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Implications of Julian Jaynes’s Consciousness Theory for the Origins of Musical Expression

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.03]........Music  
  
Abstract  
This presentation explores the connections between Julian Jaynes’s theories presented in The Origin of Consciousness in the Breakdown of the Bicameral Mind (1976) and developing scholarship in the origins and nature of human musical capacity. Aided by advances in neuroscience, particularly our increased understanding of auditory cognition and improved measurement of responses to auditory stimuli, an academic community has coalesced around the questions of how musicality evolved, its functionality in early human populations, and its relationship with language. Jaynes’s theory, and especially his speculations about the vestiges of archaic psychic structures in contemporary human expression (poetry, religious ritual, etc.) has direct implications for how we conceive of and discuss the evolution of musicality. While the evolution of music has been an enduring side conversation within the musicology community, music archaeology has begun to establish itself as an intensely interdisciplinary field of study in the past three decades. The seminal scholarly essay collection The Origins of Music (1999), edited by Nils Wallin, Björn Merker, and Stephen Brown, includes contributions from evolutionary biologists and neuroscientists, and it can be seen as a launching point for music archaeology as an academic field. More recent books such as Stephen Mithen’s The Singing Neanderthals (2007), the late Iain Morley’s The Prehistory of Music (2013), and Gary Tomlinson’s A Million Years of Music (2018) have engaged in robust speculation about the interwoven evolution of music, language, and consciousness. In The Origin of Consciousness, Jaynes does not say much about music directly (though he does note that “music too begins in the bicameral mind”). He discusses it primarily in the context of its relationship with poetry, which he examines in some detail, especially the bardic tradition. But recent scholarship has revealed deep evolutionary connections between music and language, both in cultural practice and neurological processes. Looking at Jaynes through the lens of this scholarship—for instance Steven Brown's “musilanguage” model of musical and linguistic co-evolution (2000), Derek Bickerton’s “protolanguage” (1990), and Ray Jackendoff’s “protosyllables” (1999)—allows us to recontextualize Jaynes’s ideas about poetry and more fully incorporate music into his theories. Scholars in the Jaynes tradition, such as Julie Kane (2004) and Tanya M. Luhrmann (2022), have furthered his ideas about poetry in ways that open the door to bringing music into the Jaynes conversation. In the music archaeology community, scholars such as Mithen and Tomlinson have worked to establish the connection between music and consciousness, forging viable (though not explicit) connections between music archaeology and Jaynes’s bicameral mind theory. My presentation seeks to begin the work of making these connections explicit and clear, in particular by examining the music-adjacent expressions Jaynes discusses—the prophesies of the Sibyls, the poem/songs of aoidoi and rhapsodes, etc—in the context of music archaeology.  
  
C - 17  
  
Keywords  
Music archaeology, Julian Jaynes, origins of consciousness, origins of music, bicameral mind theory, music evolution, language evolution, song, poetry

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Understanding Virtual Reality Art Experiences through 4E Cognition

Denise Doyle

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[05.11]........Virtual reality  
  
Abstract  
‘The body never lies […] the senses are always true’ (Innaratu in Raessens 2019: 639). This paper attempts to define virtual reality experiences that are used within immersive interactive artworks and considers how the brain responds to this different sense of ‘reality’. David Chalmers argues that rather than this being an illusion, virtual reality devices should be more appropriately called ‘reality machines’ as they in fact involve non-illusory perceptions of real virtual reality (Chalmers 2022: 205-6). Turning to the field of the cognitive sciences and to 4E Cognition here there is an attempt to bring together, ‘a group of overlapping accounts of the nature of cognition’ itself (Henley 2021: 130). Mia Burnett and Shaun Gallagher comment that 4E Cognition includes a variety of approaches but are ‘typically listed as embodied, embedded, extended and enactive, but sometimes including ecological – and do not form a unified theory’ (Burnett & Gallagher 2019: 158). Mathew Henley notes that there is a continued debate as to the precise definition of these terms, but more generally embodied cognition is understood to be mental phenomena that is more closely associated with the whole-body experience as opposed to merely something that occurs in the head or brain. In embedded cognition mental phenomena is dependent upon the environment it finds itself in, whereas a theory of extended cognition is constituted by a bodily interaction with that environment. And finally, enactive cognition constitutes a co-relationship between the body and the environment in cognitive terms (Henley 2021). This paper uses the four aspects of 4E cognition outlined above to understand the power and nature of the virtual reality experience in mixed reality installations such as Carne y Arena (Virtually present. Physically invisible) (2017) by Mexican Director Ajejandro G. Innaritu. Based on true accounts of Mexican and Central American refugees in creating the work he explained that he wanted the visitor to ‘go through a direct experience walking in the immigrants’ feet, under their skin, and into their hearts’ (Innaritu 2017). Joost Raessens explains that, in this mixed reality piece Innaritu positions the viewer both as a visitor and a participant. At the start of the VR experience the viewer is a bystander unnoticed by the migrants or the border police. The viewer is slowly turned into a participant – for example when their own shadow is cast on a migrant’s body, or when they feel the desert wind on their skin. Innaritu explains virtual reality is all that cinema is not: ‘the frame is gone and the two-dimensional limits are dissolved [...] during this realistically unreal experience, our brain wires and most of our senses were tested’ (Innaritu 2017). Working with enactive, embodied, embedded, and extended cognition to understand the ‘immediacy effect’, the idea that virtual reality brings us closer to reality, may enable a better understanding of what happens to the brain-body experience when navigating enclosed and extended virtual realities.   
  
Poster - 2 (Fri)  
  
Keywords  
Virtual Reality, Immersive Artworks, 4E Cognition, Carne y Arena, Innaritu, Body-Brain, Mixed Reality

80  
  
A new paradigm on death

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[01.11]........Personal identity and the self  
  
Abstract  
Death has consumed, confused, and seems to make living life more fearful in most societies. When death is approached with an attitude of compassion and looked at from the side of the deceased, we allow for a new understanding. Birth and death are on the same polarity, but Life has no opposite and therefore must be looked at from a non-dualistic vision. Non dualistic understanding is the new paradigm that takes us beyond thought and emotion to a higher dimension of mind power. As we explore the death of our human based form and the accompanying fears, thoughts, and emotions, we will come to a place of "What can be" as opposed to "What could have been"....As we move further into this more open-minded willingness and away from our seeming mentality of resistance, we will come upon consciousness that is not dependent on form. In actuality, humanness is dependent, and only has its being because of consciousness. We are the awareness of this consciousness in our essence. We will take a deep dive into Awareness of Consciousness and how this can completely change how we experience life and how we view death. This journey will have the effect and give all the opportunity to discover the power of living life from the "inside out" as opposed to the "outside in". This is the critical point that humanity is moving toward. And a new paradigm for understanding death has the potential to accelerate this journey.   
  
