

# The Phylogenetics of Consciousness in Mocombeian Consciousness Field Theory

Paul C. Mocombe

West Virginia State University, The Mocombeian Foundation, Inc.

## Article Info

**Received Date:** 27 January 2025, **Accepted Date:** 31 January 2025, **Published Date:** 05 February 2025

**\*Corresponding author:** Paul C. Mocombe, West Virginia State University, The Mocombeian Foundation, Inc.

**Citation:** Paul C. Mocombe. (2025). The Phylogenetics of Consciousness in Mocombeian Consciousness Field Theory. Biomedical and Clinical Research Journal, 1(1); DOI: <http://02.2025/BCRJ/002>.

**Copyright:** © 2025 Paul C. Mocombe. This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 international License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

## Abstract

This work explores the phylogeny 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 phylogenetic manifestation of consciousness from the absolute vacuum to and in the material resource framework that is the earth.

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

## Introduction

Phylogeny, ontogeny, and sociogeny are biological (and sociological vis-à-vis the latter) terms that refer to the development and evolution of organisms and species. In keeping with the biological implications of the terms, this work explores the phylogeny of consciousness in Mocombe's consciousness field in the material world. For Mocombe, consciousness is an emergent and evolutionary force of the multiverse that gives species their practical consciousness, and therefore can, and must, be explored phylogenetically, ontogenetically, and sociogenetically. 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 phylogenetic manifestation of consciousness, in the human species, from the absolute vacuum to and in the material resource framework that is the earth.

## Background of the Problem

In biology, ontogeny refers to the entire developmental cycle of an organism. Phylogeny emphasizes the species' evolutionary process, and sociogeny is applicable to the human species and highlights the role played by social relations in the development of selfhood (Hudis, 2015, p. 35). This work seeks to highlight the phylogenetic evolution and manifestation of consciousness, and the role it plays in determining selfhood in the human species from the absolute vacuum to, and in, the material resource framework that is the earth.

The literature on the ontological nature and origins of consciousness suggests a reliance on material and post-material theorizations regarding the nature and origins of consciousness; those perspectives that view consciousness as emerging primarily as an emergent property of complex brain neuronal computation (A), (B) as spiritual quality of the universe, distinct from purely physical actions, and (C) as composed of discrete 'proto-conscious' events acting in accordance with physical laws not yet fully understood. The former, (A), is a materialist perspective, which emphasizes the laws of classical physics to posit consciousness as the by-product of the neural correlates of the physical substrates of the material brain (Chalmers, 1996). The latter two (B and C) are post-materialist approaches to understanding consciousness, which emphasize the

emergence of consciousness as an external phenomenon that exists outside of the physical substrates of the brain either in the form of panpsychism or cosmopsychism/panspiritism. Both post-materialist perspectives use the concepts and theories of quantum mechanics (i.e., superposition, entanglement, multiverse, etc.) to either complete the materialism of the (A) camp, i.e., the (C) camp, or to ground fourteen paranormal and parapsychological (near-death experiences, telepathy, telekinesis, out-of-body experiences, physic mediumship, etc.) empirical data as proof for the external nature of consciousness, i.e., the (B) camp, which is received and facilitated by the brain (Chalmers, 1996; van Lommel, 2010; Mocombe, 2021, 2021a).

All three positions are problematic in that they are unable to resolve the quantum decoherence and hard and binding problems of consciousness, however (Chalmers, 1996). In the materialist camp (A), they are unable to account for how the neural correlates of the physical substrates of the material brain bind to give us the phenomenal subjective experience of consciousness. Just the same, in the post-materialist camps, (B and C), they are unable to account for the quantum decoherence problematic; that is, the latter position is unable to account for either how consciousness in everything, panpsychism, emerges/combines, or decomposes from a god or the cosmos, panspiritism and cosmopsychism, respectively, in the material brain to give rise to consciousness (van Lommel, 2010). Hence, what remains missing in the academic literature is a detailed examination of how consciousness emerges in the world from its ontological basis to its social psychological (phenomenal subjective) manifestation in human social interactions, social structure, while resolving the problematics of the two approaches. Mocombe's consciousness field theory, which serves as a materialist theoretical framework for his overall theory of phenomenological structuralism, attempts to do just that.

### Theory and Method

Mocombe's (2019, 2021a, 2021b) consciousness field theory, which is part of his larger theory of phenomenological structuralism, resolves the quantum decoherence and hard and binding problematics of all three camps by positing the origins and nature of consciousness to be an emergent fifth force of nature that is cycled and recycled throughout the multiverse as a resonating channel or station of, and on, a frequency wavelength via its embodied elementary particle, psychion, which has spin, mass, charge, and phenomenal properties, i.e., qualia (see Figures 1, 2, 3, 4, 5, 6, 7; and Table 1). In Mocombe's (2016, 2019, 2021,

