

Consciousness Field Theory and Antihuman Psychology

Paul C. Mocombe

West Virginia State University, Institute, WV, USA

The Mocombeian Foundation, Inc., Lauderhill, FL, USA

Against behaviorism, humanism, and cognitive psychology, this work explores Mocombe's antihuman psychology as a product of his consciousness field theory. 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, especially human consciousness, vis-à-vis their relations to the psychological theories of behaviorism, humanism, and cognitivism, concluding that consciousness field theory posits an alternative psychological theory of the mind, i.e., antihuman psychology, to behaviorist, humanist, and cognitivist conceptions of the mind.

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

Introduction

The ontological question of how consciousness emerges in the world/universe/multiverse given current knowledge of the phenomenon in physics, humanities, and the social sciences is an over theorized topic with diverse responses classified in the scientific literature, for the most part, into two camps, materialist and post-materialist approaches to the phenomenon (van Lommel, 2010; Schwartz, 2012; Beauregard, Trent, & Schwartz, 2018; Halligan & Oakley, 2021). These two approaches, and the responses they put forth, are rendered incoherent given the diversity of evidence, which are incompatible with one another, presented by each approach to the subject matter (Schwartz, 2012; Meijer & Geesink, 2017; Beauregard, et al., 2018). In fact, each camp ignores the empirical data of the other to put forth their own responses to both the ontological question of how consciousness emerges in the world/universe/multiverse, and the nature of mind (behaviorism, humanism, and cognitivism). Against behaviorism, humanism, and cognitive psychology, this work explores Mocombe's antihuman psychology as a product of his consciousness field theory ontology. 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, especially human consciousness, vis-à-vis their relations to the psychological theories of behaviorism, humanism, and cognitivism, concluding that consciousness field theory posits an alternative psychological theory of the mind, i.e., antihuman psychology, to behaviorist, humanist, and cognitivist conceptions of the mind.

Background of the Problem

This research on how consciousness emerges has been a focus of studies since René Descartes's (1641) mind/body dualism understanding of consciousness development, and has been recognized as a key component

of the epistemological basis of the human sciences (Russell, 1945; Chalmers, 1996; Van Lommel, 2010; Schwartz, 2012; Beauregard et al., 2018; Taylor, 2020; Gutland, Cai, & Fernandez, 2021). According to the seventeenth century philosopher, consciousness or mind is an ontologically distinct substance from matter or the body/brain. The latter, the body/brain, belongs to the physical/material world, and the former, mind or consciousness, the nonphysical/immaterial (Taylor, 2020). For Descartes, the two interact and affect each other via the pineal gland of the brain to give rise to consciousness (Russell, 1945). This view, known as substance or Cartesian dualism in the academic literature, fails to explain how physical/material and mental/immaterial entities interact to give rise to consciousness, and as such has been argued over by philosophers who fall into three camps, materialism, idealism, and dualism (Kastrup, 2018; Taylor, 2020). Materialists argue that the overall functions of the brain are the origins of consciousness; idealists, argue for the primacy of the mind/immaterialism; and dualists continue Descartes's initial substance dualist approach (Russell, 1945; Chalmers, 1996; Kastrup, 2018; Taylor, 2020).

Chalmers (1996) further divides these three approaches into six explanatory models to highlight the slight distinctions with each of these three philosophical understandings regarding the nature and origins of consciousness in the world/universe/multiverse: (1) monistic materialism argues for the primacy of matter and the neuronal activities (NCC) to explain the origins and nature of phenomenal consciousness, which from this perspective is an illusion; (2) the second materialist model equates consciousness with brain neuronal activities since there is a correlation between the contents of consciousness and specific regions of the brain; (3) the third materialist model argues that consciousness is related to brain activities, but the processes are not yet known to make a definitive conclusion regarding the connections between the two or how they interact; (4) the fourth model is an interactionist-dualist account of consciousness in the Cartesian sense; (5) the fifth model is epiphenomenalism or weak-dualism, which argues that although certain regions of the brain produce certain experiences of consciousness, the latter is for the most part distinct from these experiences and has little effect on the brain; and (6) panpsychism or immaterial monism/idealism, which Chalmers supports, argue for the superservient nature of consciousness over and in matter.

These six philosophical distinctions, which emerge out of Cartesian dualism, for the most part, are rejected by the current scientific academic literature, which eliminates dualism, in the Cartesian ontological sense, to hold on to either the materialism of science to argue that body and mind or consciousness are different aspects of the same stuff, i.e., the neural correlates of the material brain, or post-materialists who hold on to the opposite side of the philosophical spectrum to emphasize the panspiritism, cosmopsychism, or panpsychism/immaterialism of the origins and nature of consciousness (van Lommel, 2010; Schwartz, 2012; Beauregard, et al., 2018; Taylor, 2020). Consciousness, in the former case, materialism, emerges from the properties and organizations of neurons in the brain, NCC, which produces a measurable consciousness, Φ , which can be accessed and assessed using neuroscience techniques such as fMRI, rMRI, and EEG machines (Crick & Koch, 1990; Baars, 1988; Tononi et al, 1994; Bachmann & Hudetz, 2014; Kim et al., 2018; Owen & Guta, 2019; Niikawa, 2020; Halligan & Oakley, 2021; Huels et al., 2021). The conclusion 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 awareness, is an emergent epiphenomenon of interactions between different brain regions via the neural activities, neural correlates of consciousness (Crick & Koch, 1990; Baars, 1997; Tononi, 2004; Meijer & Geesink, 2017).

Four interrelated problems dominate this contemporary materialist account regarding the ontological question of how consciousness emerges in the world/universe/multiverse: (1) The explanatory gap problem, NCC

is unable to explain how the physical substrates of the brain give rise to the phenomenal subjective experience and awareness of consciousness; (2) the evidentiary problem, NCC cannot account for conscious experiences that occur outside of the brain or when it ceases to function; (3) the contrast analysis problematic, conscious awareness, and its contents, occur with or without the physical substrates of the brain; and (4) the lingering hard and binding problem of phenomenal consciousness, NCC cannot account for how neural activities across multiple network regions of the brain combine or bind to give rise to subjective phenomenal consciousness (Chalmers, 1996; Bachmann & Hudetz, 2014; Meijer & Geesink, 2017; Kim et al., 2018; Owen & Guta, 2019; Taylor, 2020; Niikawa, 2020; Halligan & Oakley, 2021; Huels et al., 2021).