Poster - 2 (Fri)  
  
Keywords  
A new paradigm on death, Birth/Death/Life, Consciousness and death, Beyond thought/emotion.

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Intertextual T-Consciousness

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.01]........Literature and hermeneutics  
  
Abstract  
At the 139th meeting of the American Association for the Advancement in Science in 1972, Edward Lorenz raised an iconic question that historicized the Butterfly Effect and anticipated the emergence of Chaos Theory: “Does the flap of a butterfly’s wings in Brazil set off a tornado in Texas?” Although as a meteorologist, Lorenz addressed unpredictability in atmospheric changes and physical space, the Butterfly Effect, as a question that foregrounds the theory, has been charged with philosophical and conceptual bearings in both science and humanities. In the past half a century, Chaos Theory has frequently been called upon in multidisciplinary fields to address dynamism, unpredictability, and initial conditions’ impact on complex systems in physical space or socio-cultural spheres. Intertextual studies in literature and culture have occasionally employed the Butterfly Effect approach as a possibility without offering more practical means of further adapting it in the discourse. By embodying border-crossing and non-linear rapports in between texts and contexts, Chaos Theory can inform discussions of intertextuality, as it allows approaching literature(s) as complex system(s) and explores meta-textual and hypertextual interactions within and beyond the text(s). However, how intertextuality takes place, and what initial conditions may initiate it, are still open-ended questions. This study introduces the theory of Particles’ Interuniversal Connection by Mohammad Ali Taheri to revisit the relation between Chaos Theory and intertextuality. Through this dialogic approach the paper aims to place the concepts of intertextuality and chaos in a new perspective. We will approach the materialization of a given text and the far-reaching domain of its border-crossing impact on other texts as the package of intertextuality from the point of view of T-Consciousness interconnection that exists in between the particles in any complex system. The Particles’ Interuniversalism, theorized by Taheri, establishes the concept of particles’ interrelatedness in the Cosmic Consciousness Network (CCN) and maintains the possibility of T-consciousness-level interaction and exchange of information in between the particles. As a result, any one particle may affect the whole system, providing a new explanation of the Butterfly Effect in a complex system. The concept of T-Consciousness (as the third constituent of the universe which is neither matter nor energy) will back up this theoretical framework, and we will draw on Taheri’s theory of Particle’s Mind and Collective Mind to conceptualize the mind of the word, the mind of the text, and to approach intertextuality as a collective mind phenomenon. The first stage of this research project on the Word’s Unity of Existence (presented at the 2022 TSC conference) has initiated an interdisciplinary discourse of (T)consciousness studies, language studies and hermeneutics, and the second stage focuses on further broadening the horizon by introducing a philosophical insight into intertextual T-consciousness in different aspects of the universe.  
  
Poster - Remote (post)  
  
Keywords  
T-Consciousness Theory, Chaos Theory, Intertextuality, Particles' Interuniversalism

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Developing a Consciousness Educators’ Network

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.10]........Education  
  
Abstract  
‘Consciousness Studies’ has become a popular area of inquiry in Science, Neuroscience and Philosophy. But it has made little impact on other disciplines, including Education. And as education is the process by which people learn, our view is that, if we transform Education as a discipline through introducing ideas of a postmaterialist consciousness, then we will have created a means by which the content of all other disciplines might be transformed. However, there is no proven pathway by which such a transformation can take place. As educational researchers, we were interested in engaging others in addressing this challenge. So we organised a series of three interactive webinars, in which we explored the question: “How can we bring postmaterialist perspectives of consciousness into education at all levels, from early years, through primary, secondary, higher education, and beyond?” In other words, we are seeking to create a comprehensive pedagogy and curriculum for Consciousness Education. We defined Consciousness Education as “education about perspectives on the source and nature of consciousness and their implications for ways of being, knowing, teaching, and learning.” The inclusion of the word ‘perspectives’ was significant, as it allowed us to be open to alternative ways of understanding consciousness, encouraging constructive dialogue about the diverse meanings that consciousness has in different contexts. However, in the spirit of inquiry, we were open to this understanding evolving over time. Following the webinars, we invited interested participants to join us in forming an international network of Consciousness Educators, and to engage in an ongoing participatory research project. Each educator was committed to developing consciousness education in a specific setting, for a specific purpose. Using cooperative/ collaborative inquiry (Heron 1996) as a methodology, we met on a monthly basis, sharing our experiences, and learning from each other about the content and processes of Consciousness Education. An intended outcome of our research is to compile a book to support the development of future consciousness educators. In this presentation, we will share the learning we have gained so far, and will involve the audience in a dialogue about what they consider to be the potential and challenges of Consciousness Education.   
  
Poster - 1 (Wed)  
  
Keywords  
Consciousness, education, consciousness education, collaborative inquiry, postmaterialism.

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The ineluctable mobility of the mind: empathy, exponential growth factor, and (re)discovering astronautical vision

Scott M Lacy

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.07]........Anthropology  
  
Abstract  
Evolutionary perspectives often posit the emergence of consciousness within the iterative interplay between subjective experience and the material world. Our collective anthropological epic and its teleological tendencies reinforce a biocultural dialectic in which our meta-journey from simple to complex biological organisms correlate with material and mental milestones that take us from stone tools to large language modules within a few million years. This paper rearticulates the story of upright walking apes through the intersection of the neurological and technological adaptations that created the Homo sapiens experience. Ultimately, we see how our first footsteps as cooperative hunters in the savannah led to subjective alienation, and how spacewalks, surprisingly, might bring us back to where we started by renewing proclivities toward collective consciousness(es) that decenter the “human” from our “being.”   
  
