

The Epistemology of Consciousness in Mocombeian Consciousness Field Theory

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This work explores the epistemology of consciousness in Mocombe's consciousness field in the material world. The paper critically assesses Mocombe's consciousness field theory within the larger body of contemporary ontological debates regarding the nature, origin, and constitution of consciousness in the universe. The work goes on to highlight the manifestation of Mocombe's consciousness field from the absolute vacuum to and in the material resource framework that is the earth, and how we come to know about and experience both (the absolute vacuum and the material worlds that it creates).

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

Introduction

As a logico-metaphysical materialist philosophy, Mocombe's (2019a, 2019b) phenomenological structuralism (and its consciousness field theory component), epistemologically speaking, is an empirical philosophy, which posits that knowledge, like ethics and aesthetics, is a product of the dimensions of our consciousness and its connections to the probability wavefunction of the absolute vacuum and the four-dimensional spacetimes that it creates, and we experience. This does not make knowledge, therefore, subjective and or sociohistorical. For in Mocombe's logico-metaphysical materialist ontology both objective truth and certainty are possible due to the understanding that the dimensions of our consciousness are connected to both noumena (the probability wavefunction of the absolute vacuum) and phenomena (the objective four dimensional spacetimes created by the absolute vacuum that we experience and come to know through the dimensions of consciousness) whose complete knowledge once ascertained by humans, through the dimensions of their consciousness, will constitute a complete deductive (rational) logical-empirico framework, which dictates how we ought to structure and recursively organize and reproduce our being in the world. To this end, the epistemology of phenomenological structuralism and consciousness field theory (CFT) is a sought of logical empiricism, along the lines of the Vienna Circle, which negates the problem of the verification principle by positing our ability to know both noumena and phenomena given our connections, via the dimensions of our consciousness, to both the absolute vacuum and the material worlds it creates.

Background of the Problem

In the West, epistemology, the study of what we know and how we know what we know, has emphasized, since Descartes, rationalism or empiricism (Blackburn, 1994). The former, rationalism, highlights the role that unaided reason plays in the acquisition, and justification, of, knowledge. The latter, empiricism, emphasizes knowledge ascertained through the senses, experiences, and experiments. Immanuel Kant attempts to synthesize the two positions through his transcendental idealism, which grounds epistemology to the universal objective form (synthetic a priori) of the understanding and sensibilities of the species (reason structuring the senses), which allows them to (objectively) know phenomena (things as they appear to us) but not noumena (things as they are in themselves) (Blackburn, 1994; Chalmers, 1995; 1996). Mocombeian (2019a, 2019b) logico-empiricism, like Kantian transcendental idealism, connects empiricism to reason through the dimensions of our consciousness (what Kant calls the forms of the understanding and the forms of sensibility); however, unlike Kant, Mocombe holds on to noumena by tying the dimensions of our consciousness to the noumenal world of the absolute vacuum, which reveals its content through revelations, psychic phenomenon, and other paranormal and parapsychological means. In other words, our individual connections, via the elementary (carrier) particle of consciousness, psychion, to the absolute vacuum is tantamount to what Leibniz has to say about the monads' connections to God and all created things, each one of us is a sense representative of the whole that is the absolute vacuum out of which everything emerges and returns as a probability wavefunction; we are a living mirror of the multiverse from a different point of view. Yet the whole reveals itself to us, empirically, through paranormal and parapsychological phenomena such as revelations, Near-Death Experiences, psychic mediums, etc.

Theory and Method

Against dualism and monistic idealism, Mocombe's (2019a; 2019b; 2021a; 2021b;) philosophy and structurationist sociology, phenomenological structuralism and consciousness field theory, which attempts to resolve the structure/agency problem of the social sciences, is a monistic logico-metaphysical materialist philosophy, which posits that, ontologically speaking, we live in a logico-metaphysical material multiverse composed of logical states of affairs, relations between things, and brute facts, emanating from an absolute vacuum—the nontemporal and nonspatial superverse where all the elementary particles and forces are one—that produces all that we see and do not see from elementary particles and forces (materials), which human consciousness reifies as ideas, concepts, and theories via language/social structure and the abstractions of space/time geometry, logic, and mathematics (Mocombeian nominalism), which emanates out of the dimensions (revelations, affections, cognitions, and perceptions) of our consciousness and its connections (via the carrier particle, psychion, of consciousness) to both the probability wavefunction of the absolute vacuum and the four-dimensional spacetimes that it creates.

