

Vindicating Plato

Paul C Mocombe*

West Virginia State University, The Mocombeian Foundation, Inc, USA

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



ARTICLE INFO

Received: 📅 June 14, 2022

Published: 📅 June 22, 2022

Citation: Paul C Mocombe. Vindicating Plato. Biomed J Sci & Tech Res 44(4)-2022. BJSTR. MS.ID.007092.

ABSTRACT

This article vindicates the notion of Platonic forms within Mocombe's theory of phenomenological structuralism (PS). Mocombe uses his consciousness field theory to ground Plato's notions of forms as scientific fact. Mocombe posits that the human mind or consciousness is presented with brute facts and things of the multiverse, which it attempts to reify and universalize through concepts of language and mathematics. So, the facts and things of the world exists, via what Mocombe calls the absolute vacuum, where they exist as Platonic forms, irrespective of the human mind, which simply highlights and categorizes them in order to experience being-in-the-world with others and things they encounter.

Keywords: Structurationism; Praxis; Panpsychism; Social Class Language Game; Phenomenological Structuralism; ORCH-OR Theory; Univon Multiverse Hypothesis; Free-will; Determinism; Haitian Epistemology; Consciousness Field Theory; Conscious Electromagnetic Information Theory (CEMI)

Introduction

[1-5] Physic, metaphysic, and philosophy (phenomenological structuralism) posits that consciousness, is an emergent fifth force of nature that arises from beings experiencing superimposed and entangled worlds, which gives rise to consciousness fields (consciousness field theory) the phenomenal properties, qualia, of which emerge as psychions, the subatomic particle of consciousness (along with the elementary particles of the other forces of nature) that is integrated in the absolute vacuum following matter disaggregation across the multiverse. In Mocombe's theory of phenomenological structuralism, in other words, consciousness is an emergent force of the universe, composed of elementary particles, psychions, with phenomenal properties, qualia, that are received by the brain, from local consciousness fields, and integrated by its (the Brain's) electromagnetic field to constitute mind, practical consciousness, and the self in material worlds of the multiverse. The phenomenal properties, qualia, of the psychions of a consciousness field, following matter disaggregation throughout the multiverse, either collapse upon other superimposed and

entangled versions (resonances) of themselves throughout the multiverse, 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 (fifth-dimensional) superverse to create (via quantum fluctuation and tunneling) future beings with consciousness. As such, 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), Platonic forms, 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.

This article vindicates the notion of Platonic forms within [3-5] theories of phenomenological structuralism (PS) and consciousness field theory (CFT). [4,5] uses his consciousness field theory of phenomenological structuralism to ground Plato's notion of forms as scientific fact via what he calls the probability wavefunction of the absolute vacuum. Mocombe posits that the human mind or consciousness is presented with brute facts and things of the multiverse, emanating from the absolute vacuum, which it attempts to identify, reify, and universalize through concepts of language and mathematics. So, the facts and things of the world exists as a probability wave function, via what Mocombe calls the absolute vacuum, irrespective of the human mind, which simply highlights and categorizes them in order to experience being-in-the-world with others and things they encounter. In other words, for Mocombe the constitutive human mind, emerging from consciousness, is presented with the brute facts and things of the multiverse radiating from the absolute vacuum, which it attempts to localize, reify, and universalize through concepts of language and mathematics.

So, the facts and things of the world have emergent essences that come to exist, in the absolute vacuum as universal essences (Platonic forms) of experience, irrespective of the human mind, which simply highlights and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (manifestations) in the local consciousness fields of the multiverse. Background of the Problem Platonism and Platonic forms represent any view stemming from the middle dialogues of the Greek philosopher Plato, which highlights that abstract object, such as mathematics, and concepts, such as beauty, justice, love, etc., are "real, independent, timeless, and objective entities" [6]. Normally distinguished in academic scholarship as the distinction between the general/universal/ideal and the particular, where the latter, which is immanent and sensible, is said to partake in the former, which is transcendent and somehow independent of the sensible world but can be known, via rationalism and reason, so as to be established in the material sensible world, in this article, I resolve this general/universal/ideal and particular distinction of Platonism and Platonic forms through Mocombe's consciousness field theory to argue that the correct understanding is in reference to the immanent and sensible versus the transcendent [2-14]. In other words, the two terms refer to a real (nonlocal) world of forms, what Mocombe calls "the absolute vacuum," that exist independent of the (local) reality we experience, which is a particular manifestation of the transcendent forms [3-5]. To substantiate this latter claim, I highlight the scientific distinction that Mocombe draws between the absolute vacuum, nonlocal spacetime and local consciousness fields [15-21].

