

Review Article

Black Consciousness in Relation to Universal Consciousness

Paul C. Mocombe^{1*}¹West Virginia State University, The Mocombeian Foundation, Inc, Institute, WV 25112, United States**Article History**

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Abstract: This article, using Paul C. Mocombe's consciousness field theory, argues that since their arrival on North American soil, the constitution of black American identity has been the product of their relations to the means and mode of production within the Protestant Ethic and the spirit of capitalism. As such, black Americans, are disconnected from the universal consciousness of the earth highlighted in Mocombe's consciousness field theory.

Keywords: African-Americanization, Racial Identity, Religiosity, Black Diaspora, Spiritualism.

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INTRODUCTION

This article, using Paul C. Mocombe's (2019, 2021a, 2021b) consciousness field theory, posits that since their arrival on North American soil, the constitution of black American identity has been the product of their relations to the means and mode of production within the Protestant Ethic and the spirit of capitalism. As such, black Americans, are disconnected from the universal (nonlocal) consciousness highlighted in Mocombe's consciousness field theory. Instead, they have always been and remain (reactionary) pawns of capital, and recursively organize and reproduce a disharmonious form of life, the Protestant Ethic and the spirit of capitalism, of their former colonial enslavers, which threatens the world and all life on it.

Background of the Problem

Since the 1960s, there have been two dominant schools of thought on understanding the origins and nature of black American practical consciousnesses, the ideas black Americans recursively reorganize and reproduce in their material practices in the United States (US): the pathological-pathogenic and adaptive-vitality schools. The pathological-pathogenic position suggests that in its divergences from white American norms and values black American practical consciousness is nothing more than a pathological form of, and reaction to, American consciousness rather than a dual (both African and American) hegemonic opposing "identity-in-differential" (the term is Gayatri Spivak's) to the

American one (Elkins, 1959; Frazier, 1939, 1957; Genovese, 1974; Murray, 1984; Moynihan, 1965; Myrdal, 1944; Wilson, 1978, 1987; Sowell, 1975, 1981; Stamp, 1956, 1971). Afrocentric Proponents of the adaptive-vitality school suggest that the divergences are not pathologies but African "institutional transformations" preserved on the American landscape (Allen, 2001; Asante, 1988, 1990; Billingsley, 1968, 1970, 1993; Blassingame, 1972; Early, 1993; Gilroy, 1993; Gutman, 1976; Herskovits, 1958 [1941]; Holloway, 1990a; Karenga, 1993; Levine, 1977; Lewis, 1993; Lincoln and Mamiya, 1990; Nobles, 1987; Staples, 1978; Stack, 1974; West, 1993).

Contemporarily, both positions have been criticized for either their structural determinism as in the case of the pathological-pathogenic approach, or racial/cultural determinism as in the case of the adaptive-vitality (Karenga, 1993). In directly or indirectly refuting these two positions for their structural and racial/cultural determinism, contemporary post-sixties and post-segregation era black scholars (Critical Race Theorists) in the United States (US) attempt to understand black consciousnesses and communities by using post-structural and post-modern theories to either reinterpret W.E.B. Du Bois's (1903) double consciousness construct as an epistemological mode of critical inquiry that characterizes the nature or essence of black consciousness, a la Cornel West (1993) and Paul Gilroy (1993), or, building on the social constructivist work of

Frantz Fanon, offer an intersectional approach to the constitution of black consciousnesses and communities, which emphasizes the diverse and different levels of alienation, marginalization, and domination, class, race, gender, global location, age, and sexual identity, by which black consciousnesses and communities get constituted, a la bell hooks (1993) and Patricia Hill Collins (1990) (Reed, 1997). In spite of their efforts, these two dominant contemporary responses to the pathological-pathogenic and adaptive-vitality positions inadequately resolve the structural and racial determinism of the aforementioned approaches by neglecting the fact that their theories and they themselves, like the positions of the pathological-pathogenic and adaptive-vitality schools, derive from the racial-class division and social relations of production of global capitalism or the contemporary Protestant capitalist world-system.