In light of these problematics, this materialist position, contemporarily, is attacked by post-materialists who scientifically argue for the idealist/immaterialist position through the concepts of panspiritism, which argues for a God as the source of consciousness; cosmopsychism, which posits that consciousness is a macro immaterial substance, universal consciousness, of the cosmos that is embodied by the brain to constitute individuated consciousness (Keppler & Shani, 2020); or panpsychism, which posits that consciousness is immaterial and all material, physical systems have phenomenal properties and as such subjective consciousness in degrees (Chalmers, 1996; van Lommel, van Wees, Meyers, & Elfferich, 2001; van Lommel, 2010; Schwartz, 2012; Meijer & Geesink, 2017; Beauregard, et al., 2018; Taylor, 2020; Keppler & Shani, 2020). From these three post-materialist perspectives, the understanding is that consciousness is nonlocal and emerges outside the spatial confines of the brain. This nonlocality of consciousness, according to post-materialists, is evidenced by conscious perceptions and actions demonstrated by 14 paranormal and parapsychological phenomenon such as near-death experiences, telepathy, interspecies communication, premonitions, reincarnation, etc., which occur either outside of the brain or when it dies or ceases to function (van Lommel et al., 2001; van Lommel, 2010; Schwartz, 2012; Beauregard et al., 2018). Hence, post-materialists do not deny the science of materialism, they simply find it incomplete as it either denies or overlooks the 14 paranormal and parapsychological evidence to explain consciousness as an external phenomenon that occurs outside of the brain or when it dies or ceases to function as a result of some sort of physical impairment (Beauregard et al., 2018).

Unlike materialists who rely on classical physics and physicalism to theoretically ground their ontological perspectives that consciousness is local and a product of the physical substrates of the brain, many post-materialists, like the scientific interactionists/dualists, who are either materialists or post-materialists but not both in the Cartesian sense, utilize the empirical evidence, theories, and mathematics of quantum physics to account for, and substantiate their claim that consciousness originates outside of NCC (van Lommel, 2010). That is to say, they accommodate for the 14 paranormal and parapsychological empirical data using the theories, concepts, and empirical data (superposition, entanglement, nonlocality, wave-function realism, and electromagnetism) of quantum mechanics to substantiate the claim that consciousness is external to the physical substrates of the brain and emerges from the quantum realm out of God, panspiritism, from a macro-cosmic consciousness, cosmopsychism, or a micro-consciousness that is in everything, panpsychism (van Lommel, 2010).

Although these post-materialist perspectives, which view consciousness as an immaterial substance that is either in everything, in a rudimentary form, or a macro substance out of which individuated conscious awareness emerges and is facilitated by the material brain, are able to account for the NCC of materialists, the hard problem of consciousness, and explanatory gap, by suggesting that the immaterial essence of consciousness exists either in all matter (panpsychism) or nonlocally (panspiritism/cosmopsychism) outside of the functions of the brain in a rudimentary form that is received and facilitated by the brain, it does not adequately explain the combining or

decombining problem of consciousness, however. That is to say, immaterial, nonlocal, consciousness is unable to explain how micro-consciousness, as in the case of panpsychism, combines, or decomposes from a macro-level, as in the case of cosmopsychism and panspiritism, to constitute the unity of conscious experience in material entities (Meijer & Geesink, 2017).

The Interactionists/dualists of the post-materialist camp attempt to account for both the hard problem of consciousness and its combining or decomposing problematics introduced by both materialists and post-materialists through the field of quantum mechanics as it relates to the spacetime of classical physics. Scientific interactionists/dualists are either materialists or post-materialists who attempt to account for the conclusions of materialists and postmaterialists in order to resolve the binding or combination problem of each by suggesting, using the theories (quantum entanglement, superposition, nonlocality, electromagnetism, etc.) and mathematics of quantum mechanics in physics, that consciousness is subatomic particle energy, thus it is both material and immaterial, that is embodied and emerges, from the quantum realm (where aggregate matter is energy), via the ARAS of the brain and their neural correlates in the cerebral cortex to give rise to consciousness in material reality (Eccles, 1994; Meijer & Geesink, 2017).

In this understanding, the interactionist/dualist perspective reads more like either a materialist or post-materialist account of consciousness constitution rather than a dualist one in the Cartesian sense. That is, scientific interactionist/dualist perspectives are not suggesting that two types of substances are at play in the origins and nature of consciousness; instead, they convert matter into its elementary form, indivisible subatomic particles of energy and the invisible forces that act upon them, to account for the emergence of consciousness from the quantum level to aggregate matter as it is revealed and witnessed at the phenomenal subjective level. Thus, interactionists/dualists are interested in the processes of how consciousness emerges from the behavior of energy in the quantum realm, where it behaves differently from aggregate matter, to the material level, NCC. In effect, in their use of quantum mechanics, they, like post-materialists, are process dualists not substance dualists, which emphasize either a materialist or post-materialist conclusion to the ontological question regarding the origins and nature of consciousness (Meijer & Geesink, 2017). In the case of the former, materialists/interactionists, they emphasize the material processes of how consciousness emerges from quantum computations and processes to phenomenal subjective awareness as revealed in material reality via the NCC of the physical substrates of the brain; in the latter case, post-materialists/interactionists, the emphasis is on accounting for, using the theories and concepts of quantum mechanics, the 14 paranormal and parapsychological phenomena, which suggests that consciousness exists outside of the physical substrates of the brain, which receives and facilitates consciousness (van Lommel, 2010).

Interactionism/dualism, essentially, a nonscientific theory in the scientific literature, is outrightly rejected, for the most part, by both camps given the fact that they either assume a materialist or idealist (post-materialist) position, but not both like we find in Cartesian dualism (Schwartz, 2012; Beauregard et al., 2018; Taylor, 2020). In other words, in the scientific literature, dualism is subsumed under either a materialist or post-materialist approach to understanding the ontological question of how consciousness emerges in the world/universe/multiverse depending on the interpretation of the quantum data of quantum mechanics by the theorists analyzing the ontological question (Meijer & Geesink, 2017).

Hence, since Descartes, it is fair to suggest that scientific research over the last 30 years with the rise of neuroscience techniques, has either focused on a materialist understanding of how consciousness emerges in the world/universe/multiverse or a post-materialist approach, grounded in the materialism of quantum mechanics,

with corresponding theories in the social sciences, behaviorist psychology and materialism, traditional humanist psychology and post-materialism, and cognitivist psychology and interactionism/dualism, for examples, which incorporate their problematics into their epistemological frameworks (Chalmers, 1996; van Lommel et al., 2001; van Lommel, 2010; Schwartz, 2012; Beauregard et al., 2018; Gutland et al., 2021). Interactionism/dualism attempts to resolve the problematics of both positions by synthesizing their conclusions, using the evidence, theories, and mathematics of quantum mechanics to either argue for a materialism that ties the origins of consciousness from the quantum level to the physical, or a post-materialism that seeks to account for it in the quantum realm as evidence for consciousness emerging outside of the physical substrates of the brain. Both positions reintroduce the hard and binding problems into the fold since they are materialists accounts of the ontological question. In the materialist reading of quantum mechanics, they fail to fully take into their purviews the paranormal and parapsychological phenomena evidenced by post-materialists; instead, the focus is connecting the quantum emergence of consciousness to the physical substrates of the brain, which is unable to explain the binding or combination problem. In the post-materialist reading of quantum mechanics, they fail to account for the phenomenal subjective awareness of consciousness relying instead on the science of the quantum realm to buttress the conclusions of the latter (post-materialists), which fails due to the phenomenon of quantum decoherence.