2021a) theory of phenomenological structuralism consciousness is an emergent (fifth) force of the universe, composed of an elementary particle, psychion, with mass, charge, spin (a boson with spin  $S=1$ ), and phenomenal properties, qualia, that is received by the brain, from, or in, multiple, entangled, and superimposed local consciousness fields, Schumann waves, and integrated by its (the Brain's) electromagnetic field as psychon to constitute mind, practical consciousness, and the self, as resonating channels or stations of, or on, frequency wavelengths, in material worlds of the multiverse (see Figure 5 and Table 1 for the elementary value of quantum energy for brain and Schumann waves, and their mapping, respectively; and the frequency of the psychonic wave) (Kozłowska and Kozłowski, 2016, p. 795). The phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation, disconnection as psychon from the Schumann waves, throughout the multiverse, either collapse, as a resonating channel or station of a frequency wavelength, upon other superimposed and entangled versions (wavelengths) of themselves throughout the multiverse, or are integrated, along with the other four forces (gravity, electromagnetism, and the weak and strong nuclear forces), in the absolute vacuum of a superverse to create (via quantum fluctuation, tunneling, and inflation) future beings with consciousness (the phenomenal properties of lived-experience in the form of qualia, informational content of subatomic particles, i.e., psychions) (see Figure 7). As such, the psychions of the consciousness field as psychons they are local and connected to (entangled) multiple superimposed worlds with, and through, Schumann waves (see Figure 3); once assimilated in the absolute vacuum, they are psychions, the elementary particle of consciousness, an interconnected, endless, and nonlocal fifth force of nature, with qualia or phenomenal properties, which, initially, emerges following matter aggregation and disaggregation, disconnection from Schumann waves, in the multiverse. It (the psychions of the consciousness field) is an endless assimilation of all past, present, and future information (practical activities and memories) of beings of the multiverse cycled and recycled via the absolute vacuum (empty nonspatial and nontemporal phenomenon in which elementary particles, quarks, and constituents of matter and forces of nature have become one), which fluctuates as a probability wave function, to give rise to entangled and superimposed worlds, each with their own Schumann waves and consciousness fields, which produce future beings with consciousness, an individualized resonating channel or station, psychion, on the frequency wavelength of the

Schumann wave and the absolute vacuum (Mocombe, 2021, 2021a).

As highlighted in Figure 7, the absolute vacuum is a fifth dimensional superverse or cosmic soup where all the elementary particles are one, and fluctuate, as a probability wavefunction, tunnel, and inflate to produce four dimensional spacetimes (multiverses) where consciousness emerges as individuated psychonic fields or resonating channels/stations produced by the firing of neurons in the brain where the elementary particle, psychion, of consciousness are embodied and tied to the frequency wavelength of Schumann waves of entangled and superimposed worlds, which are tied to the oscillating frequency wavelength of the absolute vacuum, which transmits the signal of phenomenal subjective consciousness to the psychions. Each individual consciousness has their own resonating psychionic channel or station (which is measurable on EEG machines) on the frequency wavelength of the earth's Schumann wave, which is tied to the frequency wavelength of the absolute vacuum, which transmits phenomenal consciousness to the psychionic channel (see Figure 4). Figure 6, the Garyian equation, the first evidence for the consciousness field, represents the equation of, and for, individual consciousness:  $\phi$   $\Phi$  is the symbol for consciousness;  $10^{-15}$  eV<sub>(4)</sub>, adopted from Kozłowska and Kozłowski, the formula represents the elementary value of quantum energy for brain and Schumann waves (see Figure 5);  $f_{(0)}$ , represents the resonating psychionic channel or station of individual phenomenal consciousness received from the absolute vacuum. The absolute vacuum houses and incorporates, as phenomenal property, qualia, all of the past, present, and future, lived experiences of all individual consciousnesses as a fifth force of nature and resonating frequency wavelength, which is transmitted to, Schumann waves of entangled and superimposed multiworlds, and received and facilitated by, in human beings, the material brain, brainstem, and central nervous system. Table 1 highlights the Hz level range of the psychonic wave, the second evidence for the existence of the consciousness field, in relation to other human brain waves. Finally, the third evidence for the existence of the consciousness field are parapsychological proofs of near-death experiences and reincarnation highlighted by post-materialist researchers. For Mocombe, one of, or all, three things occur to the phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation (death) throughout the multiverse, 1) they are recycled/reincarnated to give rise to future beings with the same consciousness; 2) collapse upon other superimposed and entangled versions (resonances) of themselves throughout the multiverse,

3) and or are integrated, along with the subatomic particles of the other four forces (gravity, electromagnetism, and the weak and strong nuclear forces), in the absolute vacuum of a superverse to create (via quantum fluctuation and tunneling) future beings with consciousness. In terms of the latter, the psychions of the consciousness field, once assimilated in the absolute vacuum, is an interconnected, endless, and nonlocal fifth force of nature, which, initially, emerges following matter aggregation and disaggregation in the multiverse. It is an endless assimilation of all past, present, and future information (practical activities and memories) of beings of the multiverse recycled 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 a probability wave function, to give rise to entangled and superimposed worlds, each with their own consciousness fields, which produce future things and beings with consciousness, based (sociogenetically speaking) on two forms of system or social integration, i.e., how the species, collectively, satisfy their embodiment, which is equated with the nature of reality as such.

## Discussion

On this physics, Mocombe builds his systemic philosophy, sociology, and psychology called phenomenological structuralism by tying the emergence and evolution of the field of consciousness, the consciousness field, composed of psychions to human biological, sociological, and psychological development and experiences, which constitute the phenomenal properties (qualia) of the psychions, which form the tripartite structure (ego, personal and collective unconscious) of the emerging human mind manifested as their practical activities. Psychologically and sociologically speaking, in other words, the field of consciousness or consciousness field is the basis for psychological and sociological developments. The field is an emergent fifth force of nature composed of the psychion, which is the energy substance that constitutes and transmits, as a wave, the ego essence (subjective experiences of material realities) of an individual person to the neurons of brains (see Figures 3 and 4). The ego essence, psychion, is composed of all of the personal and collective sense experiences (personal and collective unconscious of the ego), the phenomenal properties or qualia, of the individual person, which becomes embodied in the neurons in the brain as a result of matter aggregation across multiple simultaneous existing past/present/future worlds/universes. The structure of the mind, in the end, is composed of the ego and the personal and collective