Theory and Method

The Mocombeian understanding in phenomenological structuralism is that (universal) brute facts, states of affairs, and objects presuppose our local experiencing of them, following our initial experiences of them, which get encoded permanently (thereby creating these universals) in the multiverse via probability wave of the absolute vacuum, the fifth dimensional nonlocal space where all the elementary particles of the multiverse and their phenomenal properties, qualia, are one. The constitutive human mind, which emerges from consciousness, is presented with the experiences and sensations of brute facts, states of affairs, and things of the emerging and organizing multiverse, which it attempts to localize, reify, and universalize through concepts of language, mathematics, and social structure. So, the facts, states of affairs, and things of the world have emergent essences that exist irrespective of the human mind, which simply identifies, highlights, and categorizes them to experience being-in-the-world with others and things they encounter through their particularity (manifestations) in local consciousness fields of the multiverse. The universality of these emergent essences lies in the understanding that they are manifestations of things, states of affairs, and ideas, which share a common (entangled and superimposed) essence across the multiverse that is encoded as probability wavefunctions of phenomenal properties in the absolute vacuum, which is tantamount to Plato's notion of forms [22-39].

The human mind, itself an emergent essence, encounters the manifestations of these emergent essences, which they identify and reify via the concepts of language, mathematics, and social structure (which attempts to capture the essence and universality of these emergent essences through their particular manifestations), in particular (local) consciousness fields of the multiverse [40-43]. Discussion and Conclusion [3-5], building on structurationist and consciousness field theories, posits that consciousness, is an emergent material substance, psychions, the phenomenal properties, qualia, of which becomes the mind (personal and collective unconscious and ego) of human actors expressed in entangled and superimposed multiple worlds as their practical activity or practical consciousness. In this Mocombeian (structurationist) view, consciousness is not, initially, fundamental; instead, it is an emergent (material) property of the multiverse, which is constituted and expressed, in the human sphere through subatomic particle aggregation, mode of production, language, ideology, ideological apparatuses, communicative discourse, and praxis (i.e., social class language games). Beings' experience of (localized consciousness fields) aggregated matter created by the initial four forces of nature gives rise to qualia whose constitutive subatomic particle, psychion, is the elementary particle that

constitutes (entangled and superimposed) emerging consciousness fields of the multiverse, which is subsequently integrated into the absolute vacuum following matter disaggregation to give rise to future worlds with conscious beings. In this sense, Mocombe eliminates any spiritual elements regarding consciousness constitution 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 is a receiver and facilitator of consciousness, the subatomic particle, psychion, of which is recycled, replicated, entangled, and superimposed throughout the multiverse via the neurons of the brain, brainstem, central nervous system, and their electromagnetic field. The subatomic particles 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) of the multiverse recycled, in the forms of psychions, 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 with (local) consciousness fields and conscious beings.

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, and endlessly produces more multiverses and worlds with conscious beings who experience these worlds via the former, the consciousness fields of superimposed and entangled worlds of the multiverse, which gets their contents (emergent universal essences) from the absolute vacuum where they exist as a probability wave. This distinction between the probability wavefunction of the absolute vacuum and local spacetime, for Mocombe, is the scientific equivalent to what Plato is attempting to capture with his theory of forms. In [4,5] metaphysic and physis, which is a logico-metaphysical materialist philosophy, which posits that we live in a material multiverse composed of brute facts, states of affairs, and things, emanating from the absolute vacuum, which human consciousness encounter, identify, and reify as particular ideas, concepts, and theories via language and the abstractions of space/time geometry and mathematics (Mocombeian nominalism) in order to experience, understand, and be in the world for their survival, consciousness, like the material multiverse, is emergent; an emergent fifth force of nature, a field of consciousness or consciousness field composed of a quantum material substance/energy, psychion (which constitutes a "field of consciousness"), the phenomenal properties, qualia, of which are recycled/replicated/entangled/superimposed throughout the multiverse and becomes embodied via the neurons of brains and their electromagnetic field [44].