Identification of the Problem Space

Given this (scientific) interactionist/dualist failure to resolve the hard and binding problematics and the divergent and incompatible conclusions and evidentiary positions of materialism and post-materialism, there is a need to further investigate the ontological question: how does consciousness emerge in the world/universe/multiverse? Mocombe's (2019a; 2021a; 2021b) consciousness field theory (CFT) suggests that a materialist account, if it takes into its purview post-materialist claims and evidence, within the processes of quantum and classical physics, which posits consciousness to be a fifth force of nature, in order to avoid quantum decoherence, completely explains how consciousness emerges in the world/universe/multiverse to offer an alternative psychological theory that is devoid of the problematics tied to humanist, behaviorist, and cognitivist psychologies associated with traditional materialism, post-materialism, and philosophical dualism.

This work explores this materialist claim through the theoretical and conceptual underpinnings of Mocombe's (2019a; 2021a; 2021b) consciousness field theory, which denies the need for an alternative, post-materialist, methodological approach to the phenomenon, given that consciousness is, ontologically, material in nature as the interactionists/dualists attempt to demonstrate through the synthesis of the two conclusions via quantum mechanics. For Mocombe, building on, and synthesizing, the paranormal and parapsychological evidence of post-materialism, the NCC of materialism, and the cosmopsychism, panpsychism, and quantum physics of ORCH-OR theory and field theory, materialism can account for the evidence of both camps without any paradoxes or antinomies, such as quantum decoherence, to explain the emergence of phenomenal consciousness in the world/universe/multiverse, which can be, objectively, accessed and studied, by positing it (consciousness) as a fifth force of nature. Mocombe's ontology also calls for an alternative psychology, antihumanist psychology, which is tied to his consciousness field theory.

Theoretical Foundation and Conceptual Framework

Mocombe's (2019a; 2021a; 2021b) consciousness field theory, which is part of his larger theory of phenomenological structuralism, is tied to the panpsychism/cosmopsychism and quantum theories of Hameroff

and Penrose (2014) and field theory. Mocombe offers a materialist conception to the question—how consciousness emerges in the world/universe/multiverse?—by accounting for all of the evidence of the post-materialist perspective and their explanatory problematics within his consciousness field theory, which views consciousness as a fifth force of nature. For Mocombe, there is no need for a post-materialist perspective to the question since a complete materialist account that takes into its purview the concepts of quantum mechanics and classical physics, the conclusions, the external origins of consciousness, and evidence of the post-materialist camp within its explanatory scope is able to resolve the contradictory positions of local, consciousness emerging from the neural correlates of the mechanical brain, i.e., the materialist position, versus nonlocal consciousness, i.e., a spiritual quality or thinking substance in or outside, panpsychism and cosmopsychism/panspiritism, respectively, material reality that gives rise to consciousness, i.e., the post-materialist position.

In Mocombe's (2021a) consciousness field theory, consciousness is an emergent material fifth force of nature:

a field of consciousness (the consciousness field—CF) composed of a quantum material substance/energy, psychion, the phenomenal property, qualia or informational content, of which is recycled/replicated/entangled/superimposed throughout the multiverse and becomes embodied, as psychon, via the microtubules of neurons of brains and aggregate matter of multiple worlds to constitute mind.

Mind (composed of the personal and collective unconscious, and the sense-experience of the emerging ego held together by the brain's electromagnetic field generated by the periodic discharge of neurons), in turn, is manifested in simultaneous, entangled, superimposed, and interconnecting material resource frameworks, multiple worlds (each with their own entangled and superimposed consciousness field), as praxis or practical consciousness of organic life, the content of which in-turn becomes the phenomenal properties, qualia, of material (subatomic particle energy, psychion) consciousness that is recycled/replicated/entangled/superimposed via the absolute vacuum and consciousness fields upon matter disaggregation. (Mocombe, 2021a, p. 2)

Mocombe, building on the concepts, empirical data (superposition, entanglement, field theory, wave-function realism, and the multiverse hypothesis), and mathematics of quantum mechanics, demonstrates that consciousness is an emergent material substance, elementary particle, psychion, the phenomenal properties, qualia, which becomes the mind (personal and collective unconscious and ego), psychon, of human actors expressed in entangled and superimposed multiple worlds, with Schumann waves (produced by, and tied to, the absolute vacuum or zero-point field), as their practical activity or practical consciousness. In this Mocombeian view, consciousness is not fundamental as argued in the post-materialist camp; instead, it is an emergent (material) property, emergent panpsychism (once emerged from first aggregated simple beings firing neurons consciousness becomes an emergent essence of the multiverse) that morphs into the cosmopsychism, of the multiverse, as argued in the materialist camp, which is constituted and expressed, in the human sphere through subatomic particle aggregation, mode of production, language, ideology, ideological apparatuses, communicative discourse, and praxis.

Simple and complex beings', resonating as different channels/stations or wavelengths of the same frequency and phase, Schumann waves of entangled and superimposed material realities throughout the multiverse, experience (sensation) of aggregated matter created by the initial four forces of nature from the absolute vacuum gives rise to their initial (affective) qualia whose constitutive subatomic particle, psychion, is the elementary particle (with phenomenal properties, mass, charge, and spin) that constitutes emerging consciousness fields as resonating psychonic waves. Consciousness, from this perspective, is an emergent fifth force of nature with an elementary particle, psychion, which produces a consciousness field, from the absolute vacuum, tied to the electromagnetic waves, Schumann waves, of superimposed and entangled physical worlds via the brain's