In other words, since their arrival on North American soil, the constitution of black American identity has been the product of their relations to the means and mode of production within the Protestant Ethic and the spirit of capitalism. As such, black Americans have never been agents in the constitution of their own identities. They have always been and remain (structurally differentiated) reactionary pawns of American capital. In fact, people of African descent in the age of neoliberal globalization are under the ideological and linguistic domination of two identities created by the contemporary American postindustrial mode of production and its ideological apparatuses: the negro, i.e., black bourgeoisie, or African Americans, on the one hand, under the leadership of educated professionals and preachers; and the “my nigga,” i.e., the black underclass, on the other hand, under the leadership of street and prison personalities, athletes, and entertainers vying for ideological and linguistic domination of black America. These two social class language games were historically constituted by different ideological apparatuses, the church and education on the one hand and the streets, prisons, and the athletic and entertainment industries on the other, of the global capitalist racial-class structure of inequality under American hegemony, which replaced the African ideological apparatuses of Vodou, peristyles, lakous, and agricultural production as found in Haiti. Contemporarily, given both groups’ overrepresentation in the ideological superstructures of the American empire, they, antagonistically, have become the bearers of ideological and linguistic domination for all black youth the world-over, and their practical consciousness are disconnected from the balance and harmony, resonance, of the universal, nonlocal, consciousness of the world as they seek, like their white counterparts who interpellated and embourgeoised them, to objectify, dominate, and exploit the latter for economic gain for its own sake.

THEORY AND METHOD

Paul C. Mocombe’s (2019, 2021a, 2021b) consciousness field theory posits that consciousness, is tied to an emergent fifth force of nature that arises from beings experiencing superimposed and entangled worlds, with Schumann waves tied to the absolute vacuum, a fifth dimension of the multiverse where all the elementary particles are one, which fluctuated and tunneled to give rise to local consciousness fields, four dimensional spacetime, the phenomenal properties, qualia, of which emerge as psychons and psychions in the brain, brainstems, and overall central nervous systems of subjects of experience. The latter, psychions, for Mocombe, unlike the work of Kozłowska and Kozłowski (2016), which features psychon as the name for the elementary excitation energy of both brain and Schumann waves, is 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; and the former, psychon, for Mocombe, is the manifestation of the psychion as the mental activity or energy (brain wave) of the qualia that localizes consciousness through the Schumann (electromagnetic) waves of superimposed multiple worlds, which are in turn connected to the absolute vacuum. Individuated consciousnesses, from this perspective, are superimposed and entangled (distinct) resonating channels on a frequency wavelength (Schumann waves of superimposed and entangled material realities tied to the probability wavefunction of the absolute vacuum) with phenomenal properties, qualia, the informational content (all of the past, present, and future experiences) of individual consciousness. The reciprocal information transfer between the absolute vacuum, the Schumann waves of entangled and superimposed material realities with consciousness fields, and the psychion/psychon of subjects of experience takes place via the distinct resonances of everyone, which is a rhythmic channel on the frequency wavelength of both the absolute vacuum and Schumann waves that is entangled and superimposed across the multiverse. 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 unto another version of its vibrating and oscillating frequency wavelength and phase across the multiverse.

Beings’ experience (sensation), via central nervous systems, brains, and brainstems, of aggregated matter created by the initial four forces of nature, via quantum fluctuation and tunneling from the fifth dimension of the absolute vacuum, gives rise to qualia, emerging sensations of experience, that is encoded as

information and memories in the subatomic elementary particle of consciousness, psychion, psychon once embodied, which creates consciousness fields given their connection, as psychonic waves, to entangled and superimposed Schumann waves of the multiverse created by the absolute vacuum. Following matter disaggregation across the multiverse, the elementary particle of consciousness, psychion, which has mass, charge, spin, and phenomenal properties, i.e., qualia, integrates into the absolute vacuum to give rise to future worlds with conscious beings. In this sense, Mocombe eliminates any spiritual elements (B) regarding consciousness constitution for a strict materialist perspective, which does not solely attributes 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, once disconnected from the Schumann waves of entangled and superimposed multiple worlds, is recycled, replicated, entangled, and superimposed as psychon throughout the multiverse via microtubules of neurons of the brain and its electromagnetic field (see Figure 4). 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 and sense impressions) 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, 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 multiverse has its own consciousness field stemming from the absolute vacuum. Individuating consciousness is a channel of, or on, a frequency wavelength of entangled and superimposed Schumann waves of the multiverse that are connected to the resonance of the absolute vacuum. Upon matter disaggregation across the multiverse, the frequency channel of individuating consciousness collapses as psychion into the absolute vacuum to become a part of the probability wave function as an elementary particle with phenomenal properties.