Poster - 2 (Fri)  
  
Keywords  
evolution of consciousness, anthropology, technology and culture

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The Book of Consciousness

Benjamin B. White

Running Wild Press, Los Angeles, California, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.13]........Poetry  
  
Abstract  
At the CoC conference in Sicily (May 2023), as many presenters had knocked the dust off their ideas of consciousness based on theories developed in the 1970s, there was a theme that consistently said something along the lines of "I'll leave that t the poets." That was a great technique of deflection, but the problem was, there were no poets present to take there ideas and filter them through the creative nature of poetics and imagery. So the audience suffered through the neuroscientists and quantum theorists as they resurrected to many ideas attached to the scientific mathematics of gravity trying to make consciousness fit those concepts. And never did they think to let go of the old theories they were trying to fit into old math and quantum suspension of reality. They just said they would leave that up to the poets. I attended a conference once when the Dali Lama was on stage with a group of neuroscientists who were very excited to tell him they had discovered that meditation rearranged the physical form of the brain. The Dali Lama looked at them, and simple said, "Yes. I know." Which pointed out to scientists that they were using old methods trying to get to conclusions already discovered by other avenues. They should have left it up to the poets. My abstract proposal allows a poet to show up with ideas not based on quantum mechanics, the theory of gravity, or the neuroscientific approach to understanding the brain, Instead, I will rely on creative abilities as a poet to present challenges to those old approaches, calling for different approaches to push through the log-jammed discussion of old white guys talking about what other, older white guys talked about generations ago. It's time to take the foundation built on the shoulders of giants and get newer possibilities based on the power of consciousness to be creative to emerge as novel places to consider and move the discussion(s) along. It is time to consider consciousness as its own field of study and to quit trying to make it conform to other sciences. I am currently working on "The Book of Consciousness" - a collection of poems based on Consciousness studies, and the presentation will include selected readings from that manuscript as well as an interactive sharing of ideas from creatives interested in discussion how their abstractions fit in the Center of Consciousness work.  
  
Poster - 2 (Fri)  
  
Keywords  
Poetry, creativity, consciousness, gravity, quantum theory, novel emergent, what-if possibilities.

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Consciousness and The Cloud of Unknowing

Kevin Goodrich

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.04]........Religion and spirituality  
  
Abstract  
The 14th century English mystical text, The Cloud of Unknowing is a seminal work of spirituality, literature, and theology. This is evidenced by the wide diversity of individuals that have utilized the text in recent decades. The Cloud’s diverse modern audience includes academic scholars from disparate fields, as well as prayer and meditation practitioners of various religious and spiritual outlooks. The wide number of approaches to The Cloud is suggestive of the wide number of approaches to consciousness studies, especially as they relate to reflections on the meaning of consciousness for human living. In this talk, some of these approaches will be elucidated with a view toward exploring the existential concerns of human beings related to both everyday consciousness and unusual states of consciousness. What is the meaning of consciousness for human living? This question remains whether consciousness is understood individually, collectively or as a manifestation of an ultimate reality, material or otherwise. How do the advances made in consciousness studies inform human living, especially in regard to behaviors of human meaning making? Behavior that sociological research reveals common to all humans, including those described as religious and spiritual and those described as spiritual but not religious. Two theological approaches will characterize the exploration of consciousness in this talk. The first will be a practical theology of consciousness. Practical theology is a modern theological discipline which draws upon the social and natural sciences in doing theology. In practical theology the empirical specifics of a given reality or event are given first priority before considering theological, philosophical, or spiritual meaning. The second theological approach will be that of mystical theology. A way of doing theology that gives first priority to the experience of God or Spirit in prayer and contemplation. It was this approach that shaped the writing and initial reception of The Cloud and other works of medieval mystical theology, such as Walter Hilton’s The Ladder of Perfection and Julian of Norwich’s The Revelations of Divine Love. The talk will suggest and invite possibilities for multi-disciplinary engagement with questions of human meaning as related to consciousness. It will also suggest ways in which theologians, spiritual practitioners, and religious communities might better listen to, be informed by, and cooperate with the research and work of scientists and philosophers in consciousness studies.   
  
Poster - 1 (Wed)  
  
Keywords  
Cloud of Unknowing, Practical Theology, Mystical Theology, Consciousness and Spirituality, Human Living and Consciousness, The Meaning of Consciousness

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OPEN YOUR EYE: THE EVOLVING RELATIONSHIP BETWEEN PSYCHEDELICS, THE MOVIES AND CONSCIOUSNESS

Nick Day

Conscious Pictures, Tucson, AZ, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.11]........Entertainment  
  
Abstract  
Since the earliest days of cinema, the theme of consciousness and the deeper nature of reality has been irresistible for filmmakers. Topics familiar in consciousness studies, such as altered states, brain-in-a-vat scenarios, alternate realities, lucid dreams, NDEs and multiple flavors of AI frequently occur in movies, either as central to the drama or as a backdrop. Psychedelics, too, became well established in the language of cinema from the 1960s onwards, with generations of filmmakers utilizing “trippy” aesthetics into their storytelling and mise en scène.   Of course, our capacity to accept the artifice of a movie and become immersed in its story is in itself a remarkable aspect of our own consciousness, an altered state. Watching a film is among the richest experiences we can have, and neuroscience has recently been studying “our brain on movies.” Hardly surprising, then, that psychedelics have also provided such inspiration for filmmakers. The referencing of psychedelics in cinema can take multiple forms. A film might depict a trip as integral to the action, as in the counterculture classic Easy Rider or Fear and Loathing in Las Vegas. Other films seek to replicate the psychedelic experience more subjectively, as in Altered States or Enter the Void, which uses a first person point-of-view to depict a neon-soaked DMT trip.  Some non-narrative films employ a psychedelic “lens” even if they don’t have any direct connection to psychedelics themselves, for example, Samsara, which depicts the world from a novel and altered perspective. Similarly, the classic 15-minute stargate sequence in 2001: A Space Odyssey where Bowman’s allegorical journey of cosmic rebirth through a tunnel of light is not only integral to the story, but also provides an unforgettable psychedelic-like experience for the audience.  Experimental cinema from the 1920s onwards created films that might be considered psychedelic, intended to “manifest the mind,” often using animated abstract patterns and impressionistic objects, as in Five Minutes of Pure Cinema. This era also gave us Le Chien Andalou, still considered a surrealist masterpiece.   Of course, outlandish and surreal imagery is hardly the preserve of the avant garde, and some of the trippiest sequences in the history of cinema can be found in the animated features of Walt Disney, including Fantasia, Dumbo and Alice in Wonderland. More recently, Hollywood’s slew of superhero blockbusters are crammed with trippy imagery that presupposes an audience very familiar with psychedelic aesthetics, and direct references to psilocybin, LSD, consciousness and the quantum realm are to be found in Doctor Strange. It’s evident that the urge to alter our state of consciousness is deeply ingrained in the human psyche, and psychedelics and cinema can be regarded as technologies that provide novel and (mostly) pleasurable ways to attain this. In this presentation, award-winning filmmaker and consciousness scholar Nick Day further develops his thesis on the symbiosis between psychedelics and cinema, tracing how each has influenced the other and helped to inform our understanding of consciousness itself.   
  