psychonic waves produced from the firing of neurons. The firing of neurons in the structures (ARAS system) of the brain, and the central nervous system, produces the psychonic electromagnetic wave, composed of the psychion with qualia, sense experiences of aggregate matter, which ties the individual to the Schumann waves, the electromagnetic fields of (superimposed and entangled) physical worlds of the multiverse, which emerge from, and tied to, the absolute vacuum or zero-point field of nonlocal space where the elementary particles of the forces of nature are one in the form of a probability wavefunction. The absolute vacuum transmits individual consciousness as a resonating frequency wavelength, channel or station with phenomenal properties, qualia, on the Schumann resonance of the earth and the psychonic wave of the individual, which share the same frequency with different amplitude. The brain is a receiver of consciousness with the elementary particle, psychion, of consciousness serving as the resonating channel or station of individuated consciousness, and the Schumann and psychonic waves serving as the bandwidth; the absolute vacuum produces a carrier wave, i.e., the psychonic waves of individual consciousness, that is modulated in frequency by the signal that is to be transmitted in the form of the psychonic wave of the psychion to individual consciousness. Following matter disaggregation across and throughout the multiverse, the psychion, subatomic particle of consciousness, and its qualia, phenomenal property, is subsequently integrated into the absolute vacuum, the wavefunction of the multiverse, which in its inception was only four forces, where all the fundamental forces of nature emerged, of the multiverse to give rise to future worlds with conscious simple and complex beings whose qualia, phenomenal properties, is never destroyed (emergent panpsychism), but is the frequency of an individual consciousness recycled throughout the multiverse. For Mocombe what accounts for the unity of experience is the psychion, subatomic particle, of the emergent psychonic/panpsychic subatomic field of the multiverse that has phenomenal properties, qualia, which gets embodied as a resonating neuronal particle of the aggregated brain, which experiences a material resource framework as an "I," a channel/station of, or on, a frequency wavelength, whose phenomenal properties, subjective experiences of material reality, following matter disaggregation either returns back to the field or collapses in other worlds, with their own consciousness fields, where the same matter exists as distinct resonating frequency channels of wavelengths (individual psychionic waves connected to Schumann waves of multiverses connected to the absolute vacuum as frequency wavelengths, which can be measured in Hertz).

According to Mocombe, 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, experiencing aggregated material realities with Schumann waves where they, initially, sought pleasure and displeasure between themselves and the material reality. The electrical firing in the aggregated brain, and the rest of the central nervous system, connected to these sense perceiving apparatuses, produced a psychonic wave, which became tied to the Schumann wave of aggregated material reality created by the absolute vacuum, the nonlocal probability wavefunction out of which the multiverse emerged. Upon death or the disaggregation of material reality, the elementary particles of the psychonic waves of aggregated matter become a psychion, with the qualia, phenomenal properties, from their (affective, perceptive, and cognitive) experiences as subatomic particle, that either collapses (as a resonating channel of a frequency wavelength) in 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 have been disaggregated, of the multiverse with the other elementary particles of the original four forces of nature.

Hence, contrary to the philosophical dualist, but scientific post-materialist, Eccles's (1994) use of psychon, mental units linked to neural units, "dendrons", of the cerebral cortex, representing unitary conscious experience

and thought, i.e., mind, or the spiritual self, that acts on matter; Mocombe's materialist use of the term, psychon, is to highlight the embodiment of the elementary particle of consciousness, psychion, which has phenomenal property (qualia, or the accumulative thoughts and experiences of subjects of experience), charge, mass, and spin, that is cycled and recycled between the absolute vacuum, material reality, and brains and central nervous systems as individuated phenomenal subjective consciousness in the form of a resonating frequency signal. In other words, consciousness, initially emerged from the firing of neurons of brains' and central nervous systems' of subjects of experience as they experienced aggregate matter created by the fluctuation and tunneling of the initial four forces of nature out of the absolute vacuum. Following matter disaggregation, consciousness, the emergent psychionic charges of those experiences, became a permanent aspect of the multiverse, via the absolute vacuum, cosmopsychism, and have emerged as a fifth force of nature that produces a field, a consciousness field, whose elementary particle, psychion, has mass, charge, spin, and phenomenal properties, i.e., qualia, that is subsequently received by aggregated matter with brains and central nervous systems via the resonance of the elementary particle, psychion, of consciousness embodied, psychon, i.e., a frequency signal. The consciousness field is a classical field produced by accelerating psychionic charges that contain and transmit all the phenomenal properties, qualia, of the absolute vacuum to the Schumann waves of material realities, and the psychonic waves of brains, brainstems, and central nervous systems connected to the latter, Schumann waves, which are connected to the former, absolute vacuum or zero-point field as a frequency signal. The field is the combination of a psychonic field or wave (produced by the psychionic elementary particle), an electric field, and a magnetic field. The psychonic field or wave, like the magnetic field, is produced by moving charges or currents, and the electric field stationary charges. The consciousness field can be regarded as a smooth, continuous field, that propagates in a wavelike manner, and interacts with charges and currents. The reciprocal information transfer between the absolute vacuum, which constitutes a fifth dimension, the Schumann waves of entangled and superimposed material realities with consciousness fields, which exist in the four dimensions of spacetime, and the psychion/psychon of subjects of experience takes place via the distinct resonances of everyone, which is a rhythmic channel/station on the frequency wavelength that is entangled and superimposed between the absolute vacuum, Schumann waves, and the psychonic waves of subjects of experience. 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 the psychion/psychon unto another version of its vibrating and oscillating frequency wavelength and phase across the multiverse.

The latter process, the integration of the psychion and psychonic wave of individuals with the Schumann waves of material worlds, is what accounts for the 14 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 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.

In this sense, Mocombe eliminates any spiritual elements (B) regarding consciousness constitution, as is found in Eccles's (1994) work, for a strict materialist perspective, which does not solely attribute consciousness

to the mechanical brain, i.e., the neural correlates of consciousness; instead, the brain, following the initial constitution of aggregated matter and their affective, perceptive, and cognitive experiences, is a receiver and facilitator of material consciousness, which is both nonlocal and local, the subatomic particle, psychion, of which, once disconnected from the psychonic and Schumann waves of entangled and superimposed multiple worlds, is recycled, replicated, entangled, and superimposed as psychon, a resonating channel/station of a frequency wavelength, throughout the multiverse via neurons of the brain and its electromagnetic/psychonic field or wave. It is this latter factor, which is material in nature, which gives the spiritual essence, nonlocality of consciousness, highlighted in the post-materialist camp. The subatomic particle of the consciousness fields, once assimilated in the absolute vacuum, is an interconnected, nonlocal, and endless assimilation of all past, present, and future information (practical activities and sense impressions) of the multiverse recycled, in the forms of psychions (frequency signal), via the absolute vacuum (empty space in which elementary particles, quarks, and constituents of matter and forces of nature have become one), which fluctuates as wave functions, to give rise to entangled and superimposed worlds with (local) consciousness fields and conscious beings, simple and complex, experiencing them via the resonating psychion/psychon of the embodied brain. In this theory, the (local) consciousness field(s) of the multiverse and the nonlocality of the absolute vacuum are distinct; the latter is an amalgamation of elementary particles and the constituents of matter, which have become one following matter disaggregation, disconnection from the Schumann waves of multiple worlds, and endlessly produces more multiverses and worlds with conscious beings who experience, as psychon, these worlds via the former, the consciousness fields of superimposed and entangled worlds of the multiverse. Each universe of the multiverse has its own superimposed and entangled consciousness field stemming from the absolute vacuum. In the end, this Mocombeian understanding of how consciousness emerges in the multiverse calls for a different psychological theory, antihumanism, than the mind/body dualism upon which current humanist, behaviorist, and cognitivist theories rest.