Consciousness, following matter disaggregation, in other words, became a permanent

aspect of the multiverse, via the absolute vacuum, cosmopsychism, and has 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, in degrees from inanimate and less evolved animate objects, by aggregated matter with brains and central nervous systems via the resonance of the elementary particle of consciousness embodied, psychon. The consciousness field is a classical field produced by accelerating psychionic charges that contain and transmit all of 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. 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, the Schumann waves of entangled and superimposed material realities with consciousness fields, and the psychion/psychon of subjects of experience takes place via the distinct resonances of everyone, which is a rhythmic channel on the frequency wavelength of both the absolute vacuum and the Schumann waves that are entangled and superimposed across the multiverse.

In Mocombe's theory of phenomenological structuralism, in other words, consciousness is an emergent (fifth) force of the universe, composed of elementary particles, psychions (a boson with spin $S=1$), with mass, charge, spin, and emergent phenomenal properties, qualia, that is received by the brain, from, or in, multiple and superimposed local consciousness fields, Schumann waves, as resonance, a channel of vibration with the same frequency and phase, and integrated by its (the Brain's) electromagnetic field as psychons to constitute mind and the self, recursively organized and reproduced as individual practical consciousness in material worlds of the multiverse (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 upon other superimposed and entangled versions (channels of frequency 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 tunneling) future beings with consciousness (the phenomenal properties of lived-experience in the form of qualia, informational content of subatomic particles, i.e., psychions). As such, the psychions of the consciousness field as psychons they are local and connected to multiple superimposed worlds with, and through, Schumann waves tied to the probability wavefunction of the absolute vacuum or zero-point field; once assimilated in the absolute vacuum, they are psychions, 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 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 probability wave functions, to give rise to entangled and superimposed worlds, each with their own Schumann waves and consciousness fields, which produce future beings with consciousness, a distinct oscillating channel on a frequency wavelength.

DISCUSSION AND CONCLUSION

I want to argue here that the purposive-rationality of life amongst the human species is to maintain balance and harmony between the rhythm (frequency wavelength) of the consciousness field, emanating from the absolute vacuum, Schumann, and psychonic wave of the fifth dimension, earth, and brain, respectively, so that (human) life is able to reproduce itself without threatening the equilibrium of the material resource framework, and their social structure. There needs to be a synchronicity between the waves of the brain and the material resource framework so that human life is reproduced within the frequency (Schumann) wave of the material resource framework, which connects us to it, the absolute vacuum, and how we recursively (re)organize and reproduce the material resource framework, i.e., social structure. Our early connection to the Schumann wave of material reality was affectual, and the aim was to maintain a balance and harmony (homeostasis) between the pleasure and unpleasures associated with our individuating channels on the frequency wavelength of material reality. The Protestant Ethic and capitalist relations of production disequilibrates the connection as the emphasis is on overproduction and overconsumption for the consummate pleasure of the individual at the expense of others, other species, and the material resource framework. As such, in contemporary times, life is unbalanced in favor of humanity as the species upon which material reality is organized and reproduced for their endless pleasures, which disconnects us from the

universal consciousness of the absolute vacuum, which is expressed through the Schumann wave of the earth. Through capitalist relations of production, we are destroying a probability wavefunction and its manifestation as our earth upon which we evolved and subsisted, in favor of a world where we are centered at the expense of the other species we depended on early on in our survival. This surely means death as our species-being have destroyed the environment we evolved in in favor of a human centered one solely organized for our pleasures.