C - 23  
  
Keywords  
psychedelics, cinema, movies, storytelling, narrative, altered states, archetypes, consciousness, Platonic values, science fiction, avant garde, fantasy, animation, LSD, psilocybin, DMT

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INTRODUCING THE MARKET MIND HYPOTHESIS: UNDERSTANDING MARKETS AND MINDS THROUGH COGNITIVE ECONOMICS (INCLUDING HOW THE MIND-BODY PROBLEM EXTENDS INTO THE ECONOMIC SYSTEM)

Patrick Schotanus

University of Edinburgh, Edinburgh, Midlothian, United Kingdom

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.15]........Miscellaneous  
  
Abstract  
I discuss my heterodox economic theory, the Market Mind Hypothesis (MMH), which I recently introduced to a wider audience via my book (Schotanus, 2023). In short, based on 4E cognition the MMH submits that (what investors have always casually referred to as) "the market mind" (e.g. Soros, 1987; Marks, 2011) exists and is real. In popular terms, “Mr Market” is a collective entity who reflects our mentality. More technically, the market—embodying numerous conscious humans and their technologies—intersubjectively extends investors’ minds, whereby it not only distributes their knowledge (e.g. Hayek, 1945) but also manifests collective consciousness. Prices are the main informational signatures of this which are “dually realised” (Chalmers, 1996), with market mood as the immersive experience (phenomenally), especially in real-time, varying from despair to exuberance. Moreover, the notorious mind~body problem gets extended into the economic system, beyond the traditional “explanatory gap”. While originating from my thirty years of experience as an investment professional, the MMH is now increasingly being developed with collaborators, both in cognitive science and economics. The MMH is a standard-bearer and so-called postcognitivist interpretation of cognitive economics. Cognitive economics partners cognitive science with economics, each offering complementary explanations to the other. Specifically, cognitive science teaches economics about mentality (present in markets, e.g. herd mentality), whereas economics teaches cognitive science about market forces (present in minds; e.g. your unconscious “System 1” competing with your deliberate “System 2”). Combining these culminates in the two-way Market Mind premise: market-as-mind (roughly related to the so-called macrofoundations of economics), respectively mind-as-market (roughly related to the so-called microfoundations of economics). Its shared underlying Market Mind Principle is intelligent (and sometimes conscious) self-organisation via 'market' dynamics, centred on exchange, aimed at discovery, ultimately of value. In terms of complexity, for example, these complementary market forces—e.g. competition~cooperation, consumption~production, deflation~inflation, risk~reward, saving~spending, supply~demand—spawn the synergetic emergence of group phenomena from (e.g. microscopic) individual level exchanges. In fact, the MMH highlights their prominence in much of our biological world, including our microbiome (e.g. bacteria, protists, and [artificial] xenobots). That evolution is reflecting such market dynamics has been acknowledged by many biologists (including Darwin himself), e.g. “[natural selection] is, in essence, Adam Smith’s economics transferred to nature . . . Reproductive success becomes analogous to profit” (Gould, 2002, p. 122). Still, the implications have not been properly grasped. In terms of economics, the MMH challenges mainstream economics, a partnering of the strange bedfellows of New Classical and Keynesian economics. Specifically, the MMH criticises mainstream’s mechanical worldview which is flawed ontologically, epistemologically, and methodologically. The MMH's purpose is to contribute to the revision of economics, which is urgently required, especially following the various systemic crises over the past few decades (exemplified by the GFC). These were dangerous (to the point of existential) and have had devastating and lingering impacts on society. In short, unlike other sciences economics is not an innocent bystander which just observes events 'objectively'. Rather, its flawed paradigm shapes events and has been detrimental to our worrying predicament.  
  
C - 26  
  
Keywords  
Consciousness, 4E cognition, Cognitive science, Discovery, Economics, Extended mind, Finance, Free will, Investment, Mind-body problem, Philosophy of mind

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What can randomness tell us about coherence?

Todd Bureau

Wryd Research, Broughton Hall, Yorkshire, United Kingdom

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.04]........Religion and spirituality  
  
Abstract  
Random number generators (RNGs) are like high speed coin flippers and are used as the standard to measure against in quite a number of sophisticated fields from cryptography to machine learning. Inspired persons devised some inspired applications in the ‘90’s to investigate whether aspects of the non-material world could affect the “randomicity” of these physical apparatuses. In a purely physicalist world they should not. But, the results of targeted smaller scale experiments were encouraging enough to develop the Global Consciousness Project, a nearly 20 year effort documenting the effects of human attention and emotion on RNGs. In a world where the physical is what usually counts because it’s measurable, this project in its data collection over a global network with rigorous analysis, showed a cumulative 7 sigma deviation from expected randomness, with subtle data correlations associated with shared human events —in other words a one in three trillion odds against chance. 500 events were formally analyzed ranging from the 9/11 terrorist attacks, to natural disasters, to peace and compassion gatherings. Intriguingly, the latter showed strongly more pronounced effect sizes. This talk will be of a bit of all of that, as well as the history and future efforts, as the second generation (gcp2.net) rolls out with a fifty fold increase in data collection and consequent new investigative strategies. New strategies are also part of separate efforts investigating related phenomena of both the human and what is not. The ECREE dictum of Carl Sagan that, “extraordinary claims require extraordinary evidence”, can be used as a gatekeeper of accepted thought and as a cudgel against what is not. The nearly half century hunt for the Higgs boson required untold resources and was considered settled by most with the resultant 5 sigma accepted standard. Particle physics is touted as a universal for all, and other endeavors with higher deviations but smaller fanfare can languish obscurely in misplaced doubt. Particles can tell us about the physical, but some research can tell us about the human universal that has the potential to cause an individual to see themselves differently in relation to the whole, and that can have a whole lot of significance. Consciousness has been pondered through human history but the greatest questions remain. Modernity’s technological prowess and infatuation with the physical, means that the loudest investigative efforts consist mostly of those poking and prodding within the confines of a skull. But that hasn’t been and is not currently the only means. Mystical traditions offer options for inquiry, as do the lived experiences of so many, but what might suggest that there’s any credence physically to conceptions that consciousness might not be limited to the physical? Beyond the lives outwardly lived in ways of understanding differently, individuals, wisdom traditions, and spiritual systems all talk of “interconnection”, but can it possibly be demonstrated empirically? Apparently so, and the extraordinary evidence can have extraordinary implications. Discussion following will be of those possibilities, to possibly be continued in the bar, and certainly in the future.   
  