Conclusions: Antihumanist Psychology

Like contemporary post-materialists, Beauregard et al. (2018) and Schwartz (2012), Mocombe calls for an alternative psychological theory of human actions and behaviors based on his materialist understanding of how consciousness emerges in the world/universe/multiverse. Mocombe concludes, given that consciousness emerges and comes to constitute a force in the universe, emergent panpsychism and cosmopsychism via the absolute vacuum or zero-point field, there is no need to privilege human consciousness as ultimate or superior to other entities, which also possess and or partake in it through their own resonances. As such, an alternative psychology, antihumanist psychology, which decenters the human subject and privileges existence and maintains a balance and harmony (balance and harmony between the psychonic wave of the human subject, Schumann waves of the material resource framework, and the resonance of the absolute vacuum), homeostasis, amongst and between existing things and the world/universe/multiverse should be at the heart of psychological theory bent on understanding and integrating the human subject in society against humanist, behaviorist, and cognitivist theories of psychology, which emanates from the philosophies and problematics associated with materialist, post-materialist, and dualist accounts of how consciousness emerges in the world/universe/multiverse.

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, least they destroy themselves through maladaptive practices (practical consciousness) that are incoherent with the rhythm and processes of life.

References

- Aru, J., Suzuki, M., Rutiku, R., Larkum, M. E., & Bachmann, T. (2019). Coupling the state and contents of consciousness. *Frontiers in Systems Neuroscience*, *13*, 43. doi:10.3389/fnsys.2019.00043
- Askenasy, J., & Lehmann, J. (2013). Consciousness, brain, neuroplasticity. *Frontiers in Psychology*, *4*, 412. doi:10.3389/fpsyg.2013.00412
- Baars, B. J. (1988). *A cognitive theory of consciousness*. New York, NY: Cambridge University Press.
- Bachmann, T. (2015). On the brain-imaging markers of neural correlates of consciousness. *Frontiers in Psychology*, *6*, 868. doi:10.3389/fpsyg.2015.00868
- Bachmann, T., & Hudetz, A. G. (2014). It is time to combine the two main traditions in the research on the neural correlates of consciousness: C= LxD. *Frontiers in Psychology*, *5*, 940. doi:10.3389/fpsyg.2014.00940
- Bauregard, M., Schwartz, G. E., Miller, I., Dossey, L., Moreira-Almeida, A., Schlitz, M., ... & Tart, C. (2014). Manifesto for a post-materialist science. *EXPLORE*, *10*(5), 272-274.
- Bauregard, M., Trent, N. L., & Schwartz, G. E. (2018). Toward a postmaterialist psychology: Theory, research, and applications. *New Ideas in Psychology*, *50*, 21-33.
- Berkovich-Ohana, A., Dor-Ziderman, Y., Trautwein, F. M., Schweitzer, Y., Nave, O., Fulder, S., & Ataria, Y. (2020). The Hitchhiker's guide to neurophenomenology—The case of studying self-boundaries with meditators. *Frontiers in Psychology*, *11*, 1680. doi:10.3389/fpsyg.2020.01680
- Block, N. (2005). Two neural correlates of consciousness. *Trends Cogn. Sci.*, *9*, 46-52. doi:10.1016/j.tics.2004.12.006
- Block, N., & MacDonald, C. (2008). Phenomenal and access consciousness. *Proc. Aristotelian Soc.*, *18*(4), 289-317. doi:10.1111/j.1467-9264.2008.00247.x
- Bourdieu, P. (1984). *Distinction: A social critique of the judgement of taste*. (R. Nice, Trans.). Cambridge, MA: Harvard University Press.
- Bourdieu, P. (1986). The forms of capital. In J. E. Richardson (Ed.), *Handbook of theory and research for the sociology of education* (pp. 2410-258). Westport: Greenwood Press.
- Bourdieu, P. (1990). *The logic of practice*. (R. Nice, Trans.). Stanford, CA: Stanford University Press.
- Chalmers, D. J. (1995). Facing up to the problem of consciousness. *J. Conscious. Stud.*, *2*, 200-219.
- Chalmers, D. J. (1996). *The conscious mind: In search of a fundamental theory*. Oxford: Oxford University Press.
- Chalmers, D. J. (2000). What is a neural correlate of consciousness? In T. Metzinger (Ed.), *Neural correlates of consciousness: Empirical and conceptual questions* (pp. 17-39). Cambridge, MA: MIT Press.
- Chalmers, D. J. (2006). Strong and weak emergence. In P. Clayton and P. Davies (Eds.), *The reemergence of emergence* (pp. 244-255). Oxford, UK: Oxford University Press.
- Chen, S., Wu, X., Wang, L., Wang, Y., Wu, B., Ge, M., ... & Yang, Z. (2018). Disrupted interactions between arousal and cortical awareness networks in MCS and VS/UWS patients: Evidence from resting-state functional imaging connectivity. *Neuroscience*, *382*, 115-124.
- Chen, Y., & Zhang, J. (2021). How energy supports our brain to yield consciousness: Insights from neuroimaging based on the neuroenergetics hypothesis. *Frontiers in Systems Neuroscience*, *15*, 648860. doi:10.3389/fnsys.2021.648860
- Chennu, S., & Bekinschtein, T. A. (2012). Arousal modulates auditory attention and awareness: Insights from sleep, sedation, and disorders of consciousness. *Frontiers in Psychology*, *3*, 65. doi:10.3389/fpsyg.2012.00065
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). London, UK: Sage Publications.
- Creswell, J. W. (2013). *Qualitative inquiry & research design: Choosing among five approaches* (3rd ed.). London, UK: Sage.
- Crick, F. (1994). *The astonishing hypothesis: The scientific search for the soul*. New York: Touchstone.
- Crick, F., & Koch, C. (1990). Toward a neurobiological theory of consciousness. *Semin. Neurosci.*, *2*, 263-275.
- Crick, F., & Koch, C. (1998). Consciousness and neuroscience. *Cereb. Cortex*, *8*, 97-107. doi:10.1093/cercor/8.2.97
- Crick, F., & Koch, C. (2003). A framework for consciousness. *Nat. Neurosci.*, *6*, 119-126. doi:10.1038/nn0203-119