unconscious, which becomes embodied, as the qualia of psychions, via the neurons of the aggregated brain and its EM field across replicated simultaneous past/present/future worlds of the multiverse. The EM field's "source is the electrical dipoles within the neuronal membranes caused by the motion of ions in and out of those membranes during action potentials and synaptic potentials. The periodic discharge of neurons—firing or action potentials—generates EMF waves that propagate out of the neuron and into the surrounding inter-neuronal spaces where they overlap and combine to generate the brain's global EM field that is routinely measured by brain scanning techniques such as electroencephalography (EEG) and magnetoencephalography (MEG)" (McFadden, 2020, pg. 5). The EM field integrates and holds together, like a glue, the ego essence, individuated consciousness of being, their psychion, which emerges out of its own (emergent) force, the consciousness field, from the absolute vacuum. The ego, in other words, is the (material) essence, psychion, of the individual being. It is a composite of their past/present/future experiences, which emerge as the personal and collective unconscious, i.e., qualia, of the ego. The latter two as such are the past/present/future biological, psychological, and sociological sense experiences of the ego over all of its lived-experiences across the multiverse. Following matter disaggregation, the psychion, either collapses onto other versions (wave patterns) of itself still in existence in the multiverse or returns to the consciousness field of the absolute vacuum. The individual, doing embodiment, only becomes aware of itself as an ego with personal and collective tastes that individuates them from other objects and persons when they encounter conflict, or not, throughout their lifespan, in becoming and being-in-worlds constituted via five (sociological) systems, i.e., mode of production, language, ideology, ideological apparatuses, and communicative discourse, in relation to three other structuring structures, i.e., the impulse of their psychion, the (biological) drives of the body and brain, and actions associated with structural actions tied to their ability to defer meaning in ego-centered communicative discourse, enframed by two (sociological) forms of organizing the material resource framework that is the earth, i.e., the Vodou Ethic and the

spirit of communism and the Protestant Ethic and the spirit of capitalism.

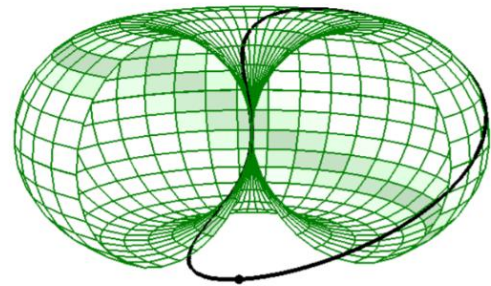


Fig. 1. The univon model composed of a superluminal primordial information quantum (spring). The mathematical horn torus surface on which the spring travels is cut away to show the interior. The black closed curve on the surface of the horn torus is the trajectory of the univon's spring (indicated by the black dot.)

$$x(t) = R(1 + \cos(\omega t))\cos(\omega t)$$

$$y(t) = R(1 + \cos(\omega t))\sin(\omega t)$$

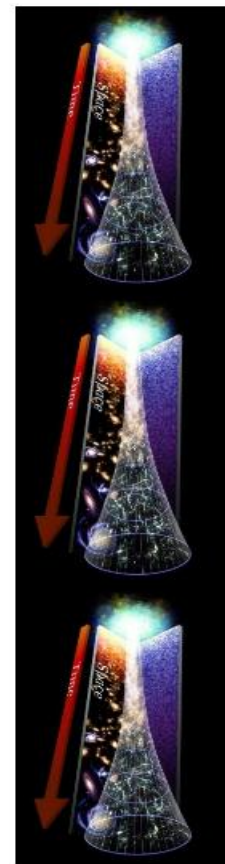
$$z(t) = R\sin(\omega t)$$

$$R = \hbar / Mc = 2.9 \times 10^{-97} \text{ m}$$

$$\omega = Mc^2 / \hbar = 1.0 \times 10^{105} \text{ radians/s}$$

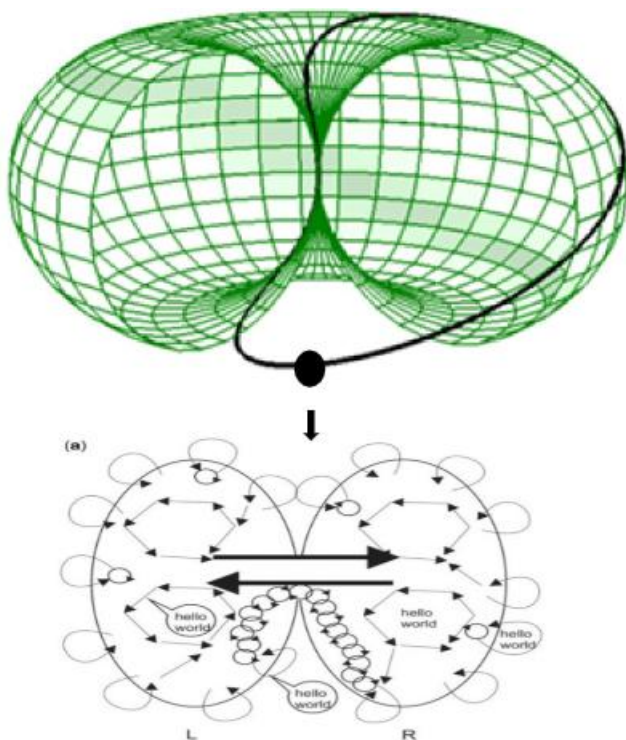
$$M = \text{mass of observable universe} = 1.2 \times 10^{54} \text{ kg}$$

Fig. 2. The parametric equations of the univon model composed of a circulating spring. The calculated maximum speed of the circulating spring is  $c\sqrt{5} = 2.236c$  (at the equator of the mathematical torus) while its minimum speed is  $c$  (at the center of the mathematical torus).





**Figure 3.** For Mocombe, building on BHBTT, the superverses with entangled and superimposed (via black holes) multiverses share the same informational content. So, the hypothesis here is that one superverse created (from the absolute vacuum) a universe, and its informational content is entangled and superimposed on top of another superverse with the informational content of the previous universe emerging in it via black holes. Hence what you have are a layer of multiverses and superverses, superimposed and entangled, whose informational contents are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, quantum fluctuation and big bangs are constantly occurring and producing the same worlds, ad infinitum. So, when physicists look out to the cosmic microwave background (CMB), they are looking at the remnant from an early stage of our universe, which came forth from its older version a layer above it, and so on ad infinitum. Put more concretely, the physicists are in a superverse, of our universe, in our milky-way galaxy, looking out to the black hole of a milky-way galaxy from the superverse/multiverse above us with its own consciousness field.