C - 26  
  
Keywords  
Global Consciousness Project, consciousness fields, interconnectivity, random number generators, PEAR lab, HeartMath Institute, Wyrd Research, oREGano project

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Angel and Orphan Lexicons

Marianne T Neill

York University, Toronto, Ontario, Canada. Western University, London, Ontario, Canada

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.12]........Visual Art Forms  
  
Abstract  
A poster presentation of two contrasting poetic matrices or meaning environments: The Essential Angel Lexicon and The Orphan's Lexicon. These are a dual modality, visual / linguistic form of expression - a network of explicit meaning 'nodes' and an implicit meaning 'ground'. After creation of performance art led to exceptional experiences (altered perception, synchronicity, sense of unus mundus), the matrix was the outcome of a search for a form of expression that would engage viewers in a bidirectional interaction between mental and physical to produce an altered awareness and replicate a fragment of the original experience. The project originates from the visual art discourse and intersects with conceptual metaphor theory and cognitive science. Ideas and matrices are explicated at length in 'The Record: Mind, Matter, and What Happened in 1987' (Marianne Neill, 2021).  
  
Poster - 1 (Wed)  
  
Keywords  
visual art, language, cognition, conceptual metaphor theory, consciousness and reality

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Meditation, Monotheism, Misogyny, and Massacres: Spirituality in the West versus East

Harland Harrison

Justastic Creative, San Francisco, CA, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.04]........Religion and spirituality  
  
Abstract

Religion is the original study of consciousness. Adherents believe it elevates humanity. Yet, the horrific slaughter in the "Holy Land" in 2023 is only the most recent outbreak of religiously inspired war. Eastern religions notably include wordless meditation creating Altered States of Consciousness (ASC). Adherents report internal peace and compassion from such, first-person, ASC. Western religions, by contrast, require mainly lengthy recitation if any meditational practice at all. However, their founding documents claim god spoke directly to their patriarchs, often demanding violence. Perhaps those communications were ASC. My study explores the issues of violence and ASC in Western religion. The stakes are enormous! Western religion has fueled Crusades, Inquisition, conquest, chattel slavery, Holocaust, and Zionism.

I considered two opinions of ASC. ASC might reveal the true spiritual universe, or mystics might only be exploring their own nervous systems. In either case, ASC should remain consistent across societies. I defined "Western religions" as the Abrahamic religions: Judaism, Christianity, and Islam, excluding small or modern sects like Druze, Mormonism, and Sikhism. I defined "founding documents" as beginning with the Torah.

My somewhat novel approach included:

Analyzing stories as memes propagated for express reasons,

Postulating a neural mechanism of ASC induction,

Analyzing rituals and history for practices consistent with that mechanism,

Postulating a neural mechanism for belief in magic as classified by Sir James George Frazer,

Analyzing the stories for events consistent with that mechanism, and

Comparing known Egyptian history to Biblical texts.

I discovered that Biblical scholars already know surprisingly many answers that Western religious authorities never promulgate:

Evidence exists for a "secret baptism" practiced by Jesus and his disciples, a spiritual practice which has been lost.

All of the founding documents were redacted by military leaders if not entirely created by them.

About half of the "Epistles of Paul" are forgeries.

Syncretism, (merging of beliefs), is natural and prevalent whenever societies meet.

Authorities continuously suppress syncretism.

ASC practices do arise in the West, but authorities marginalize and even persecute them.

Bronze Age Levantine societies were matrilineal and several stories conceal this fact.

The attacks on other religions started with persecution of goddesses worshiped by women.

The ages and quantities of people in the Bible are exaggerated and arbitrary.

The Biblical conquest of Canaan was at most an exaggeration to inspire soldiers.

The claims by the Prophets that monotheism brought Israel more prosperity than polytheism are provably untrue.

I arrived at several of my own conclusions:

The pursuit of ASC by mystics does indeed lead to compassion and non-violence.

ASC do appear in Western religions but they are generally not the source of doctrine.

The Bronze Age Collapse increased the demand for militarism and for loyal soldiers to travel great distances.

A patriarchal and exclusive religion met this demand.

A novel theory explains the Exodus and the Ark of the Covenant.

To this day, Western religion is used falsely to justify continuous war and oppression.

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Poster - 2 (Fri)  
  
Keywords  
Peace, Contemplation, Feminism, Testament, Gaza, Sensory, Deprivation, Exodus, Sympathetic

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`Concepts in the Indian Science of Consciousness

Christopher Lord

France

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[01.14]........Philosophy of perception  
  
Abstract  
Concepts From The Indian Science Of Consciousness (abstract) Christopher Lord In the recent CIHS hybrid conference in California, I gave a virtual presentation on the history of the concept of consciousness in the West. This is part 2 of that presentation. While there is no concept of consciousness in Greek philosophy, it is easy to find the origin of the concept in the Latin logic-based theology known as Scholastic philosophy. Latin conscientia has a specific Scholastic meaning: awareness of your own sins. It is a moral and supernatural idea, since you share this knowledge with God. Descartes is the link with modern thought, as he was at the same time the first modern philosopher and the last major Scholastic thinker. His concept of ‘conscience’ in French was translated into ‘consciousness’ in English by Locke and Hobbes, and these English Protestants removed the Catholic theological explanation. Many people in the West now look to the East to find a replacement for the missing theological element. The source of these ideas is found in the Indian thought system. India has a real science of consciousness, in the sense that consciousness is studied and manipulated using techniques which are developed systematically and transmitted in a technical literature to be taught and learnt. If we look at the history of this science, we see that meditation has been a central feature of the Indian thought system from the earliest times. The earliest recorded version of meditation is associated with the fire worship of the Vedic culture. The Vedic Sanskrit term dhī धी comes from a very old layer of Indo-Iranian culture, in which elemental nature deities were worshiped. It means ‘imaginative vision’, and the original form of meditation, described in the Rig Veda, meant staring into the sacred fire to obtain this vision. Fire worship was abandoned, and in the Rig Veda it is said that the focused attention on the fire can be replaced by focused attention inside yourself. The Vedic word dhī evolved to dhyā ध्या, ‘to contemplate’ and then to dhyāna ध्यान, which is the term for ‘meditation’ in classical Sanskrit and in Hindu practice, especially yoga. Transported to China and then Japan by Buddhism, it became chán 禅in Chinese, pronounced as ‘Zen’ in Japanese. Apart from meditation itself, there are many concepts of consciousness developed over centuries of Hindu philosophy. The Ātman आत्मन् and Brahman ब्रह्मन् of the Upanishads; the relationship of consciousness to time and therefore to karma कर्मन्; prakrtī प्रकृति (original nature) as impregnated with consciousness; and in general terms, the principle that consciousness is not a feature of the individual but of the whole of reality, addressed by the science of consciousness. However it is conceived, India’s science of consciousness is based not on explaining how an individual is conscious, but on developing the individual’s ability to gain direct experience of the universal fabric of consciousness that, like time, is a constant feature of the universe.  
  