- Demertzi, A., Liew, C., Ledoux, D., Bruno, M. A., Sharpe, M., Laureys, S., & Zeman, A. (2009). Dualism persists in the science of mind. *Annals of the New York Academy of Sciences*, 1157, 1-9. doi:10.1111/j.1749-6632.2008.04117
- Demertzi, A., Schnakers, C., Soddu, A., Bruno, M. A., Gosseries, O., Vanhaudenhuyse, A., & Laureys, S. (2011). Neural plasticity lessons from disorders of consciousness. *Frontiers in Psychology*, 1, 245. doi:10.3389/fpsyg.2010.00245
- Dennet, D. C. (1992). *Consciousness explained*. London: Penguin.
- Dennet, D. C. (2016). Illusionism as the obvious default theory of consciousness. *Journal of Consciousness Studies*, 23(11-12), 65-72.
- Dennett, D. C. (2018). Facing up to the hard question of consciousness. *Phil. Trans. R. Soc. B Biol. Sci.*, 373, 20170342. doi:10.1098/rstb.2017.0342
- Eccles, J. C. (1994). *How the self controls its brain*. Berlin: Springer-Verlag.
- Erickson, D. L. (2011). Intuition, telepathy, and interspecies communication: A multidisciplinary perspective. *NeuroQuantology*, 1, 145-152.
- Eriksson, J., Fontan, A., & Pedale, T. (2020). Make the unconscious explicit to boost the science of consciousness. *Frontiers in Psychology*, 11, 260. doi:10.3389/fpsyg.2020.00260
- Feinberg, E. T., & Mallatt, J. (2016). The nature of primary consciousness. A new synthesis. *Consciousness and Cognition*, 43, 113-127.
- Feinberg, T. E., & Mallatt, J. (2020). Phenomenal consciousness and emergence: Eliminating the explanatory gap. *Frontiers in Psychology*, 11, 1041. doi:10.3389/fpsyg.2020.01041
- Fesce, R. (2020). Subjectivity as an emergent property of information processing by neuronal networks. *Frontiers in Neuroscience*, 14, 548071. doi:10.3389/fnins.2020.548071
- Gamez, D. (2014). The measurement of consciousness: A framework for the scientific study of consciousness. *Frontiers in Psychology*, 5, 714. doi:10.3389/fpsyg.2014.00714
- Gauthier, R. (2020). Big bangs created by univon particles from a conscious quantum field—Towards the next scientific revolution. Retrieved 1 April 2020 from <https://www.academia.edu>
- Giddens, A. (1984). *The constitution of society: Outline of the theory of structuration*. Cambridge: Polity Press.
- Greyson, B. (2010). Implications of near-death experiences for a postmaterialist psychology. *Psychology of Religion and Spirituality*, 2(1), 37-45. doi:10.1037/a0018548
- Gutland, C., Cai, W., & Fernandez, A. V. (2021). Editorial: Integrating philosophical and scientific approaches in consciousness research. *Frontiers in Psychology*, 12, 683860. doi:10.3389/fpsyg.2021.683860
- Habermas, J. (1984). *The theory of communicative action: Reason and the rationalization of society* (Vol. 1). (T. McCarthy, Trans.). Boston: Beacon Press.
- Habermas, J. (1987). *The theory of communicative action: Lifeworld and system: A critique of functionalist reason* (Vol. 2). (T. McCarthy, Trans.). Boston: Beacon Press.
- Halligan, P. W., & Oakley, D. A. (2021). Giving up on consciousness as the ghost in the machine. *Frontiers in Psychology*, 12, 571460. doi:10.3389/fpsyg.2021.571460
- Hameroff, S., & Penrose, R. (2014). Consciousness in the universe: A review of the “orch or” theory. *Physics of Life Reviews*, 11, 39-78.
- Har-Lev, Y. (2021). Five-dimensional universe. *Academia Letters*, 1428, 1-3.
- Havlík, M., Kozáková, E., & Horáček, J. (2017). Why and how. The future of the central questions of consciousness. *Frontiers in Psychology*, 8, 1797. doi:10.3389/fpsyg.2017.01797
- Huels, E., Kim, H., Lee, U., Bel-Bahar, T., Colmenero, A., Nelson, A., ... & Harris, R. (2021). Neural correlates of the shamanic state of consciousness. *Frontiers in Human Neuroscience*, 15, 1-16.
- Hunt, T. (2011). Kicking the psychophysical laws into gear: A new approach to the combination problem. *Journal of Consciousness Studies*, 18(11-12), 96-134.
- Hunt, T., & Schooler, J. W. (2019). The easy part of the hard problem: A resonance theory of consciousness. *Frontiers in Human Neuroscience*, 13, 378. doi:10.3389/fnhum.2019.00378
- Jones, M. W. (2013). Electromagnetic-field theories of mind. *Journal of Consciousness Studies*, 20(11-12), 1-26.
- Kastrup, B. (2017). An ontological solution to the mind-body problem. *Philosophies*, 2(10), 1-18.
- Kastrup, B. (2018). The universe in consciousness. *Journal of Consciousness Studies*, 25(5-6), 125-155.
- Kennedy, M. (2007). Defining a literature. *Educational Researcher*, 36(3), 139-147. doi:10.3102/0013189X07299197
- Kepler, J. (2020). The common basis of memory and consciousness: Understanding the brain as a write-read head interacting with an omnipresent background field. *Frontiers in Psychology*, 10, 2968. doi:10.3389/fpsyg.2019.02968