It (consciousness), held together and integrated by the brain's electromagnetic field, is manifested in simultaneous, entangled, superimposed, and interconnecting material resource frameworks (each with their own consciousness fields) as mind or embodied praxis or practical consciousness, the sense-experiences in-turn become the phenomenal properties (informational content), qualia, of material (subatomic particle energy, psychion) consciousness that is recycled/entangled/superimposed, via the absolute vacuum, throughout the multiverses following matter disaggregation. In other words, existence precedes essence; but essence is emergent and eternal, emergent essences, and comes to constitute a fifth force of nature, a field of consciousness or consciousness field for Being production, through the phenomenal properties, qualia (sense impressions), of neuronal subatomic particles, psychions, which are recycled/replicated/superimposed/entangled throughout the multiverse and give human actors their initial (essential) practical consciousness embodied and recursively organized and reproduced as the personal and collective unconscious praxis of an individuated ego-essence held together and integrated by the brain's EM field. Human beings receive the emergent universal essences from the absolute vacuum in particular (localize) universes and their consciousness fields where they name the manifestations of the emergent universal essences, which the absolute vacuum creates from the experiences of subjects of experience.

In this Mocombeian reading, Plato is correct to point out that consciousness (individual souls for Plato) is recollection of past experiences (reincarnation), with content (knowledge) partaking in varying degrees or representations of the Platonic forms, which exist independently of those various experiences. In Mocombeian language, the absolute vacuum, which is a probability wavefunction of everything there is throughout the multiverse, produces localize beings with informational content emanating and varying degrees from their content in the absolute vacuum. Future research must

- 1) Continue to search for evidence of multiverses and other forms of existence tied to our present world, which will be similarly constituted as our own universe, and
- 2) Proofs for the existence of the field of consciousness or consciousness field and its force, psychion, in order to falsify or verify Mocombe's overall theory of phenomenological structuralism.

References

1. Mocombe Paul C (2009) *The Soul-less Souls of Black Folk: A Sociological Reconsideration of Black Consciousness as Du Boisian Double Consciousness*. Maryland: University Press of America, p. 79-91.
2. Mocombe Paul C (2016) *The Vodou Ethic and the Spirit of Communism: The Practical Consciousness of the African People of Haiti*. Maryland: University Press of America 22(2): 163-166.
3. Mocombe Paul C (2019) *The Theory of Phenomenological Structuralism*. United Kingdom: Cambridge Scholars Publishing, pp. 201.