WK - 2  
  
Keywords  
India, philosophy, consciousness

274  
  
Understanding Transcendence: Interoception in, of, and for Altered States of Consciousness

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.06]........Sociology  
  
Abstract  
This paper examines transcendence from a phenomenological perspective, alongside some of the conceptual frames people use to explain their experiences of altered states. I draw on participant-observation data from across multiple field sites over several years of field work, including (neo)shamanic journeys, drum circles, energy healing, astral projection, and trance meditation, and supplement these findings with survey research, interview data and other studies of transcendence. Focusing on interoception (the felt experience of/in the internal body), I explore the role of the sensory-emotional in transcendent experience. I theorize relationships between these aspects of altered states and conceptual-discursive strategies for understanding and articulating these experiences. I posit that interoception plays a significant role in reaching/achieving altered states, in sense-making processes of these states, and, most importantly, in the dialectic between the two. Ultimately, I seek to contribute to our understanding of interoception, its role in experiences and articulations of transcendence, and therefore to broader theories of consciousness.   
  
C - 17  
  
Keywords  
consciousness, transcendence, altered states, interoception, shamanism, meditation

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Collective Consciousness and Authoritarian Populism: Physicalism, Panpsychism, or Idealism?

Seymen Atasoy

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.06]........Sociology  
  
Abstract  
This paper expands on Durkheim's concept of "collective consciousness" by incorporating insights from Jungian Psychology, Wendt's Quantum Social Science, and other relevant fields. This framework is then used to assess contemporary authoritarian populism. The digital revolution has ushered in a new media landscape characterized by echo chambers, algorithmic filtering, AI-generated content, and an overwhelming flow of post-truth propaganda. This new information ecosystem has significantly fragmented public attention and rendered the collective consciousness of societies more susceptible to political manipulation. Authoritarian populist leaders around the world exploit this vulnerability by manipulating public sentiment to capture and consolidate power. They skillfully craft narratives that weave societal traditions and values with tailor-made symbology, triggering suppressed historical shadows as needed. These narratives construct culturally and psychologically grounded alternative realities for the socialization of political supporters into the populist mass movement. Over time, successful populists manipulate their societies towards an authoritarian regime. The study explores how populist leaders resonate with and amplify latent fears, desires, and archetypes shaping the collective consciousness of their societies. It also proposes strategies and tactics for resisting populist manipulation and fostering a more harmonious society.  
  
C - 17  
  
Keywords  
authoritarian populism, collective consciousness, Jungian Psychology, quantum social science, new media ecosystem, propaganda, resistance to manipulation, empathy, community building, cooperation

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Demarcation and discovery: how lessons learned from mainstreaming cold fusion research may help consciousness studies

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.06]........Sociology  
  
Abstract  
This presentation provides some “lessons learned” from the process of turning a controversial field of study into mainstream science. The presented case revolves around the field formerly known as cold fusion. Efforts to engage with claims of cold fusion systematically culminated in a Department of Energy research program on the topic that commenced in 2023 (which this author helped bring about) [1]. Many such lessons may apply to subfields of consciousness studies as well, especially subfields that involve anomaly reports and that challenge scientific orthodoxy. Here I present a framework to guide practitioners, policymakers and science funders in their engagement with such frontier science topics. Some background on the cold fusion case: anomalous particle emissions and elemental transmutations in metal-hydrogen systems at ambient temperatures have been reported as early as the 1920s [2]. However, conventional physics has not been able to explain such reports, leaving them largely by the wayside. Recently, strong experimental work has accumulated and matching explanations -- combining nuclear physics with quantum optics -- have emerged [3]. Anomalous phenomena falling by the wayside is consistent with Atmanspacher’s observation [4] that some anomalies are simply too far from the current frontier of science to be actionable. To make them more actionable the following measures help: \* Systematic engagement with the existing literature in the field with the goal of identifying a small, consistent set of strongest experiments to date, and proactive engagement with alternative explanations. \* Willingness to identify methodological weaknesses in past research and suggestions on how to address such weaknesses going forward. \* Recognition that there is a division of expertise when it comes to (1) (re-)producing anomalous phenomena; (2) measuring and characterizing them; and (3) explaining them. All too often papers in early-stage fields dabble in all three areas but deliver satisfactory results in at most one area, thereby greatly weakening the paper by taking on too large of a scope. \* Involvement of practitioners who claim to have obtained anomalous results; and also involvement of independent experts with deep expertise in relevant diagnostics, protocols, and statistical techniques. Such experts can ensure the use of best practices and vouch for the credibility of obtained results. \* Clear separation between the first task of demonstrating whether an anomaly truly exists as an anomaly (and is not the result of a measurement error or misinterpretation for instance); and the second task of explaining the anomaly. The latter may in some cases occur much later. The motivation behind such a framework is to help develop systematic research programs on topics of consciousness studies that to date have been considered anomalous and unactionable from the perspective of mainstream science. If successful, this could mean access to established funding mechanisms, e.g. through the National Institutes of Health, and a greater influx of researchers, e.g. doctoral students who will benefit from framing research in ways that avoids career damage. [1] https://arpa-e.energy.gov/arpa-e-lenr-program-kickoff-meeting [2] Paneth & Peters (1926) Naturwissenschaften [3] Metzler et al. (2024) New J Physics [4] Atmanspacher (2009) J Sci Explor  
  
C - 18  
  
Keywords  
mainstreaming controversial research topics, philosophy of science, science policy

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Social Media and Consciousness in times of the rise of Large Language Models, aka AI - a 2024 Snapshot on the Meta-Analysis