- Keppler, J., & Shani, I. (2020). Cosmopsychism and consciousness research: A fresh view on the causal mechanisms underlying phenomenal states. *Frontiers in Psychology, 11*, 371. doi:10.3389/fpsyg.2020.00371
- Kim, H., Hudetz, A. G., Lee, J., Mashour, G. A., Lee, U., & ReCCognition Study Group. (2018). Estimating the integrated information measure phi from high density electroencephalography during states of consciousness in humans. *Frontiers in Human Neuroscience, 12*, 42. doi:10.3389/fnhum.2018.00042
- Kitson, A., Chirico, A., Gaggioli, A., & Riecke, B. E. (2020). A review on research and evaluation methods for investigating self-transcendence. *Frontiers in Psychology, 11*, 547687. doi:10.3389/fpsyg.2020.547687
- Koch, C. (2004). *The quest for consciousness: A neurobiological approach*. Englewood CO: Roberts & Company.
- Lacalli, T. (2020). Evolving consciousness: Insights from turing, and the shaping of experience. *Frontiers in Behavioral Neuroscience, 14*, 598561. doi:10.3389/fnbeh.2020.598561
- Levine, J. (1983). Materialism and qualia: The explanatory gap. *Pac. Philos. Q., 64*, 354-361.
- Lou, H. C., Thomsen, K. R., & Changeux, J. (2020). The molecular organization of self-awareness: Paralimbic Dopamine-GABA Interaction. *Frontiers in Systems Neuroscience, 14*(3), 1-5. doi:10.3389/fnsys.2020.00003
- Manzotti, R. (2019). Mind-object identity: A solution to the hard problem. *Frontiers in Psychology, 10*, 63. doi:10.3389/fpsyg.2019.00063
- Maung, H. H. (2019). Dualism and its place in a philosophical structure for psychiatry. *Medicine, Health Care and Philosophy, 22*, 59-69. doi.org/10.1007/s11019-018-9841-2
- McFadden, J. (2020). Integrating information in the brain's EM field: The CEMI field theory of consciousness. *Neuroscience of Consciousness, 6*(1), 1-13.
- McLeod, S. A. (2007). Mind body debate. Retrieved from <https://www.simplypsychology.org/mindbodydebate.html>
- Meijer, K. F. D., & Geesink, J. H. H. (2017). Consciousness in the universe is scale invariant and implies an event horizon of the human brain. *NeuroQuantology, 15*(3), 41-79.
- Miller, S. M. (2014). Closing in on the constitution of consciousness. *Frontiers in Psychology, 5*, 1293. doi:10.3389/fpsyg.2014.01293
- Mobbs, D., & Watt, C. (2011). There is nothing paranormal about near-death experiences: How neuroscience can explain seeing bright lights, meeting the dead, or being convinced you are one of them. *Trends in Cognitive Sciences, 15*(10), 447-449.
- Mocombe, P. C. (2019a). *The theory of phenomenological structuralism*. Cambridge: Cambridge Scholars Publishing.
- Mocombe, P. C. (2019b). Haitian epistemology, phenomenological structuralism, and resolving the binding and hard problems of consciousness. *Archives in Biomedical Engineering & Biotechnology, 2*(4), 1-10.
- Mocombe, P. C. (2021a). Consciousness field theory. *Archives in Neurology & Neuroscience, 9*(4), 1-6.
- Mocombe, P. C. (2021b). The consciousness field. *Advances in Bioengineering & Biomedical Science Research, 5*(1), 11-16.
- Moser, J., Bensaid, S., Kroupi, E., Schleger, F., Wendling, F., Ruffini, G., & Prei H. (2019). Evaluating complexity of fetal MEG signals: A comparison of different metrics and their applicability. *Frontiers in Systems Neuroscience, 13*, 23. doi:10.3389/fnsys.2019.00023
- Nannini, S. (2018). The mind-body problem in the philosophy of mind and cognitive neuroscience: A physicalist naturalist solution. *Neurological Sciences, 39*, 1509-1517. doi.org/10.1007/s10072-018-3455-6
- Nelson, K. R., Mattingly, M., Lee, S. A., & Schmitt, F. A. (2006). Does the arousal system contribute to near death experience? *Neurology, 66*, 1003-1009, doi:10.1212/01.wnl.0000204296.15607.37
- Newberg, A., & Newberg, S. (2010). Psychology and neurobiology in a postmaterialist world. *Psychology of Religion and Spirituality, 2*(2), 119-121.
- Niikawa, T. (2020). A map of consciousness studies: Questions and approaches. *Frontiers in Psychology, 11*, 530152. doi:10.3389/fpsyg.2020.530152
- Ouwersloot, G., Derksen, J., & Glas, G. (2020). Reintroducing consciousness in psychopathology: Review of the literature and conceptual framework. *Frontiers in Psychology, 11*, 586284. doi:10.3389/fpsyg.2020.586284
- Owen, M., & Gula, M. P. (2019). Physically sufficient neural mechanisms of consciousness. *Frontiers in Systems Neuroscience, 13*, 24. doi:10.3389/fnsys.2019.00024
- Paoletti, P., & Ben-Soussan, T. D. (2020). Reflections on inner and outer silence and consciousness without contents according to the sphere model of consciousness. *Frontiers in Psychology, 11*, 1807. doi:10.3389/fpsyg.2020.01807
- Pennartz, C. M. A., Farisco, M., & Evers, K. (2019). Indicators and criteria of consciousness in animals and intelligent machines: An inside-out approach. *Frontiers in Systems Neuroscience, 13*, 25. doi:10.3389/fnsys.2019.00025
- Pepperell, R. (2018). Consciousness as a physical process caused by the organization of energy in the brain. *Frontiers in Psychology, 9*, 2091. doi:10.3389/fpsyg.2018.02091