Human consciousness itself, within Mocombe's system, is material and the basis upon which we come to know and experience all of material reality including the quantum level, which itself is material composed of elementary particles and forces. For Mocombe, consciousness, like the aggregate material multiverse, is emergent (emergent panpsychism/cosmopsychism); an emergent fifth force of nature, a field of consciousness/consciousness fields, composed of an elementary (carrier) particle, material substance/energy, psychion (which constitutes a field of consciousness), the phenomenal properties, qualia, which are recycled/replicated/entangled/superimposed throughout the multiverse and become embodied, as psychon, via the neurons of brains and their electromagnetic

fields, brain wave, which is tied to the earth's electromagnetic field (Schumann wave) and the multiverses' absolute vacuum as a resonating channel/station of or on a frequency wavelength. Hence consciousness is both local and nonlocal. It (consciousness) is manifested (localized) in simultaneous, entangled, superimposed, and interconnecting material resource frameworks as mind or embodied praxis or practical consciousness, the contents of which in turn becomes the phenomenal properties, qualia, of material (subatomic particle energy, psychion) consciousness that is recycled/entangled/superimposed throughout the multiverses following matter disaggregation, disconnection from the Schumann waves of multiple worlds. In other words, existence precedes essence; but essence is emergent and eternal, emergent essence, and comes to constitute a fifth force of nature, a field of consciousness/consciousness field for Being production, through the phenomenal properties, qualia, of neuronal subatomic (elementary) particles, psychions, which are recycled/replicated/superimposed/entangled throughout the multiverse, as psychon in local Schumann waves of material realities, and give human actors their initial (essential) practical consciousness.

We come to know material realities, the realities of the probability wavefunction of the absolute vacuum and the material realities it creates in four-dimensional spacetime through the dimensions (revelations, affections, cognitions, and perceptions) of our consciousness, which are subject to formulations and reformulations as we experience and experiment with material reality ready-to-hand, unready-to-hand, or present-at-hand via four structuring structures: (1) the rules of conduct that are sanctioned of a social structure, i.e., social class language game; (2) the anatomy and physiology of the body; (3) the qualia of embodied psychions, i.e., carrier particle of consciousness; and (4) the structuring structure of language and the ability to defer meaning in ego-centered communicative discourse.

In other words, according to Mocombe (2019a; 2019b; 2021a; 2021b), early on in the multiverse, before the aggregation of matter into physical worlds, there was no consciousness; consciousness emerged as a result of aggregated matter, with sense perceiving apparatuses, affectively, perceptively, and cognitively, i.e., the dimensions of consciousness, experiencing aggregated material realities with Schumann waves where they, initially, sought pleasure and unpleasure between themselves and the material reality through three (ready-to-hand, unready-to-hand, and present-at-hand) phenomenal stances of the brain/mind, i.e., what Heidegger calls the analytics of Dasein, vis-à-vis the four structuring structures, which would give rise to the contents (qualia) of consciousness. Ready-to-hand refers to the unconscious experience of material reality as it appears to the human actor; unready-to-hand refers to the contemplative problem-solving aspect of the human actor when experiencing material reality; and the present-at-hand structural stance refers to self-awareness (the scientific stance) of the human actor.

We initially know, experience, and utilize the things of and in consciousness in the preontological ready-to-hand mode, which is structural and relational. That is, our bodies encounter, know, experience, and utilize the things of the world in consciousness, intersubjectively, via their representation as objects of knowledge, truth, usage, and experience enframed and defined in the relational logic and practices or language game (Wittgenstein's term) of the institutions or ideological apparatuses of the other beings-of-the-material resource framework whose historicity comes before our own and gets reified in and as the actions of their bodies, language, ideology, ideological apparatuses, mode of production, and communicative discourse. This is the predefined phenomenal structural, i.e., ontological, world we and our bodies are thrown-in in coming to be-in-the-world. How an embodied-hermeneutically-structured Being as such solipsistically view, experience, understand, act, and utilize the predefined objects of knowledge, truth, and experienced defined by others and their conditions of

possibilities in consciousness in order to formulate their practical consciousness is albeit indeterminate, but constrained by the stance of their minds vis-à-vis the four structuring structures.

