

The Many Facets of Consciousness — Why Evolutionary Psychology is the Secret to Human Civilization

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Submitted: 15 March 2024 Accepted: 21 March 2024 Published: 28 March 2024

Citation: Yang I Pachankis (2024) The Many Facets of Consciousness —Why Evolutionary Psychology is the Secret to Human Civilization. J Clin Bio Med Adv 3(2), 01-06.

Abstract

Introduction: I further the topic in evolutionary psychology with regard to the cognition activities of human civilization. The phenomena of consciousness in their epigenetic diversities are regarded to be determined by the environmental factors of the cosmos.

Objective: The research seeks to determine the elements of proportion in passive psychological processes from environmental factors and the active cognition processes that act on the environmental factors.

Methods: Details from the astronomical and cosmological research are excluded, and the subjective consciousness from the research process is explicated.

Results: From a subjective reflective summary, the cognitive processes in discovering the environmental determinators are the uniqueness of human civilization, differentiated from the survival instinct driven behaviors in the same in animals.

Discussion: The experimental trial proposed on bioinformatics in consciousness is discussed.

Conclusions: The sociology of knowledge as communication of consciousness differs from the mere communication of contents that are readily conscious.

Keywords: Cognitivism, Environmental Determinants, Nucleons, Subjectivity, Unconsciousness

Introduction

The definition of medicine is a human-centric concept disregarding environmental elements. Even though modern and contemporary biological and medical sciences have adopted the paradigms from Darwinism perspectives and genetics in nuclear medicine, the concepts fused in practice in medicine in general and in psychological sciences with intersections with neurology by psychiatry, have still not reached a consensual fundamentalistic independent variable that can simplify the growing complexities.

In my research, I noticed a transdisciplinary phenomenon, that there is a nuclear dynamic structural homogeneity between the black hole and white hole thermonuclear binding and the centromere [1, 2]. There is though, a subtle element in possible subjective bias needing to be resolved regarding the objectivity of the involvement of consciousness in these cognitive activities,

and I will further discuss the experiment I proposed for further determinations [3].

I have previously outlined the cognitivist framework from the research for the involvement of consciousness in cosmology, namely the environmental factors of nucleon quantities to the influence of the materials of consciousness [4, 5]. The concern is transdisciplinary with quantum mechanics where Hameroff and Penrose published the endeavors in 2014 on the impossibilities of objective reduction on the active consciousness and its correlations with quantum physics [6]. From a nuclear science perspective, particle physics in particular, therefore, the element of consciousness becomes of fundamental concern in the disciplinary merging trends.

Objective

The research seeks to explore the explanatory paradigm of human behaviors beyond the scope of traditional psychological

paradigms with intersubjectivity in human groupings. It is done so with the natural sciences, first from nonproliferation research in Beijing and then expanded to cosmological research [7-9]. The research scattered in the ten years or so from 2010 on provided a conceptual framework to the objective explored with qualitative evidence and feasible quantification methods from quantum chromodynamics.

It is from Darwinism that the environmental deterministic factors to behavior were made conscious to the scientific paradigms from a geocentric perspective of evolution [10]. Even when taking environmental factors into consideration, the scopes in psychological science, and in psychiatry in that matter, have still not surpassed the direct sensory systems such as visual and auditory perceptions-based ontology [11].

The interactions between the physical realities of consciousness as influenced by environment and the consciousness as a cognition apparatus reflecting the physical realities of the environment create a dichotomy that there is always something turned unconscious when another thing is turned conscious [12]. This also applies to the sociology of knowledge, and the correspondence theory of truth that the collective agents' behaviors seen as a whole as civilization become intertwined with both elements of social and natural factors amplified by technologies [13-15].

Evolutionary psychology suggests that, opposed to the environmental determinators exercised on behaviors, behaviorism can be taken as dependent variables to consciousness. The concept of adaptation from Darwinism and the psychodynamic non-adaptive processes indicate to the phenomena of consciousness in human behaviors [10]. Therefore, with the materialistic deduction to consciousness, the distinction arises between the cognitive-reflective contents to environmental determinators and the passive-reflective contents. