

Pure Materials Contracts and Dependencies

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The discourse on spirit versus materials delves into the exploration of human nature and the comprehension of human existence, particularly in the realms of free will, consciousness, and the search for meaning. Materialists assert that consciousness is a product of physical processes. Kant argues that consciousness actively constructs our reality, challenging materialist reductionism; Chalmers points out the hard problem of consciousness, highlighting the inadequacy of physical explanations for subjective experience. This paper continues the panpsychism, suggests that materials possess an attribute of “weak consciousness”, implying a fundamental consciousness inherent in materials that interact with human consciousness, the idea that the meaning of human existence can be based on another kind of dependency relationship; Feuerbach advocates for a materialistic view that prioritizes human physical existence, questioned the empirical validity of spiritual origins.

Keywords: Mind-body problem, being, materials, metaphysics, antithesis

The debate between spirit and materials is challenging the nature of the human existence understanding and science, and this debate extends to the human quest for meaning, such as the free will and determinism; the consciousness is a crucial focal point. The advancements in science are emphasized by proponents of materialism and monist, who argue that perception and consciousness are the outcomes of mechanical operations within material systems; materialism argues that events are dominated by causal chains, denying the existence of genuine free will. Dualism argues that while physics can explain a certain foundation of knowledge, the intuitive aspect of perception cannot be accounted for by materials alone.

Science is based on the simple principle of methodological naturalism; Science operates the reductionist used to approaches to explain complex phenomena; by breaking down organized systems into separate parts, explores how phenomena arise from interactions between these components; this doubts about the adequacy of reductionism in capturing the fully scope of reality include spirit.

Consciousness Theory

Hegel thinks that the forms of thought reflect the materiality of thought itself, and the objective reality of the social world contains irreconcilable contradictions. In Hegel’s Phenomenology of Spirit, the phase of “illusory consciousness” is presented as representing the speculation of consciousness about phenomena. Hegel explains that the new concept that emerges after transcendence contradicts the original concept, and this contradiction is emphasized not as an end but as a driving force for further development of thought. This infinite process of transcendence leads to a higher unity of understanding.

Nevertheless, despite this achieving a unity and ultimate expectation of interaction between mind and materials, Hegel still needs to accept a silent tone towards materials, implicitly assuming their theories to be developed on a material basis, even though it pushes them to another extreme: the need to deny that materialism can establish its theories solely on idealist premises. Hegel believes that it is impossible to completely resolve such contradictions, and thus, the dialectical process in infinite progression can gradually approach truth and deeper understanding.

At this level, Hegel reconciles the contradictions of idealism, regulating the eternal movement of contradictions between ontology and objective idealism; Hegel externalizes dialectics as an independent knowledge organization, separate from objective idealism and ontology. This viewpoint is controversial because dialectics is based on knowledge constructed by human subjects and organized experiences; if the contradictions of things are perpetually changing, it would imply that humans are an unchanging stone. This implicit materialism, established on idealist premises, blurs the meaning of humanity, while the presence of material elements casts a vague mist over Hegel's theory.

Whitehead posits conciseness interplay between mental intention and physical action, and consciousness influences the unfolding of events in the physical world. Kant argues that humans do not know the noumenal realm directly because human knowledge is limited to the phenomenal realm, that is the world as it appears to human through human senses and mental faculties. Human perception of the external world is shaped by the categories of understanding and the forms of intuition that structure human experience. Kant argues that the mind structures human experience, suggesting that human perception of reality is not a direct reflection of the external world but is filtered through human cognitive apparatus. Therefore, any attempt to reduce the mind or consciousness to physical processes alone neglects the subjective and interpretive nature of human experience.

Kant posits the role of consciousness in shaping human understanding of reality. Kant states consciousness is not a passive receiver of sensory data but an active participant in constructing human experience. By emphasizing the role of mental structures and the distinction between the noumenal and phenomenal realms, Kant's transcendental idealism challenges materialism's reductionist stance, while Kant underscores the inherent limitations of human knowledge and the role of consciousness in shaping human understanding of reality.

Hard Problem of Consciousness

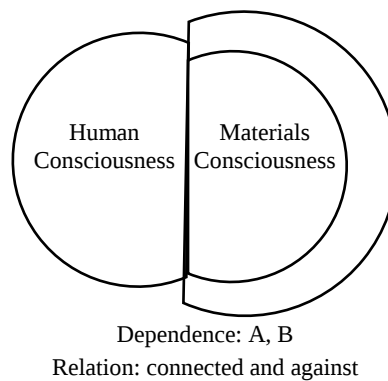
Chalmers questions how subjective experiences arise from physical processes. While scientific advancements have identified neural correlates of consciousness, it is not being able to provide a satisfactory explanation for the qualitative aspects of subjective experience. This highlights the limitations of reductionist approaches and the need for a more comprehensive understanding of consciousness. Consciousness emerges from complex interactions of physical components, such as neurons and neural networks. Chalmers' argument emphasizes that while neuroscientific progress has been instrumental in identifying the neural correlates of consciousness, it struggles to explain why and how these processes lead to subjective experience. This gap in understanding is often referred to as the "explanatory gap". The explanatory gap highlights the difficulty in explaining how physical processes in the brain give rise to subjective experiences, or qualia.