4. Mocombe PC (2021a) Consciousness field theory. *Archives in Neurology & Neuroscience* 9(4): 1-6.
5. Mocombe PC (2021b) The consciousness fields. *Advances in Bioengineering & Biomedical Science Research* 4(1): 20-25.
6. Blackburn Simon (1994) *The Oxford Dictionary of Philosophy*. United Kingdom: Oxford University Press.
7. Althusser Louis (2001) *Lenin and Philosophy and Other Essays*. New York: Monthly Review Press, pp. 272.
8. Althusser Louis and Étienne Balibar (1970) *Reading Capital* (Ben Brewster, Trans.). London: NLB.
9. Anderson Tim (2020) *The Big Bang may be a Black Hole Inside Another Universe*.
10. Balibar Etienne, Immanuel Wallerstein (1991,1988) *Race, Nation, Class: Ambiguous Identities*. London: Verso, pp. 310.
11. Buck-Morss Susan (2009) *Hegel, Haiti and Universal History*. Pittsburgh: University of Pittsburgh Press, pp. 160.
12. Cohen J (2002) *Protestantism and Capitalism: The Mechanisms of Influence*. New York: Aldine de Gruyter, pp. 296.
13. Crothers Charles (2003) *Technical Advances in General Sociological Theory: The Potential Contribution of Post-Structurationist Sociology*. *Perspectives* 26: 3, 3-6.
14. Dahrendorf Ralf (1959) *Class and Class Conflict in Industrial Society*. Stanford, California: Stanford University Press.
15. Douglas M (1986) *How Institutions Think*. New York: Syracuse University Press, pp. 158.
16. Fraser Nancy (1997) *Justice Interruptus: Critical Reflections on the Postsocialist Condition*. New York & London: Routledge pp. 252.
17. Gauthier Richard (2020) *Big Bangs Created by Univon Particles from a Conscious Quantum Field-Towards the Next Scientific Revolution*.
18. Hameroff Stuart, Roger Penrose (2014) *Consciousness in the Universe: A Review of the Orch OR theory*. *Physics of Life* 11(1): 39-78.
19. In: Holloway Joseph E (Edt.), (1990a) *Africanisms in American Culture*. Bloomington and Indianapolis: Indiana University Press 36(3): 433-435.
20. Holloway Joseph E (1990b) *The Origins of African American Culture*. In: Joseph Holloway (Eds.), *Africanisms in American Culture* Bloomington and Indianapolis: Indiana University Press, p. 19-33.
21. Horkheimer Max, Theodor W Adorno (2000) [1944] *Dialectic of Enlightenment* (John Cumming, Trans.) New York: Continuum, pp. 157-161.
22. Hudson Kenneth, Andrea Coukos (2005) *The Dark Side of the Protestant Ethic: A Comparative Analysis of Welfare Reform*. *Sociological Theory* 23(1): 1-24.
23. James CLR (1986) *The Black Jacobins: Toussaint L Overture and the San Domingo Revolution* Vintage.
24. Karenga Maulana (1993) *Introduction to Black Studies* California: The University of Sankore Press.
25. Kellner Douglas (2002) *Theorizing Globalization*. *Sociological Theory* 20(3): 285-305.
26. Kurtz Lester R (2007) *Gods in the Global Village: The World's Religions in Sociological Perspective*. California: Sage Publications, pp. 416.
27. Lukács Georg (1971) *History and Class Consciousness: Studies in Marxist Dialectics* (Rodney Livingstone, Trans.) Cambridge, Massachusetts: The MIT Press, pp. 408.
28. Lukács Georg (2000) *A Defence of History and Class Consciousness: Tailism and the Dialectic* (Esther Leslie, Trans.) London and New York: Verso.
29. Marcuse Herbert (1964) *One-Dimensional Man*. Boston: Beacon Press.
30. Marcuse Herbert (1974) *Eros and Civilization: A Philosophical Inquiry into Freud*. Boston: Beacon Press, pp. 312.
31. Marx Karl, Friedrich Engels (1964) *The Communist Manifesto* London, England: Penguin Books.
32. Marx Karl (1992) [1867] *Capital: A Critique of Political Economy* (Volume 1, Samuel Moore and Edward Aveling, Trans.) New York: International Publishers.
33. Marx Karl, Friedrich Engels (1998) [1845] *The German Ideology*. New York: Prometheus Books.
34. McFadden Johnjoe (2020) *Integrating Information in the Brain's EM Field: the cemi Field Theory of Consciousness* *Neuroscience of Consciousness* 6(1): 1-13.
35. McMichael Philip (2017) *Development and Social Change: A Global Perspective*. Los Angeles, California: Sage Publications.
36. Ortner Sherry (1984) *Theory in Anthropology Since the Sixties*. *Comparative Studies in Society and History* 26(1): 126-166.
37. Patterson Orlando (1982) *Slavery and Social Death: A Comparative Study*. Cambridge, Massachusetts: Harvard University Press 6(2): 328-330.
38. Ramsey Kate (2011) *The Spirits and the Law: Vodou and Power in Haiti*. Chicago: University of Chicago Press, pp. 448.
39. In: ubin Vera (Edt.), (1960) *Caribbean Studies: A Symposium*. Seattle: University of Washington Press.
40. Sklair Leslie (1995) *Sociology of the Global System*. Baltimore: Westview Press.
41. Smith MG (1960) *The African Heritage in the Caribbean*. In: Vera Rubin (Eds.), *Caribbean Studies: A Symposium* Seattle: University of Washington Press.
42. Van Lommel Pim (2011) *Consciousness Beyond Life: The Science of the Near-Death Experience*. New York: HarperCollins Publishers.
43. Wallerstein Immanuel (1982) *The Rise and Future Demise of the World Capitalist System: Concepts for Comparative Analysis*. In: Hamza Alavi and Teodor Shanin (Eds.), *Introduction to the Sociology of Developing Societies* New York: Monthly Review Press, pp. 29-53.
44. Weber Max (1958 [1904,1905]) *The Protestant Ethic and the Spirit of Capitalism* (Talcott Parsons, Trans.). New York: Charles Scribner's Sons.

ISSN: 2574-1241

DOI: 10.26717/BJSTR.2022.44.007092

Paul C Mocombe. Biomed J Sci & Tech Res



This work is licensed under Creative Commons Attribution 4.0 License

Submission Link: <https://biomedres.us/submit-manuscript.php>



Assets of Publishing with us

- Global archiving of articles
- Immediate, unrestricted online access
- Rigorous Peer Review Process
- Authors Retain Copyrights
- Unique DOI for all articles

<https://biomedres.us/>