**Figure 4.** This figure represents how the psychions are embodied, as psychons, from the consciousness field (CF) in the neurons of brains (figure a, adopted from McFadden, 2020, represents the human brain—left (L) and right (R) hemispheres—and its EM field, which holds together and integrates the qualia of psychions, informational content of the superverse/multiverses, which becomes individuated consciousness recursively organized and reproduced as practical consciousness), which produces an EM field that holds together and integrates the qualia of the psychions as individuated consciousness on channels or stations of

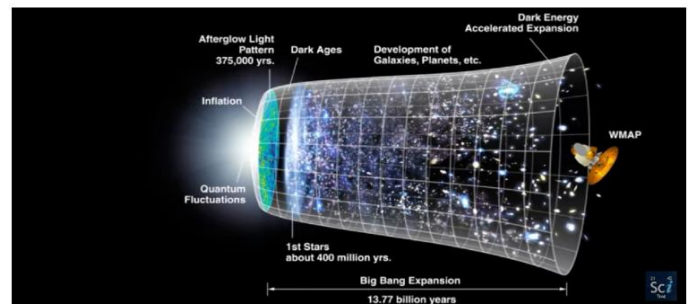
frequency wavelengths from the absolute vacuum. For Mocombe, building on BHBTT, the superverses with entangled and superimposed (via black holes) multiverses share the same informational content. So, the hypothesis here is that one superverse created (from the absolute vacuum) a universe, and its informational content is entangled and superimposed on top of another superverse with the informational content of the previous universe emerging in it via black holes. Hence what you have are a layer of multiverses and superverses, superimposed and entangled, whose informational contents are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, quantum fluctuation and big bangs are constantly occurring and producing the same worlds, ad infinitum. The informational content, qualia, of these multiverses and worlds are encoded and transmitted as psychions (channel frequency of wavelengths) and embodied in the neurons of brains, which create an EM field that holds and integrates the psychions as individuated consciousness.

$$\hbar\omega = 10^{-15} \text{ eV} \quad (4)$$

**Figure 5.** Adopted from Kozłowska and Kozłowski. The formula represents the elementary value of quantum energy for brain and Schumann waves.

$$\Phi = 10^{-15} \text{ eV}_{(4)} \pm f_{(0)}$$

**Figure 6.** Garyian consciousness wave equation for individual consciousness. The formula represents the elementary value of quantum energy for brain and Schumann waves plus or minus the resonating frequency channel or station of subjective phenomenal consciousness.



**Figure 7.** For Mocombe, one superverse created (from the absolute vacuum) a universe, via quantum fluctuation, tunneling, and inflation, and its informational content is entangled and superimposed on top of another universe with the informational content of the previous universe emerging in it via black holes as highlighted in Figure 3. Figure 7 highlights the stages by which these multiverses emerge and unfold from the absolute vacuum. Hence what you have are a layer of multiverses, superimposed and entangled, whose informational contents are shared or recycled via black holes, which organize and structure the multiverses similarly. As such, quantum fluctuation and big bangs are constantly occurring and producing the same worlds, ad infinitum. So, when physicists look out to the cosmic microwave background (CMB), they are looking at the remnant from an

*early stage of our universe, which came forth from its older version a layer above it, and so on ad infinitum. Put more concretely, the physicists are in a superverse, of our universe, in our milky-way galaxy, looking out to the black hole of a milky-way galaxy from the superverse/multiverse above us with its own consciousness field.*

Frequency Band	Frequency	Brain States
Gamma ( $\gamma$ )	35 Hz	Concentration, problem solving
Beta ( $\beta$ )	12-35 HZ	Anxiety dominant, active mind, external attention, relaxed
Alpha ( $\alpha$ )	8-12 Hz	Very relaxed, passive attention
Theta ( $\theta$ )	4-8 Hz	Deeply relaxed, inward focused
Delta ( $\delta$ )	0.5-4 Hz	Sleep, dreaming
Psychionic / psychonic ( $\Phi$ )	0-0.5 HZ	Transmission from the absolute vacuum to Schumann wave

**Table 1.** Characteristics of Brain Waves.

## Conclusion

Hence, evolutionarily speaking, there was no consciousness in the early multiverse; consciousness emerged as a result of aggregated matter, with sense perceiving apparatuses, affectively, perceptively, and cognitively, the dimensions of consciousness, experiencing aggregated material realities with Schumann waves where they, initially, sought pleasure and displeasure between themselves and the material reality through, in the human species as far as we know, three (ready-to-hand, unready-to-hand, and present-at-hand) phenomenal stances of the (human) brain/mind, i.e., what Heidegger calls the analytics of Dasein, 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 of the human actor. From these three stances, consciousness in the human species, biologically speaking, emerged phylogenetically,

sociogenetically, and ontogenetically.

Phylogenetically, local (human) consciousness emerged from the electrical firing in the aggregated (material) brain (which gives rise to the initial states and structures of consciousness), and the rest of the central nervous system, connected to sense perceiving apparatuses, which 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, where ultimately consciousness comes to reside nonlocally. Upon death or the disaggregation of material reality, the elementary particles of the psychonic waves of aggregated matter becomes a psychion, with the qualia (contents of consciousness), 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 has been disaggregated, of the multiverse with the other elementary particles of the original four forces of nature.

At the nonlocal level, consciousness is a wavefunction, an elementary particle of the absolute vacuum or zero-point field whose subatomic (elementary) particle, psychion, has phenomenal properties or qualia, informational content of recycled consciousness, mass, charge, and spin, which produces a consciousness field tied to the nonlocality of the absolute vacuum. The field, and its subatomic particles, psychions, are locally connected, as psychon, to material realities via their Schumann waves, material realities produced by, and connected to, the absolute vacuum, as resonating frequency wavelength channels/stations. They, psychion, the elementary particle of consciousness with phenomenal properties, mass, charge, and spin, are embodied as, psychon, a resonating channel/station on the wavelength frequency of the absolute vacuum and entangled Schumann waves via the brain, brainstem (ARAS system), and central nervous system, which serves as a receiver and facilitator (antenna) of consciousness in material realities with Schumann waves. The psychion, psychon once integrated or embodied by the human brain and brainstem, is neurochemically integrated in the brain via the dopaminergic ventral tegmental area (VTA) in conjunction with the functional connectivity from the brainstem areas regulating arousal to the cortical networks supporting internal and external awareness. "The energetic-metabolic processes focusing on

[adenosine triphosphate] ATP, glucose, and  $\gamma$ -aminobutyrate/glutamate are [also] indispensable for functional connectivity (FC) of normal brain networks that renders consciousness possible" (Chen & Zhang, 2021, p. 1). Once internal and external awareness is determined subatomically (embodiment as a resonating channel/station on the frequency wavelength of the absolute vacuum and entangled Schumann waves with qualia, i.e., phenomenal properties, mass, charge, and spin), structurally (via the brainstem and the central nervous system), and neurochemically (dopamine, ATP, etc.), the firing of neurons, from the energy (current) of the subatomic particle, psychion/psychon, produces a psychonic wave that (affectively, perceptively, and cognitively) ties, via its charge and resonance, the human being to the electromagnetic wave, Schumann wave, of the earth or material reality thereby localizing and individuating consciousness, which is now local and nonlocal and dependent upon the brainstem, brain, and central nervous system, and their physical substrates, acting on the carrier particle of consciousness, to receive and facilitate an initial affective phenomenal conscious experience in material reality where the individual seeks a balance and harmony (homeostasis) between their bodies and material reality via pleasure and unpleasure. (Local, given embodiment and connection to the Schumann wave of material reality, which is nonlocally connected to the consciousness field, which is produced by the absolute vacuum). The qualia of this initial affect, emerges and grows, cognitively, emotionally, etc., and becomes individuated consciousnesses, which are, each individuated consciousness, resonating (distinct) channels/stations on the frequency wavelength of entangled and superimposed Schumann waves, material realities, which are produced by and connected to the absolute vacuum via a fifth force of nature, i.e., the consciousness field and its subatomic (elementary) particle, psychion.

Hence, consciousness, early on (at the very beginning of the evolution of aggregate matter), emerges from the initial neuronal activities of the brainstem and central nervous system experiencing local material reality, which produces its first phenomenal essence, i.e., qualia, which is the affect of pleasure and unpleasure (Solms, 2019; Mocombe, 2021, 2021a, 2021b). This initial essence, which produces other emerging essences (emergent essence), phenomenal experiences, qualia, via the brain, body, and the central nervous system, held together by the brain's electromagnetic field, once constituted from experience of material realities with Schumann waves, is absorbed and recycled throughout a global consciousness field (cosmopsychism) created by the absolute vacuum, zero-point field, following

matter disaggregation, of the multiverse to continuously produce beings with (local) consciousness, psychion/psychon, that have phenomenal properties or qualia, which becomes embodied in the physical substrates of the brain to facilitate consciousness, which can be impaired if the mechanical brain is damaged or under the influences of drugs, alcohol, etc. Hence neural correlates of the brain come to facilitate and act on consciousness, which following matter aggregation is a fifth force, psychion, of nature with phenomenal properties, mass, charge, and spin, resonating as an individuated channel or station of the material brain from the absolute vacuum or zero-point field in entangled and superimposed Schumann waves of material realities.

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).

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.

## References

1. Aru, J., et al (2019). Coupling the State and Contents of Consciousness. *Frontiers in Systems Neuroscience*, 13 (43).
2. Askenasy, J. and Lehmann, J. (2013). Consciousness, brain, neuroplasticity. *Frontiers in Psychology*, 4 (412).
3. Baars, B. J. (1988). *A Cognitive Theory of Consciousness*. New York, NY: Cambridge University Press.
4. Bachmann, T. (2015). On the brain-imaging markers of neural correlates of consciousness. *Frontiers in Psychology*, 6 (868).
5. Bachmann, T. and 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).
6. Beauregard, M., et al (2014). Manifesto for a Post-Materialist Science. *EXPLORE*, 10 (5), pp. 272-274.
7. Beauregard, M., Trent, N. L., Schwartz, G. E. (2018). Toward a postmaterialist psychology: Theory, research, and applications. *New Ideas in Psychology*, 50, 21-33.
8. Berkovich-Ohana, A., Dor-Ziderman, Y., Trautwein, F.M., Schweitzer, Y., Nave, O., Fulder, S. and Ataria, Y. (2020). The Hitchhiker's Guide to Neurophenomenology – The Case of Studying Self Boundaries With Meditators. *Frontiers in Psychology*, 11 (1680).
9. Block, N. (2005). Two neural correlates of consciousness. *Trends Cogn. Sci.*, 9, (46-52).



10. Block, N., and MacDonald, C. (2008). Phenomenal and access consciousness. *Proc. Aristotelian Soc.*, CVIII, (289–317).
11. Bourdieu, Pierre (1984). *Distinction: A Social Critique of the Judgement of Taste* (Richard Nice, Trans.). Cambridge MA: Harvard University Press.
12. Bourdieu, P. (1986). The Forms of Capital. In J.E. Richardson (Ed.), *Handbook of Theory and Research for the Sociology of Education* (pp. 241–258). Westport: Greenwood Press.
13. Bourdieu, Pierre (1990). *The Logic of Practice* (Richard Nice, Trans.). Stanford, California: Stanford University Press.
14. Chalmers, D. J. (1995). Facing up to the problem of consciousness. *J. Conscious. Stud.*, 2, 200–219.
15. Chalmers, D. J. (1996). The conscious mind: In search of a fundamental theory. Oxford University Press.
16. Chalmers, D. J. (2000). “What is a neural correlate of consciousness?,” in *Neural Correlates of Consciousness: Empirical and Conceptual Questions*, ed. T. Metzinger (Cambridge, MA: MIT Press), 17–39.
17. Chalmers, D. J. (2006). “Strong and weak emergence,” in *The Reemergence of Emergence*, ed P. Clayton and P. Davies (Oxford, UK: Oxford University Press), 244–255.
18. Chennu, S. and Bekinschtein, T. A. (2012). Arousal modulates auditory attention and awareness: insights from sleep, sedation, and disorders of consciousness. *Frontiers in Psychology*, 3 (65).
19. Chen, S., et al. (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.
20. Chen, Y. and 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).
21. Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3<sup>rd</sup> ed.). London, UK: Sage Publications.
22. Creswell, J. W. (2013). *Qualitative Inquiry & Research Design: Choosing Among Five Approaches* (3<sup>rd</sup> ed.). London, UK: Sage.
23. Crick, F. (1994). *The Astonishing Hypothesis: The Scientific Search for the Soul*. New York: Touchstone.
24. Crick, F., and Koch, C. (1990). Toward a neurobiological theory of consciousness. *Semin. Neurosci.*, 2 (263–275).
25. Crick, F., and Koch, C. (1998). Consciousness and neuroscience. *Cereb. Cortex*, 8 (97107).
26. Crick, F., and Koch, C. (2003). A framework for consciousness. *Nat. Neurosci.*, 6 (119 126).
27. Demertzi, A. et al (2009). Dualism Persists in the Science of Mind. *Annals of the New York Academy of Sciences*, 1157, 1–9.
28. Demertzi, A. et al (2011). Neural plasticity lessons from disorders of consciousness. *Frontiers in Psychology*, 1 (245).
29. Dennet, D. C. (1992). *Consciousness Explained*. London: Penguin.
30. Dennet, D. C. (2016). Illusionism as the Obvious Default Theory of Consciousness. *Journal of Consciousness Studies*, 23 (11–12), 65–72.
31. Dennett, D. C. (2018). Facing up to the hard question of consciousness. *Phil. Trans. R. Soc. B Biol. Sci.* 373:20170342.
32. Erickson, D. L. (2011). Intuition, Telepathy, and Interspecies Communication: A Multidisciplinary Perspective. *NeuroQuantology*, 1, 145–152.
33. Eriksson, J., Fontan, A., and Pedale, T. (2020). Make the Unconscious Explicit to Boost the Science of Consciousness. *Frontiers in Psychologism*, 11 (260).
34. Feinberg, E. T. and Mallatt, J. (2016). The nature of primary consciousness. A new synthesis. *Consciousness and Cognition*, 43, 113–127.
35. Feinberg, T.E. and Mallatt, J. (2020). Phenomenal Consciousness and Emergence: Eliminating the Explanatory Gap. *Frontiers in Psychology*, 11(1041).
36. Fesce, R. (2020). Subjectivity as an Emergent Property of Information Processing by Neuronal Networks. *Frontiers in Neuroscience*, 14.
37. Gamez, D. (2014). The measurement of consciousness: a framework for the scientific study of consciousness. *Frontiers in Psychology*, 5 (714),
38. Gauthier, R. (2020). Big bangs created by univon particles from a conscious quantum field—towards the next scientific revolution.
39. Giddens, Anthony (1984). *The Constitution of Society: Outline of the Theory of Structuration*. Cambridge: Polity Press.
40. Greyson, B. (2010). Implications of Near-Death Experiences for a Postmaterialist Psychology. *Psychology of Religion and Spirituality*, 2 (1).
41. Gutland, C., Cai, W., and Fernandez, A.V. (2021). Editorial: Integrating Philosophical and Scientific Approaches in Consciousness Research. *Frontiers in Psychology*, 12 (683860).
42. Habermas, Jürgen (1987). *The Theory of Communicative Action: Lifeworld and System: A Critique of Functionalist Reason* (Volume 2, Thomas McCarthy, Trans.). Boston: Beacon Press.
43. Habermas, Jürgen (1984). *The Theory of Communicative Action: Reason and the*