Another perspective is offered by panpsychism, a philosophical view that posits consciousness as a fundamental and ubiquitous feature of the physical world, which Chalmers has considered as a serious possibility; this theory suggests that the properties of consciousness might be inherent in the physical components of the universe, thus offering a different angle from which to understand the emergence of consciousness from physical

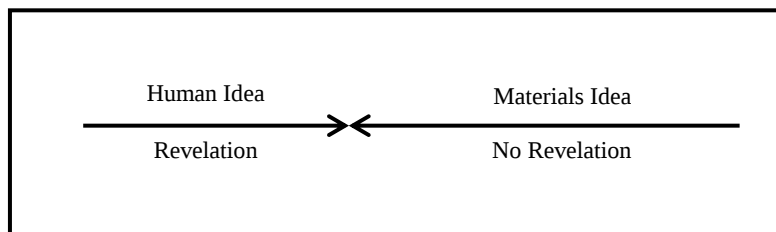
processes.

Critiques and Theory

To a certain degree, humanity's material foundation diminishes the essence of what it means to be human. Recognizing that a purely materialistic view negates the human spirit challenges the concept of human agency. Should materialism be understood as devoid of the capacity to be actualized by consciousness, it follows that humans, as purely material beings, would consequently be devoid of consciousness. This paper proposed a theory that this relationship should not be seen as a contradiction but as an absolute convertible dependence; Consciousness is an attribute of materials, and in the human understanding of things, it is connected to another form of material consciousness in a “magnetic” contract, together and against. This paper posits the existence of a material intuition, an innate perception of Materials that exists independently of human consciousness. The establishment of this contract is coordinated, revealing a revelatory relationship that leans towards humans and undisclosed relationships with material consciousness.



Different from traditional panpsychism, materials have a “weak consciousness” that independently contacts with the subjective consciousness of humans. Within the interaction between human consciousness and material consciousness, there is an antagonistic relationship between the consciousness of humans as subjective beings and the consciousness of materials. The contract between the human consciousness and material consciousness is unaware, and this process reveals the contract and a material consciousness that exists independently of human consciousness; this external relation deepens the will. While consciousness possesses a material foundation, it exists as a silent aspect within the nature of materials and is isolated in contact with another side. In this schema, the consciousness, although it is founded in the physical world, resonates silently within the essence of matter, revealing a dimension of existence that is self-contained and isolated.



This paper continues the point of panpsychism, and expound that consciousness is an attribute attached to

materials; this general attribute creates a contract that emerges in the Void¹, generating a relationship with both revealed and unrevealed aspects in another side of materials intuition; this approach of relying on the revealed relationship and the understanding of the ontological nature within the Void is an independent agency² that besides and exist in man. The nature of materials derives from its own material basis and spiritual attribute, while materials have a weak consciousness which views changing man as prohibited and passive in the perception of humans. This contract is a passive connection and an active interplay between the known and unknown facets of matter and consciousness. This weak consciousness of materials is seen as viewing and changing alongside humans. It is prohibited from actively participating in the human perception of reality, yet it is constantly present. This interplay between the consciousness of materials and human consciousness adds a layer of complexity to our understanding of the universe, suggesting that our interactions with the material world are part of a larger, interconnected system.

God we perceived is against by empirical evidence. Feuerbach puts forth a materialistic perspective based on the materials of humans; considering human beings as the subject of the overall study, Feuerbach supports the idea that the essence of humans lies in their physical existence. Feuerbach argues that the God we conceive is not supported by empirical evidence; but it is a projection of human qualities and desires. In our quest to understand the universe and our place within it, we often create artificial boundaries and oppositions that do not necessarily exist in reality; these boundaries, while illusory, have a profound impact on how we perceive and interact with the world; this reflection urges us to scrutinize these perceived dichotomies. In essence, it is beneficial for a reevaluation of our understanding of existence, urging us to focus on the tangible and the real, as opposed to the abstract concepts that have traditionally dominated philosophical and religious thought; it is firm to look for a false but definite boundary and reasonable antagonistic relationship under direct causation³ in the context of nothingness, and to differentiate between such relationships to optimize causality.

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¹ Void: space independent from all human meaning.

² Agent: the fundamental platform not depending on two side, existing as an object as nothing else but itself.

³ Direct causation: causation with no prior knowledge, David Hume.