Hence, black American practical consciousness, as interpellated and embourgeois agents of the Protestant Ethic and the spirit of capitalism, which seeks to objectify and dominate our material resource framework via ideologies and ideological apparatuses, is disconnected from the resonance of the universal (nonlocal) consciousness of the multiverse; instead, they constitute a pathological-pathogenic form of life, the Protestant Ethic and the spirit of capitalism, inherited from slavery, the resonances of which threatens the world and all life on it through the ideologies, ideological apparatuses, and practices of capitalism, which displace the rhythm of the material resource framework, and as such the rhythm of the brain and life, with the rhythmic practices of work, overproduction, (over) pleasure, and overconsumption to represent the nature of reality as such.

Black American social agency occurred within the dialectic of the American Protestant capitalist social structure of racial-class inequality and its modes of production. No African ideological apparatuses, which as we find in Haitian Vodou attempts to find balance and harmony, resonance, between their practical consciousness and the material resource framework, were put in place to reorganize and reproduce an African worldview on the American landscape that is in balance and harmony with the universal (nonlocal) consciousness of the material resource framework. The African body, which embodied its initial African practical consciousnesses that were reified in Africa, were thrown in, interpellated by, and socialized (embourgeois) in new “white” capitalist ideological apparatuses (in place to buttress the mode of production) that they would subsequently adopt and reproduce, i.e., the black church, nuclear family, etc., in regards to the politics of their black bodies not an African worldview or universal consciousness tied to the nature of reality as such. That is, their social agency centered on their identification as members of the society who recursively reproduced its ideas and ideals as people with black skin not as Africans with a distinct worldview (praxis, language, ideology, ideological apparatuses, and modes of production), represented in the discourse of whites as backwards and primitive,

which they warred against, from that of their former slavemasters and colonizers.

As such, American blacks, as interpellated (workers) and embourgeoisied agents of the American dominated global capitalist social structure of inequality, represent the most modern (i.e. embourgeoisied) people of color, in terms of their “practical consciousness,” in this process of homogenizing social actors as agents of the protestant ethic or disciplined workers working for owners of production in order to obtain economic gain, status, and upward mobility in the larger American society and the world. Whereas they once occupied the social space as agricultural and industrial workers, the former less educated than the latter, which were much wealthier because of their education and industrial work and therefore made education and industry the means to economic gain and upward economic mobility. Today, they continue to constitute the social space and their practical consciousness in terms of their relation to the means and mode of production in post-industrial capitalist America. This relation differentiates black America for the most part into two status groups, a dwindling middle and upper class (living in suburbia) that numbers about 25 percent of their population (13 percent) and obtain their status as preachers, doctors, athletes, entertainers, lawyers, teachers, and other high-end professional service occupations; and a growing segregated “black underclass” of criminals, unemployed, and under-employed wage-earners occupying poor inner-city communities and schools focused solely on technical skills, multicultural education, athletics, and test-taking for social promotion given the relocation of industrial and manufacturing jobs to poor periphery and semi-periphery countries and the introduction of low-end post-industrial service jobs and a growing informal economy in American urban-cities (Wilson, 1978, 1998; Sennett, 1998). Whereas street and prison personalities, rappers, athletes, and entertainers, many of whom refer to themselves and their compatriots as “my niggas,” are the bearers of ideological and linguistic domination for the latter; the former, once called negroes, the black bourgeoisie (E. Franklin Frazier’s term), and now African-Americans, is predominantly influenced by preachers and educated professionals as the bearers of ideological and linguistic domination. Both groups share the same ideals and goals, i.e., economic gain, status, and upward social mobility, within the class division and social relations of production of the (postindustrial) Protestant capitalist world-system under American hegemony. Therefore, their practical consciousness is neither progressive, nor counter-hegemonic. It is reproductive and destructive, and threatens the world and all life on it. The incessant need to objectify the material resource framework for capital accumulation, exploitation, and consumption has given rise to climate change, pollution, and resource

exhaustion, which is undermining the ability of the earth to maintain the environmental balance and equilibrium required for life to flourish and sustain itself. This disequilibrium can only be resolved through the dismantling of the nation-state system under capitalist relations of production in favor of subsistence living through sustainable agriculture, which (re)ties human practical consciousness to the frequency wavelength of material reality. Outside of that, we are all dead, we just do not know it yet!

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