- Rationalization of Society (Volume 1, Thomas McCarthy, Trans.). Boston: Beacon Press.
44. Halligan, P.W. and Oakley, D.A. (2021). Giving Up on Consciousness as the Ghost in the Machine. *Frontiers in Psychology*, 12(571460).
  45. Hameroff, Stuart and Roger Penrose (2014). Consciousness in the universe: A review of the 'orch or' theory. *Physics of Life Reviews*, 11, 39-78.
  46. Har-Lev, Y. (2021). Five-dimensional universe. *Academia Letters*, 1428, 1-3.
  47. Havlík, M., Kozáková, E., and Horáček, J. (2017). Why and How. The Future of the Central Questions of Consciousness. *Frontiers in Psychology*, 8 (1797).
  48. Huels, Emma R., Kim, Hyoungkyu, Lee, UnCheol, Bel-Bahar, Tarik, Colmenero, Angelo V., Nelson, Amanda, Blain-Moraes, Stefanie, Mashour, George A., & Harris, Richard E. (2021). Neural correlates of the shamanic state of consciousness. *Frontiers in Human Neuroscience*, 15, 1-16.
  49. Hunt, T. (2011). Kicking the Psychophysical Laws into Gear: A New Approach to the Combination Problem. *Journal of Consciousness Studies*, 18 (11-12), pp. 96134.
  50. Hunt, T. and Schooler, J. W. (2019). The Easy Part of the Hard Problem: A Resonance Theory of Consciousness. *Frontiers in Human Neuroscience*, 13 (378).
  51. Jones, M. W. (2013). Electromagnetic-Field Theories of Mind. *Journal of Consciousness Studies*, 20 (11-12), pp. 1-26.
  52. Kastrup, B. (2017). An Ontological Solution to the Mind-Body Problem. *Philosophies*, 2 (10), 1-18.
  53. Kastrup, B. (2018). The Universe in Consciousness. *Journal of Consciousness Studies*, 25 (5-6), pp. 125-55.
  54. Kennedy, M. (2007). Defining a literature. *Educational Researcher*, 36 (3), 139-147.
  55. Keppler, 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).
  56. Keppler, J. and Shani, I. (2020). Cosmopsychism and Consciousness Research: A Fresh View on the Causal Mechanisms Underlying Phenomenal States. *Frontiers in Psychology*, 11 (371).
  57. Kim, H. et al (2018). Estimating the Integrated Information Measure Phi from High Density Electroencephalography during States of Consciousness in Humans. *Frontiers in Human Neuroscience*, 12 (42)
  58. Kitson, A., Chirico, A., Gaggioli, A. and Riecke, B.E (2020). A Review on Research and Evaluation Methods for Investigating Self-Transcendence. *Frontiers in Psychology* 11 (547687).
  59. Koch, C. (2004). *The Quest for Consciousness: A Neurobiological Approach*. Englewood CO: Roberts & Company.
  60. Kozłowska, Marciak J. & Kozłowski, Mirosław (2016). "Psychon." *Journal of Consciousness Exploration & Research*, 7:10, 794-800.
  61. Lacalli, T. (2020). Evolving Consciousness: Insights from Turing, and the Shaping of Experience. *Frontiers in Behavioral Neuroscience*, 14.
  62. Levine, J. (1983). Materialism and qualia: the explanatory gap. *Pac. Philos. Q.*, 64 (354-361).
  63. 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).
  64. Manzotti, R. (2019). Mind-Object Identity: A Solution to the Hard Problem. *Frontiers in Psychology*, 10 (63).
  65. Maung, H. H. (2019). Dualism and its place in a philosophical structure for psychiatry. *Medicine, Health Care and Philosophy*, 22.
  66. McFadden, J. (2020). Integrating information in the brain's em field: The cemi field theory of consciousness. *Neuroscience of Consciousness*, 6 (1), 1-13.
  67. McLeod, S. A. (2007). Mind body debate.
  68. Meijer, K. F. D. and 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.
  69. Miller, S. M. (2014). Closing in on the constitution of consciousness. *Frontiers in Psychology*, 5 (1293).
  70. Mobbs, D. and 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.
  71. Mocombe, P. C. (2021a). Consciousness field theory. *Archives in Neurology & Neuroscience*, 9 (4), 1-6.
  72. Mocombe, P. C. (2021b). The consciousness field. *Advances in Bioengineering & Biomedical Science Research*, 5 (1), 11-16.
  73. Mocombe, P. C. (2019). *The Theory of phenomenological structuralism*. Cambridge Scholars Publishing.
  74. Mocombe, P. C. (2019). Haitian Epistemology, Phenomenological Structuralism, and Resolving the Binding and Hard Problems of Consciousness. *Archives in Biomedical Engineering & Biotechnology*, 2 (4), 1-10.
  75. Moser, J. et al (2019). Evaluating Complexity of Fetal MEG Signals: A Comparison of Different Metrics and Their Applicability Julia Moser. *Frontiers in Systems Neuroscience*, 13 (23).

