as, psychon, a resonating channel/station on the wavelength frequency of the absolute vacuum and entangled Schumann waves via the brain, brainstem (ARAS system), and central nervous system, which serves as a receiver and facilitator (antenna) of consciousness in material realities with Schumann waves. The psychion, psychon once integrated or embodied by the human brain and brainstem, is neurochemically integrated in the brain via the dopaminergic ventral tegmental area (VTA) in conjunction with the functional connectivity from the brainstem areas regulating arousal to the cortical networks supporting internal and external awareness. "The energetic-metabolic processes focusing on [adenosine triphosphate] ATP, glucose, and γ -aminobutyrate/glutamate are [also] indispensable for functional connectivity (FC) of normal brain networks that renders consciousness possible" (Chen & Zhang, 2021, p. 1). Once internal and external awareness is determined subatomically (embodiment as a resonating channel/station on the frequency wavelength of the absolute vacuum and entangled Schumann waves with qualia, i.e., phenomenal properties, mass, charge, and spin), structurally (via the brainstem and the central nervous system), and neurochemically (dopamine, ATP, etc.), the firing of neurons, from the energy (current) of the subatomic particle, psychion/psychon, produces a psychonic wave that (affectively, perceptively, and cognitively) ties, via its charge and resonance, the human being to the electromagnetic wave, Schumann wave, of the earth or material reality thereby localizing and individuating consciousness, which is now local

and nonlocal and dependent upon the brainstem, brain, and central nervous system, and their physical substrates, acting on consciousness, to receive and facilitate an initial affective phenomenal conscious experience in material reality where the individual seeks a balance and harmony (homeostasis) between their bodies and material reality via pleasure and unpleasure. (Local, given embodiment and connection to the Schumann wave of material reality, which is nonlocally connected to the consciousness field, which is produced by the absolute vacuum). The qualia of this initial affect, emerges and grows, cognitively, emotionally, etc., and becomes individuated consciousnesses, which are, each individuated consciousness, resonating (distinct) channels/stations on the frequency wavelength of entangled and superimposed Schumann waves, material realities, which are produced by and connected to the absolute vacuum via a fifth force of nature, i.e., the consciousness field and its subatomic (elementary) particle, psychion.

The reciprocal information transfer between the absolute vacuum, the Schumann waves of entangled and superimposed material realities with consciousness fields, and the psychion/psychon (psychonic waves) of subjects of experience takes place via the distinct resonances of everyone, which is a rhythmic channel/station on the frequency wavelength of the absolute vacuum and Schumann waves of the multiverse that is entangled and superimposed (Mocombe represents this via a mathematical equation called the Garyian equation highlighted in the conclusion of this work). Death is either integration into the probability wavefunction of the absolute vacuum, which produces the Schumann waves of superimposed and entangled material worlds each with their own superimposed and entangled consciousness fields, or the collapse of the resonating channel/station of a psychion unto another version of its vibrating and oscillating frequency wavelength and phase across the multiverse.

The latter, psychion, the resonating channel/station frequency wavelength of individuated consciousness with emergent qualia, is in a constant cycle of production and reproduction until matter disaggregation across the multiverse where it merges, as psychion, the elementary particle of consciousness, with the probability wavefunction of the absolute vacuum to produce future worlds with consciousness. The psychological health of the individual becomes a matter of maintaining an equilibrium, balance and harmony, homeostasis, between themselves and the waves, which represent the rhythm of life or existence. Hence the need for a new psychological theory, antihumanism, against behaviorism, humanism, and cognitivism since they are more than stimulus and response, less than a godlike species because they possess reason, and more than their correlates. They are cogs in a machine or closed (coherent) system that must maintain balance and harmony between themselves and all the other elements of the system, lest they destroy themselves through maladaptive practices (practical consciousness) that are incoherent with the rhythm and processes of life.

The aim of this new, antihumanist, psychology is to train subjective phenomenal awareness how to maintain resonance between their channel and that of the consciousness field of their Schumann wave, and the absolute vacuum lest they constitute

perverse forms and processes of life, which threatens the balance (between subjective consciousness and the material world) necessary to reproduce existence. Upon death or the disaggregation of material reality, the elementary particles of the psychonic waves of aggregated matter becomes a psychion with qualia that either collapses (as a resonating channel of a frequency wavelength) unto other Schumann waves of the multiverse where the same matter exists or collapses into the absolute vacuum, if all of the same forms of the aggregated matter has been disaggregated, of the multiverse with the other elementary particles of the original four forces of nature. Consciousness, following matter disaggregation becomes a permanent aspect of the multiverse, cosmopsychism, which has emerged as a fifth force of nature whose elementary particle is subsequently received by aggregated matter with brains, brainstems, and central nervous systems. Proper adaptation to the Schumann waves of the multiverse prevents the perverse cycling and recycling of forms of life, which may cause disequilibrium of the closed coherent system.

Discussion and Conclusion

Thus, in his synthesis, Mocombe builds on NCC to connect consciousness, the psychion/psychon, in the material world to the consciousness fields produced by the quantum firing of neurons, which become connected, at the quantum level, to the nonlocality of the absolute vacuum in interaction with the locality of Schumann waves of material reality, following matter aggregation, to explain the fourteen paranormal and parapsychological phenomena of post-materialists. Many post-materialists, such as van Lommel (2010) dismiss both the consciousness fields and the locality of consciousness, since in their understanding of quantum theory the interaction of nonlocal space (absolute vacuum or zero-point field) takes place instantaneous outside fields, which is a classical proposition in physics. Mocombe holds on to the field theory of classical physics to connect the concepts of quantum mechanics as revealed by the probability wavefunction of the absolute vacuum, which constitutes a fifth dimension, to aggregate matter or entangled and superimposed multiverses, which is in four dimensional spacetime. In this understanding, consciousness is emergent and the integration of the psychion and psychonic wave of individuals with the Schumann waves of material worlds, which is quantumly connected to the absolute vacuum (nonlocal space or zero-point field), is what accounts for the fourteen paranormal and parapsychological evidence of the post-materialist camp, according to Mocombe. That is to say, the emergent essence, qualia, of the elementary particle, psychion, because it is tied to the Schumann waves of material worlds via the psychonic waves, the elementary particle, psychion, of consciousness embodied, of the brain becomes infinite, its information is never destroyed, i.e., it is a wavefunction, which accounts for near-death experiences and reincarnation once reabsorbed in the absolute vacuum; can experience parapsychological phenomenon by tying into different frequencies of other worlds, people, and beings; and can perform teleportation, telekinesis, etc., by manipulating the electromagnetic fields and frequencies of things, people, and animals in the Schumann waves of material worlds.

Whereas materialist approaches to consciousness research are doing a tremendous job exploring the NCC of consciousness, future research must explore Mocombe's consciousness field theory through the fourteen parapsychological and paranormal

phenomena highlighted by post-materialists to offer an overall adequate picture of the origins and nature of consciousness.

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