- Pockett, S. (2014). Problems with theories that equate consciousness with information or information processing. *Frontiers in Systems Neuroscience*, 8, 225.
- Polák, M., & Marvan, T. (2018). Neural correlates of consciousness meet the theory of identity. *Frontiers in Psychology*, 9, 1269. doi:10.3389/fpsyg.2018.01269
- Polák, M., & Marvan, T. (2019). How to mitigate the hard problem by adopting the dual theory of phenomenal consciousness. *Frontiers in Psychology*, 10, 2837. doi:10.3389/fpsyg.2019.02837
- Porta, L. D., Matias, F. S., Dos Santos, A. J., Alonso, A., Carelli, P. V., Copelli, M., & Mirasso, C. R. (2019). Exploring the phase-locking mechanisms yielding delayed and anticipated synchronization in neuronal circuits. *Frontiers in Systems Neuroscience*, 13, 41. doi:10.3389/fnsys.2019.00041
- Rivas, T. (2003). Three cases of the reincarnation type in the Netherlands. *Journal of Scientific Exploration*, 17(3), 527-532.
- Rock, A. J., & Storm, L. (2015). Testing telepathy in the medium/proxy-sitter dyad: A protocol focusing on the source-of-psi problem. *Journal of Scientific Exploration*, 29(4), 565-584.
- Russell, B. (1945). *The History of Western Philosophy*. London: Simon & Schuster.
- Safron, A. (2020). An integrated world modeling theory (IWMT) of consciousness: Combining integrated information and global neuronal workspace theories with the free energy principle and active inference framework; toward solving the hard problem and characterizing agentic causation. *Frontiers in Artificial Intelligence*, 3, 30. doi:10.3389/frai.2020.00030
- Sahlins, M. (1976). *Culture and practical reason*. Chicago, IL: University of Chicago Press.
- Sahlins, M. (1982). The apotheosis of captain cook. In M. Izard and P. Smith (Eds.), *Between belief and transgression* (pp. 73-102). Chicago: University of Chicago Press.
- Sahlins, M. (1985). *Islands of history*. Chicago: University of Chicago Press.
- Sahlins, M. (1989). Captain cook at Hawaii. *The Journal of the Polynesian Society* 98(4), 371-423.
- Sahlins, M. (1990). The political economy of Grandeur in Hawaii from 1810-1830. In E. Ohnuki-Tierney (Ed.), *Culture through time: Anthropological approaches* (pp. 26-56). California: Stanford University Press.
- Sahlins, M. (1995a). *How "natives" think: About captain cook, for example*. Chicago: University of Chicago Press.
- Sahlins, M. (1995b). *Historical metaphors and mythical realities*. Ann Arbor: University of Michigan Press.
- Schwartz, G. E. (2012). Consciousness, spirituality, and postmaterialist science: An empirical and experiential approach. In L. J. Miller (Ed.), *The Oxford handbook of psychology and spirituality* (pp. 581-594). Oxford: Oxford University Press.
- Schwartz, G. E., Woollacott, M., Schwartz, S. A., Baruss, I., Beauregard, M., Dossey, L., ... & Tart, C. (2017). The academy for the advancement of postmaterialist sciences: Integrating consciousness into mainstream. *Explore*, 14(2), 111-113.
- Searle, J. R. (2004). *Mind: A brief introduction*. New York, NY: Oxford University Press.
- Shani, I., & Keppler, J. (2018). Beyond combination: How cosmic consciousness grounds ordinary experience. *Journal of the American Philosophical Association*, 4(3), 390-410.
- Sheldrake, R. (2014). Telepathy in connection text messages with telephone calls, and emails. *Journal of International Society of Life Information Science*, 32(1), 7-15.
- Sheldrake, R., & Avraamides, L. (2009). An automated test for telepathy in connection with emails. *Journal of Scientific Exploration*, 23(1), 29-36.
- Sheldrake, R., & Smart, P. (2003). Experimental tests for telephone telepathy. *Journal of the Society for Psychical Research*, 67, 184-199.
- Sikkens, T., Bosman, C. A., & Olcese, U. (2019). The role of top-down modulation in shaping sensory processing across brain states: Implications for consciousness. *Frontiers in Systems Neuroscience*, 13, 31. doi:10.3389/fnsys.2019.00031
- Silberstein, M., & Chemero, A. (2015). Extending neutral monism to the hard problem. *Journal of Consciousness Studies*, 22(3-4), 181-194.
- Singer, W. (2019). A naturalistic approach to the hard problem of consciousness. *Frontiers in Systems Neuroscience*, 13, 58. doi:10.3389/fnsys.2019.00058
- Solms, M. (2019). The hard problem of consciousness and the free energy principle. *Frontiers in Psychology*, 9, 2714. doi:10.3389/fpsyg.2018.02714
- Spindler, L. R. B., Luppi, A. I., Adapa, R. M., Craig, M. M., Coppola, P., Peattie, A. R. D., ... & Stamatakis, E. A. (2021). Dopaminergic brainstem disconnection is common to pharmacological and pathological consciousness perturbation. *PNAS*, 118(30), 1-11.
- Srinivasan, N. (2020). Consciousness without content: A look at evidence and prospects. *Frontiers in Psychology*, 11, 1992. doi:10.3389/fpsyg.2020.01992

- Stapp, H. P. (2005). Quantum interactive dualism: An alternative to materialism. *Journal of Consciousness Studies*, 12(11), 43-58.
- Storm, L. C., & Rock, A. J. (2015). Testing telepathy in the medium/proxy-sitter dyad: A protocol focusing on the source-of-psi problem. *Journal of Scientific Exploration*, 29(4), 565-584.
- Strauss, C., & Quinn, N. (1997). *A cognitive theory of cultural meaning*. Cambridge: Cambridge University Press.
- Taylor, S. (2020). An introduction to panspiritism: An alternative to materialism and panpsychism. *Zygon*, 55(4), 898-923.
- Thompson, E., & Varela, F. J. (2001). Radical embodiment: Neural dynamics and consciousness. *TRENDS in Cognitive Sciences*, 5(10), 418-425.
- Timmermann, C., Roseman L., Williams, L., Erritzoe, D., Martial, C., Cassol, H., ... & Carhart-Harris, R. (2018). DMT models: The near-death experience. *Frontiers in Psychology*, 9, 1424. doi:10.3389/fpsyg.2018.01424
- Tononi, G., Sporns, O., & Edelman, G. M. (1994). A measure for brain complexity: Relating functional segregation and integration in the nervous system. *Proc. Natl. Acad. Sci. U.S.A.*, 91, 5033-5037.
- Tyler, C. W. (2015). The emergent dualism view of quantum physics and consciousness. *Cosmos and History: The Journal of Natural and Social Philosophy*, 11(2), 97-114.
- Tyler, C. W. (2020). Ten testable properties of consciousness. *Frontiers in Psychology*, 11, 1144. doi:10.3389/fpsyg.2020.01144
- Van Leeuwen, T. M., Singer, W., & Nikolic, D. (2015). The merit of synesthesia for consciousness research. *Frontiers in Psychology*, 6, 1850. doi:10.3389/fpsyg.2015.01850
- Van Lommel, P. (2010). *Consciousness beyond life: The science of the near-death experience*. New York: HarperCollins Publishers.
- Van Lommel, P., van Wees, R., Meyers, V., & Elfferich, I. (2001). Near-death experience in survivors of cardiac arrest: A prospective study in the Netherlands. *Lancet*, 358, 2039-2045.
- Vimal, R. L. P. (2008). Proto-experiences and subjective experiences: Classical and quantum concepts. *Journal of Integrative Neuroscience*, 7(1), 49-73.
- Wendt, A. (2018). The mind-body problem and social science: Motivating a quantum social theory. *Journal Theory of Social Behavior*, 48, 188-204.
- Winter, U., LeVan, P., Borghardt, T. L., Akin, B., Wittmann, M., Leyens, Y., & Schmidt, S. (2020). Content-free awareness: EEG-fcMRI correlates of consciousness as such in an expert meditator. *Frontiers in Psychology*, 10, 3064. doi:10.3389/fpsyg.2019.03064
- Zhou, J., Liu, X., Song, W., Yang, Y., Zhao, Z., Ling, F., ... & Li, S. J. (2011). Specific and nonspecific thalamocortical functional connectivity in normal and vegetative states. *Conscious. Cogn.*, 20, 257-268. doi:10.1016/j.concog.2010.08.003