Martin Heidegger in *Being in Time* is accurate in suggesting that three stances or modes of encounter (Analytic of Dasein), “presence-at-hand”, “readiness-to-hand”, and “un-readiness-to-hand”, characterize our views of the things of consciousness represented intersubjectively via bodies, language, ideology, and communicative discourse, and subsequently determine our practical consciousness or social agency. In “ready-to-hand”, which is the preontological mode of human existence thrown in the world, we accept and use the things in consciousness with no conscious experience of them, i.e., without thinking about them or giving them any meaning or signification outside of their intended usage. Heidegger’s example is that of using a hammer in hammering. We use a hammer without thinking about it or giving it any other condition of possibility outside of its intended usage as defined by those whose historicity presupposes our own. In “present-at-hand”, which, according to Heidegger, is the stance of science, we objectify the things of consciousness and attempt to determine and reify their meanings, usage, and conditions of possibilities as the nature of reality as such. Hence the hammer is intended for hammering by those who created it as a thing solely meant as such. The “unready-to-hand” outlook is assumed when something goes wrong in our usage of a thing of consciousness as defined and determined by those who adopt a “present-at-hand” view. As in the case of the hammer, the unready-to-hand view is assumed when the hammer breaks and we must objectify it, by then assuming a present-at-hand position and think about it in order to either reconstitute it as a hammer, or give it another condition of possibility. Any other condition of possibility that we give the hammer outside of its initial condition of possibility which presupposed our historicity becomes relational, defined in relation to any of its other conditions of possibilities it may have been given by others we exist in the world with who either ready-to-hand, unready-to-hand, or present-at-hand attempts to maintain the social class language game of power. In the ready-to-hand stance the latter unconsciously practices and attempts to reproduce the social class language game of power by discriminating against and marginalizing any other conditions of possibilities of their social class language as determined by those in ideological power positions. They may move to the unready-to-hand stance in response to those who they encounter, and attempt, present-at-hand, to alter the nature of the dominant social class language game they recursively reorganize and reproduce as outlined by those in power positions who are present-at-hand of the dominant social class language game. In either case, not all beings achieve the present-at-hand stance. The latter is the epistemological stance of science and ideologies, which are tautologies when they profess that their stances represent the nature of reality as such, and those in power positions, who, operating within and out of two forms of system and social integration and their differentiation, encounter (historically) and choose, dialectically, antidialectically, and negative dialectically, among a plethora of alternative present-at-hand social class language games, what alternative practical consciousnesses outside of their social class language game, which are allowed to manifest in the material world. They can dialectically attempt to resolve the contradictions of their social class language games against alternatives; antidialectically reject them (alternatives) outright for the veracity of their language games despite its contradictions; or negatively dialectically think against the praxis and contradictions of their language games to exercise it more universally.

Discussion and Conclusion

Thus, epistemologically speaking, for Mocombe, there is an objective (foundational) world, created by the probability wavefunction of the absolute vacuum, that we experience and come to know through coherent

systematic worldviews developed out of, and through, the logic and dimensions, i.e., revelation, effect, cognition, and perception, of our consciousness, which is connected to both the absolute vacuum and material realities, but may be distorted by the ideologies of those who control the resources of the material resource framework via their social class language game. Nature is constituted by objective laws, which we come to know through the logic and dimensions of our consciousness, which enables us to formulate, the latter, coherent worldviews of nature, the universe, and our social and individual worlds that are subject to formulations and reformulations as we come to know the objective laws of nature through experience, experimentation, observation, and revelations emanating out of the logic and dimensions of the consciousness of our minds and central and peripheral nervous systems, which do not constitute the world out of nothing, subjectively, or sociohistorically. The world is a given that we come to know, observe, and experience in and through the logic and dimensions of our consciousness, which are connected to the probability wavefunction of the absolute vacuum, where all the probabilities of the multiverse are accumulated, and material realities are created. The scientific method and process are just present-at-hand, conscious awareness, and systematization of what actually takes place, intuitively, in, and through, the logic and dimensions of our consciousness, which are connected to the noumena of the absolute vacuum via the carrier particle of consciousness, and its material worlds via social class language games, language, and the anatomy and physiology of the body and brain. So, in the end for Mocombe, there is a direct correlation between the objective world (both quantum and physical), consciousness, science, and the scientific method, which emanates out of the logic and dimensions of our consciousness, all of which are tied to the probability wavefunction of the absolute vacuum and the Schumann wave of the material resource framework our bodies experience in spacetime. We come to know, formulate, and reformulate, the objective laws of nature through experimentation, observation, and revelations emanating out of the logic and dimensions of the consciousness of our minds and central and peripheral nervous systems. In the end, the end goal is to know all the contents of the absolute vacuum and the nature of the possible worlds that it creates and exists in reality in order to constitute a rational deductive theory of everything. However, the ideologies and practical consciousnesses of those in power positions in a material resource framework conceal and distort our connections to both noumena and phenomena through their social class language game (mode of production, language, ideology, and ideological apparatuses, and medium of communicative discourse). Thus, the need for science and the scientific process, i.e., to describe, explain, and prescribe the ethos required to recursively organize and reproduce our being-in-the-world so as to maintain balance and harmony between ourselves, other species, and the environment of the material resource framework.

In the philosophy of phenomenological structuralism and its consciousness field theory, science, in other words, is both foundational and coherent as we are able to know the contents of the probability wavefunction of the absolute vacuum through the subatomic (carrier) particle (psychion) of consciousness, whose qualia emerges from our experiences of the Schumann waves (produced by and tied to the absolute vacuum) of the multiverse through language, social class language game, and the anatomy and physiology of the body vis-à-vis our mental stance. The former (foundational) because it assumes nature to be constituted by objective laws, which we come to know through the logic and dimensions of our consciousness, which enable us to formulate, the latter, coherent worldviews of nature, the universe, and our social and individual worlds that are subject to formulations and reformulations as we come to know the objective laws of nature through experience, experimentations, observations, and revelations emanating out of the logic and dimensions of the consciousness of our minds, which does not constitute the world out of nothing, but is contingent upon the probability wavefunction of the absolute

vacuum and the physical worlds, which we experience in and through consciousness created by the absolute vacuum and the Schumann waves within which our bodies experience spacetime.

The individual being is initially constituted as superimposed, entangled, recycled, and embodied subatomic particles, psychion, of multiple worlds of the multiverse, which have their own predetermined form of understanding and cognition, phenomenal properties, qualia, based on previous or simultaneous experiences as aggregated matter (this is akin to what the Greek philosopher Plato refers to when he posits knowledge as recollection of the Soul; and Nietzsche's idea of eternal recurrence) experiencing Schumann waves whose informational content is transmitted from the absolute vacuum. Again, the aggregated individual's actions are not necessarily determined by the embodiment and drives of these recycled (replicated)/entangled/superimposed subatomic particles, which are psychon once embodied. It is conflict/tension and an individual's stance, ready-to-hand, unready-to-hand, and present-at-hand, when the subatomic particles become aggregated matter or embodied, which determines whether or not they become aware, present-at-hand, of the qualia of the subatomic particle drives (stemming from the absolute vacuum) and choose to recursively reorganize and reproduce the content of the drives as their practical consciousness.

This desire to reproduce the cognition and understanding of the (chemical, biological, and physiological) drives of the recycled/replicated/entangled/superimposed subatomic particles stemming from the absolute vacuum as a wave, however, may be limited by the structuring structure of the aggregated body and brain of the individual subject. That is to say, the second origins and basis of an individual's actions are the structuring drives and desires, for food, clothing, shelter, social interaction, and sex, of the aggregated body and brain, which the subatomic particles constitute and embody. In other words, the aggregated body and brain is preprogrammed with its own (biological, chemical, and physiological) forms of sensibility, understanding, and cognition, structuring structure, by which it experiences being-in-the-world as aggregated embodied subatomic particles. These bodily forms of sensibility, understanding, and cognition, such as the drive and desire for food, clothing, shelter, social interaction, linguistic communication, and sex, are tied to the material embodiment and survival of the embodied individual actor, and may or may not supersede or conflict with the desire and drive of an individual to recursively (re)organize and reproduce the structuring structure of the superimposed, entangled, and recycled (phenomenal properties of) subatomic particles. If these two initial structuring structures are in conflict, the individual moves from the ready-to-hand to the unready-to-hand stance or analytics where they may begin to reflect upon and question their being-in-the-world prior to acting. Hence just as in the case of the structuring structure of the subatomic particles it is an individual being's analytics vis-à-vis the drives of its body and brain in relation to the impulses of the subatomic particles, which determines whether or not they become driven by the desire to solely fulfill the material needs of their body and brain at the expense of the drives/desires of the subatomic particles or the social class language game of the material resource framework they find their existence unfolding in.

For the social class language game, i.e., social structure, and its differentiating effects, an individual finds their existence unfolding in is the third structuring structure, which attempts to determine the actions of individual beings as they experience being-in-the-world as embodied subatomic particles irrespective of the aforementioned two. The aggregated individual finds themselves objectified and unfolding within a material resource framework controlled by the actions of other bodies, which presuppose their existence, via the actions of their bodies (practical consciousness), language, communicative discourse, ideology, and ideological apparatuses stemming from how (two forms of system and social integration, the Protestant Ethic and the spirit of capitalism or the

Vodou Ethic and the spirit of communism) they satisfy the desires of their bodies and subatomic particle drives (means and mode of production). What is aggregated as a social class language game by those in power positions via and within its mode of production, language, ideology, ideological apparatuses, and communicative discourse attempts to interpellate and subjectify other beings to its interpretive frame of satisfying their bodily needs, fulfilling the impulses of their subatomic particles, and organizing a material resource framework at the expense of all others, and becomes a third form of structuring individual action based on the mode of production and how it differentiates individual actors.

That is to say, an individual's interpellation, subjectification, and differentiation within the social class language game that presupposes their being-in-a-world attempts to determine their actions or practical consciousness via the reified language, ideology, etc., of the social class language game, the meaning of which can be deferred via the communicative discourse of the individual actors allowing them to form social groups or heterogeneous communities tied to the dominant social order because of their control of the materials of the material resource framework. Hence, the deferment of meaning in ego-centered communicative discourse of the language and ideology of a social class language game is the final means of determining an individual's action or practical consciousness outside of, and in relation to, its stance, i.e., analytics, vis-à-vis the drives of subatomic particles, drives and desires (anatomy and physiology) of the body and brain, and structural reproduction and differentiation. The (mental) stance of the transcendental ego and the ability to defer meaning in ego-centered communicative discourse within a social class language game are what accounts for the feeling or illusion of free-will.

In other words, whereas the practical consciousness of the transcendental ego stemming from the impulses/drives/frequency of embodied subatomic particles are indeterminant as with its neuronal processes involved with the constitution of meaning in ego-centered communicative discourse. The form of the understandings and sensibilities of the body and brain (neural correlates of consciousness) are determinant as with structural reproduction and differentiation of the mode of production, and therefore can be mapped out by neuroscientists, biologists, and sociologists to determine the nature, origins, and directions of societal constitution and an individual actor's practical consciousness unfolding.

The interaction of all four elements or structuring processes in relation to the (mental) stance of the transcendental ego of the individual actor is the basis for human action, praxis/practical consciousness, and cognition/mind in a world. However, in the end, consequently, the majority of practical consciousness will be a product of an individual actor's embodiment and the structural reproduction and differentiation of a social class language game/social structure given (1) the determinant nature of embodiment, (anatomical and physiological) form of understanding and sensibility of the body and brain amidst, paradoxically, the indeterminacy of impulses of embodied subatomic particles and the neuronal processes involved in ego-centered communicative discourse; and (2) the consolidation of power of those who control the material resource framework wherein a society, the social class language game, is ensconced and the threat that power (consolidated and constituted via the actions of bodies, mode of production, language, ideology, ideological apparatuses, and communicative discourse) poses to the ontological security of an aggregated individual actor who chooses (or not) either ready-to-hand or present-at-hand to recursively reorganize and reproduce the ideals of the society as their practical consciousness. It should be mentioned that in response to this latter process, those in power positions who internalize the ideals of the social structure and recursively (re)organize and reproduce them as their practical consciousness are in the unready-to-hand stance when they encounter alternative forms of being-in-the-world within their social class

language game. They dialectically, antidialectically, or negative dialectically, attempt to reconcile the practical consciousness of their social class language game with the reified practical consciousness of those who are either structurally differentiated or have deferred their meanings for alternative forms of being-in-the-world within their social class language. They can either accept, marginalize, or seek to eradicate the deferred or decentered subject or their practices.

Be that as it may, the emphasis of the social and natural scientists in the academy should be threefold, descriptive, hermeneutical, and prescriptive. That is to say, their job is to present-at-hand (the stance of science and ideology) describe and explain (via scientific, quantitative, as it pertains to the mode of production of a society, forms of sensibility and understanding of the body, brain, and subatomic particles, and qualitative research methods, i.e., ethnographies, historiographies, sociometry, etc.) the origins and nature of the material resource framework in the objects that constitute it, and an individual's and social group's practical consciousness in relation to, and amidst, the structural reproduction and differentiation of the larger society or social class language game (social roles, ideological apparatuses, rituals, rules, norms, and goals), which are of one of two types (the Vodou Ethic and the spirit of communism or the Protestant Ethic and the spirit of capitalism), while simultaneously fighting against the objectification and reification of the latter for simply subsistence living (the only form of existence the material resource framework can viably sustain without threatening the ontological securities of the earth, other species, and humanity) under the former. Albeit the majority of practical consciousness will be a product of structural reproduction and differentiation given the consolidation of power of those who control the material resource framework wherein a society is ensconced and the threat that power poses to the ontological security of an aggregated individual actor who chooses (or not) either ready-to-hand or present-at-hand to recursively reorganize and reproduce the ideals of the society as their practical consciousness.

As defined, phenomenological structuralism is a social and philosophical paradigm, theory, and method, which incorporates three worldviews associated with the research process: The postpositivist worldview, with its emphasis on scientific research into the natural sciences and the psychology of the forms of sensibility and understanding of the brain, and the physics of subatomic particle embodiment; Constructivism and critical theory, with its emphasis on the sociology of the mode of production and understanding and meaning as it pertains to individuals and networks of solidarity groups, which defer the meaning of the ideologies of the mode of production and are marginalized by those in power positions for doing so; and Pragmatism/Advocacy/Participatory, with its emphasis on finding solutions to the increasing problems associated with the enchantment of the world around the contemporary ideology, the Protestant Ethic, and the spirit of capitalism, which threatens all life on earth, in favor of the Vodou Ethic and the spirit of communism. Be that as it may, methodologically speaking, the sociology of the structure of the conjuncture of the mode of production must be outlined in any research project, while accounting for the nature of an individual's or network of solidarity groups' agential initiatives— (1) product of the (chemical, biological, and physiological) drives and sensibilities of the physical body and brain; (2) impulses (phenomenal properties) of embodied recycled/entangled/superimposed subatomic particles; (3) structural reproduction and differentiation according to the rules of conduct which are sanctioned for the material relations (mode) of production; and (4) the deferment of meaning in ego-centered linguistic and symbolic communicative discourse—amidst a change-oriented discourse of the researcher, which emphasizes the de-reification of the mode of production towards exploitation and marginalization in favor of subsistence living and homeostasis as outlined by the Vodou Ethic and the spirit of communism to maintain balance and harmony between the material resource framework and human consumption.

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