76. Nannini, S. (2018). The mind-body problem in the philosophy of mind and cognitive neuroscience: a physicalist naturalist solution. *Neurological Sciences*, 39 (1509-1517).
77. Nelson, K. R., et al (2006). Does the arousal system contribute to near death experience?. *Neurology*, 66, 1003-1009.
78. Newberg, A. and Newberg, S. (2010). Psychology and Neurobiology in a Postmaterialist World. *Psychology of Religion and Spirituality*, 2 (2), pp. 119-121.
79. Niikawa, T. (2020). A Map of Consciousness Studies: Questions and Approaches. *Frontiers in Psychology*, 11 (530152).
80. Owen, M. and Guta, M. P. (2019). Physically Sufficient Neural Mechanisms of Consciousness. *Frontiers in Systems Neuroscience*, 13 (24)
81. Ouwersloot, G., Derksen, J. and Glas, G. (2020). Reintroducing Consciousness in Psychopathology: Review of the Literature and Conceptual Framework. *Frontiers in Psychology*, 11 (586284).
82. Paoletti, P. and 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).
83. 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).
84. Pepperell, R. (2018). Consciousness as a Physical Process Caused by the Organization of Energy in the Brain. *Frontiers in Psychology*, 9 (2091).
85. Pockett, S. (2014). Problems with theories that equate consciousness with information or information processing. *Frontiers in Systems Neuroscience*, 8 (225), 1-3.
86. Polák, M. and Marvan, T. (2018). Neural Correlates of Consciousness Meet the Theory of Identity. *Frontiers in Psychology*, 9 (1269)
87. Polák, M. and Marvan, T. (2019). How to Mitigate the Hard Problem by Adopting the Dual Theory of Phenomenal Consciousness. *Frontiers in Psychology*, 10 (2837).
88. Porta, L. D. et al (2019). Exploring the Phase-Locking Mechanisms Yielding Delayed and Anticipated Synchronization in Neuronal Circuits. *Frontiers in Systems Neuroscience*, 13 (41).
89. Rivas, T. (2003). Three Cases of the Reincarnation Type in the Netherlands. *Journal of Scientific Exploration*, 17 (3), pp. 527-532.
90. 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), pp. 565-584.
91. Sahlins, Marshall (1995a). *How "Natives" Think: About Captain Cook, For Example*. Chicago: University of Chicago Press.
92. Sahlins, Marshall (1995b). *Historical Metaphors and Mythical Realities*. Ann Arbor: University of Michigan Press.
93. Sahlins, Marshall (1990). "The Political Economy of Grandeur in Hawaii from 1810-1830." In Emiko Ohnuki-Tierney (Ed.), *Culture through Time: Anthropological Approaches* (pp. 26-56). California: Stanford University Press.
94. Sahlins, Marshall (1989). "Captain Cook at Hawaii," *The Journal of the Polynesian Society* 98; 4: 371-423.
95. Sahlins, Marshall (1985). *Islands of History*. Chicago: University of Chicago Press.
96. Sahlins, Marshall (1982). "The Apotheosis of Captain Cook." In Michel Izard and Pierre Smith (Eds.), *Between Belief and Transgression* (pp. 73-102). Chicago: University of Chicago Press.
97. Sahlins, Marshall (1976). *Culture and Practical Reason*. Chicago, IL: University of Chicago Press.
98. 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).
99. Schwartz, G. E. (2012). *Consciousness, Spirituality, and Postmaterialist Science: An Empirical and Experiential Approach*. Pp. 581-594.
100. Schwartz, G. E. et al (2017). *The Academy for the Advancement of Postmaterialist Sciences: Integrating Consciousness into Mainstream*. *Explore*, 14 (2), 111-113.
101. Searle, J. R. (2004). *Mind: A Brief Introduction*. New York, NY: Oxford University Press.
102. Shani, I. and Keppler, J. (2018). *Beyond Combination: How Cosmic Consciousness Grounds Ordinary Experience*. *Journal of the American Philosophical Association*, 390-410.
103. Sheldrake, R. and Smart, P. (2003). Experimental tests for telephone telepathy. *Journal of the Society for Psychical Research*, 67, 184-199.
104. Sheldrake, R. and Avraamides, L. (2009). An Automated Test for Telepathy in Connection with Emails. *Journal of Scientific Exploration*, 23 (1), pp. 29-36.
105. 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.
106. Sikkens, T., Bosman, C. A., and 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).
107. Silberstein, M. and Chemero, A. (2015). Extending Neutral Monism to the Hard Problem. *Journal of Consciousness Studies*, 22 (3-4), pp. 181-94.
  108. Singer, W. (2019). A Naturalistic Approach to the Hard Problem of Consciousness. *Frontiers in Neuroscience Systems*, 13 (58).
  109. Solms, M. (2019). The Hard Problem of Consciousness and the Free Energy Principle. *Frontiers in Psychology*, 9 (2714).
  110. Spindler, L. R. B. et al (2021). Dopaminergic brainstem disconnection is common to pharmacological and pathological consciousness perturbation. *PNAS*, 118 (30), 1- 11.
  111. Srinivasan, N. (2020). Consciousness Without Content: A Look at Evidence and Prospects. *Frontiers in Psychology*, 11 (1992).
  112. Stapp, H. P. (2005). Quantum Interactive Dualism: An Alternative to Materialism. *Journal of Consciousness Studies*, 12 (11), pp. 43-58.
  113. Strauss, C. and Quinn, N. (1997). *A Cognitive Theory of Cultural Meaning*. Cambridge University Press.
  114. Storm, L.C., and 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.
  115. Taylor, S. (2020). An introduction to panspiritism: An alternative to materialism and panpsychism. *Zygon*, 55 (4), pp. 898-923.
  116. Timmermann, C., Roseman L., Williams, L., Erritzoe, D., Martial, C., Cassol, H., Laureys, S., Nutt, D., and Carhart-Harris, R. (2018). DMT Models the Near-Death Experience. *Frontiers in Psychology*, 9 (1424).
  117. Thompson, E. and Varela, F. J. (2001). Radical embodiment: neural dynamics and consciousness. *TRENDS in Cognitive Sciences*, 5 (10), 418-425.
  118. Tononi, G., Sporns, O., and 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.
  119. 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.
  120. Tyler, C.W. (2020). Ten Testable Properties of Consciousness. *Frontiers in Psychology*, 11 (1144).
  121. Van Lommel, P. (2010). *Consciousness beyond life: The science of the near-death experience*. HarperCollins Publishers.
  122. Van Lommel, P. et al (2001). Near-death experience in survivors of cardiac arrest: a prospective study in the Netherlands. *Lancet*, 358, 2039-2045.
  123. Van Leeuwen, T.M., Singer, W., and Nikolic, D. (2015) The Merit of 'Synesthesia for Consciousness Research. *Frontiers in Psychology* 6, (1850).
  124. Vimal, R. L. P. (2008). Proto-experiences and subjective experiences: Classical and quantum concepts. *Journal of Integrative Neuroscience*, 7 (1), pp. 49-73.
  125. Wendt, A. (2018). The mind-body problem and social science: Motivating a quantum social theory. *Journal Theory of Social Behavior*, 48, pp. 188-204.
  126. Winter, U., LeVan, P., Borghardt, T.L., Akin, B., Wittmann, M., Leyens, Y., and Schmidt, S. (2020). Content-Free Awareness: EEG-fcMRI Correlates of Consciousness as Such in an Expert Meditator. *Frontiers in Psychology*, 10 (3064).
  127. Zhou, J., Liu, X., Song, W., Yang, Y., Zhao, Z., Ling, F., et al. (2011). Specific and nonspecific thalamocortical functional connectivity in normal and vegetative states. *Conscious. Cogn.*, 20 (257-268).