Sascha Seifert

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.06]........Sociology  
  
Abstract  
Once in a while, it is helpful to remind ourselves that the moment we talk about Social Media, we de facto talk about networks built through technology, enabling interaction between humans based on computational models entirely. This perspective is a valuable and essential reference frame for looking at the relevant changes that have shaken the Social Media realm over the last few years. Large Language Models (short: LLMs, aka AI) entered the scene, enabling humans to seemingly create more striking input variants than ever before through visuals and text-producing interfaces. Post-pandemic, post-tech optimism, new computerized social networks were added that seem to promote even more division and bias. (Ross, A., Robertson C.T., Fletcher R., Kleis Nielsen, R.: A literature review: Echo chambers, filter bubbles, and polarization. 2022.) Some recent changes in ownership and political influence-taking enhanced the problems of filter bubbles instead of curbing them, while political and socioeconomic landscapes changed drastically, creating extended room for the expression of human bias since the establishment of computerized Social Networks in general. My 2024 talk picks up where my previous talks at TSC on the broader subject had to break off. With rightful debates about the global influences on our society’s consciousness by Social Media still not coming to rest, I’m having another updated, closer, in-depth look at the current situation in the universe of Social Networks, aka Social Media. If you visualize any contemporary Social Media Network, the network structures’ similarity to neural networks is evident and striking. This applies to structure as well as to input/output conditions. And, while for those studying brains, this seems obvious, the creators of computerized social networks seem just to have focussed (consciously or subconsciously) on the hardware structure only, ignoring any input/output effects of such systems. (Hardey, M.: Social Network Analysis in an age of digital information. 2018. And: Wellman, B., Salaff, J., Dimitrova, D., Garton, L., Gulia, M., and Haythornthwaite, C.: Computer Networks as Social Networks: Collaborative Work, Telework, and Virtual Community. 1996). While there has been abundant criticism of computer-enabled social network mechanics and designs over the last five to ten years already, the rise of LLMs (aka AI) has amplified these critical voices regarding machines influencing human interactions, debate, opinion-making, cognition, and perception. (Stahl, B.C., Leach, T.: Assessing the ethical and social concerns of artificial intelligence in neuroinformatics research: an empirical test of the European Union Assessment List for Trustworthy AI (ALTAI). 2022) As, from a bird’s eye perspective, AI is just about to enter the mainstream discussion, the process of general debate and criticism has just begun while the (potential) implications of further enhanced machine capabilities become increasingly evident to more people. My talk will give an overview of the current situation in general and present the state of science in the field, discussing selected studies. By this, I will update you on where I see connections between human consciousness and its current expressions and threats in the Social networks we summarise as Social Media.  
  
C - 23  
  
Keywords  
networks, neural networks, social media, large language models, social networks

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Myths and Models of Time and Timelessness

LD Deutsch

N/A, Los Angeles, CA, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[04.03]........Space, time and the nature of reality  
  
Abstract  
Time is perhaps reality’s greatest mystery. On one hand, time is a puzzling enigma that eludes all attempts at total comprehension. On the other hand, time is the most familiar thing in the world. The only other mystery that comes close to time in scope and scale is consciousness, with which time is inextricably wound. The apparent reality of time's forward, linear flow is so fundamental to the human experience that time often feels synonymous with consciousness itself. Yet, our current scientific models of time, and what those models suggest about the organization of the physical universe, require us to consider the experiential flow of time an “illusion.” It is this chasm between these two incompatible truths that makes the study of time a dynamic, inexhaustible playground for life’s greatest attempts at self-definition. This essay takes part in the history of that playground. In it, historic and modern Western scientific and philosophical perspectives on time (Aristotle/Newton, Einstein & the theories of Special & General Relativity, Minkowski/Einstein’s Block Universe, Presentism vs. Eternalism, The Spatialization of Time, Neuroscientific Bases for the Scientific Preference for Eternalism ), are juxtaposed with Greek mythological (Chronos, Saturn, Kairos, Aion) and Chinese mythological and philosophical (Time as Moment of Connection Between Fields, Number Boxes Lo-Shu and Ho-Tu, Cyclical Time vs Linear Time, Acausal Connection Principles) perspectives on time, and a striking isomorphism is shown. The conversation between these two approaches to time is then used to investigate the phenomenon of synchronicity, as defined by Carl Jung and Wolfgang Pauli during their lengthy correspondence. Through a scholarly but playful exchange between science and the humanities, this essay seeks to produce new insight not only into the nature of time but also into the ways in which our various interpretations of time’s phenomena impact the phenomena themselves. “It is probably true quite generally that in the history of human thinking the most fruitful developments frequently take place at those points where two different lines of thought meet. These lines may have their roots in quite different parts of human culture, in different times or different cultural environments or different religious traditions: hence it they actually meet, that is, if they are at least so much related to each other that a real interaction can take place, then one may hope that new and interesting developments may follow.” – Werner Heisenberg   
  
C - 16  
  
Keywords  
Time, Timelessness, Physics, Neuroscience, Philosophy, General Relativity, Special Relativity, Eternalism, Presentism, The Spatialization of Time, Greek Mythology, Chinese Mythology, Synchronicity, Einstein, Jung, Pauli

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Metaphors of Consciousness

Olga Colbert

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Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.01]........Literature and hermeneutics  
  
Abstract  
In literary works, the preferred trope used to convey the presence of consciousness in non-human animals and plants is called prosopopoeia or personification. Animal and plant advocates have argued for years that such tropes devalue non-human animals and plants by comparing them to the human experience. I go a step further by arguing that current research on plant and animal consciousness shows that some expressions that are considered poetic language, such as prosopopoeia, constitute in fact an accurate representation of plant or animal behavior or abilities. Using a contemporary Spanish novel as a case study, I show how the extensive use of figurative language utilized to convey that plants produce sounds, remember, or show intentionality can be supported by cutting-edge research on plant consciousness and non-human animal consciousness studies. For instance, at one point in the novel a plant is said to emit “a vegetal moan.” While it is easy to dismiss this as an example of anthropomorphizing a natural sound, cavitation sounds resemble screams in two important ways: they are distress sounds, and they have “roughness.” I draw on the field of plant cognition, such as the work oDaniel Chamovitz, Peter Wohlleben, Roman Zweifel, I. Khait, Nicoletta Lanese, Vaughan, Monica Gagliano, and Paco Calvo to compare literary metaphors with scientific research. In the field of animal cognition, I lean on the work of Frans de Waal, Francesco Ferrari, Brian Hare, Michael Tomasello and Temple Grandin, among others.  
  
Poster - 1 (Wed)  
  
Keywords  
plant consciousness; animal consciousness; panpsychism; literature;

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The Simulation Hypothesis: RPG vs. NPC and the parallels between AI, technoscience and religious ideas of consciousness.

Rizwan Virk

Arizona State University, Tempe, AZ, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[01.02]........Materialism and dualism  
  
Abstract  
The Simulation Hypothesis has been called “religion for atheists” by the religious communities and “pseudoscience for believers” by members the scientific community. Nevertheless, the idea of simulated conscious beings within simulated virtual realities raises interesting parallels between ensouled actors from religious traditions and technoscientific/materialist views of consciousness. This talk explores those parallels and shows how simulation theory can provide a new understanding of the idea of ensoulment from various religious traditions, as well as a new model for understanding free will vs. determinism. These parallels are explored along the axis of the RPG (role playing game) vs. NPC (non-player character) flavors of the simulation; these two ends of the axis are not mutually exclusive as both Chalmers and Virk have pointed out, but intermingle within mixed sims. This paper also shows how recording of simulated actions, as well as intentions and feelings with the sim can provide a way to replay consciousness and provide an interesting bridge between technoscience and religious ideas of choice, punishment, judgement, and karma across the scriptures of the world’s religion’s (including Islam, Christianity, Buddhism, Hinduism and Judaism).  
  
C - 1  
  
Keywords  
AI, simulation, video games, religion, souls, karma, qualia

342  
  
Voices

Tanya M Luhrmann

Stanford University, Stanford, CA, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[03.19]........Cognitive theories of consciousness  
  
Abstract  
They are strange experiences—a voice whispered on the wind, a god who speaks from on high—but far more common than we think. At the beginning of most great religions lies a voice. Who hears such voices? I have spoken to hundreds of people, in many countries, who have heard voices, some only once, some more often. Most of these people are not psychiatrically ill. Some are. In this talk I will discuss what we know about the difference between mad voices and sane voices, and what traits and practices and cultural ideas make sane voices more likely. Fundamentally, this is a story about how people come to experience thoughts as not their own and not inside them. It is a theory of culture and consciousness.  
  
PL-6  
  
Keywords  
voices, spiritual experience, the phenomenology of thought, culture

347  
  
Virtual embodiment in music interaction and experience

Pieter-Jan Maes

IPEM-Ghent University, Ghent, OVL, Belgium

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.03]........Music  
  
Abstract  
Human music interaction involves highly intricate body-brain coordination dynamics. When successful, embodied music interaction may lead to powerful human experiences, including altered states of (shared) consciousness. In my talk, I will advocate for the potential of technologies in the domain of ‘extended reality’ (XR) to better understand the embodied (social) mind and its complex behaviors, and to extent these into the virtual realm. In a first part, I will discuss how we used XR as methodological tool in a series of experimental studies to investigate anticipatory synchronization and intersubjectivity in musical interactions. Part of this research entails the combined use of computational modelling (from a coupled oscillator perspective) and adaptive virtual agents to gain deeper insights into the control principles of human temporal synchronization in musical ensembles. Building on this research, I will explain in the second part of my talk how we develop XR technologies into biofeedback systems to spontaneously adapt motor and experiential states in humans. Applications of these biofeedback systems are situated in the domains of sports, motor rehabilitation and music/dance pedagogy. Finally, in a third part, I will present and demonstrate an XR version of the self-operating time crystal model of the human brain as 3D fractal architecture of clocks, as developed by Bandyopadhya and colleagues (2020).  
  
PL-7  
  
Keywords  
Music, virtual embodiment, extended reality

373  
  
Remembering The Truth Messianic Consciousness

Sean Clayton

Abundance Alchemist, Austin, TX, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[06.04]........Religion and spirituality  
  
Abstract  
In a captivating conversation, we explore the dynamic interplay between ancient spiritual teachings and today's technological breakthroughs, aiming for a collective rise in consciousness. Discover how: - Ancient Codes and Modern Minds: \*Delve into the secrets of Messianic Codes and Kabbalistic insights, showcasing their enduring wisdom. - Vibrational Harmony: Learn about the transformative power of letters, numbers, and sounds as universal connectors to deeper truths. - Technology as a Catalyst: See how current tech innovations are not just tools but partners in our spiritual journey, linking hearts and minds. - Simple Steps to Ascension: Uncover straightforward, effective practices to weave these ancient teachings into the fabric of everyday life, paving the way for unity and elevated awareness. This engaging dialogue invites us to bridge worlds—melding the wisdom of the ages with the potential of the future—igniting a worldwide evolution toward more conscious living.   
  
C - 19  
  
Keywords  
ancient spiritual teachings, technological breakthroughs, vibrational harmony, tech innovations

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A.I. + HUMAN COLLABORATIVE INTELLIGENCE

Zann Gill

GAIL, Los Altos, CA, USA

Categories by Discipline  
6.0 Culture and Humanities  
  
Primary Topic Area - TSC Taxonomy  
[03.18]........Intelligence and creativity  
  
Abstract  
Two extreme views contend in the A.I. debate: First: A.I. will drive the human species extinct. Second: A.I. will be a great equalizer and enabler. Human perception of the extinction hypothesis was fact checked by Melanie Mitchell: 50% of AI researchers believe there’s a 10% chance that AI will drive the human species extinct. Those now in control fear AI as “an alien gone out of control.” In contrast, the global open source community models collaborative autonomy, a distributed indie network rapidly iterating, innovating, and evolving. As a grad student, I was inspired by Buckminster Fuller’s pre-Internet concept for World Game, designed to be played in university gymnasia, where a 75 foot Dymaxion Map of the world was laid out as a gameboard on the gymnasium floor. When the public Internet made a global, persistent “gameboard” possible, I started earthDECKS, where DECKS stands for Distributed, Evolving Collaborative Knowledge System and also evokes “decks” of story cards in a human - machine iterative learning loop that can manifest collaborative intelligence, the 21st century incarnation of what Buckminster Fuller called World Game. With the surge of A.I., I saw the missing puzzle piece to grow and evolve a global platform to track local progress toward addressing the grave crises of life on Earth today. A.I. is a bandwagon with momentum to drive a collaborative intelligence initiative, attracting global engagement, mobilizing fear to kickstart action and motivating construction of a next generation social network to support collaborative intelligence, using A.I. to scale. The Future Impact of AI – roundtable shows my orientation https://www.youtube.com/watch?v=LIAPOQojEW8 More here: https://gail.world and https://zanngill.com  
  
  
  
Keywords  
A.I., collaborative intelligence, creativity, complex systems, problem-solving, human networks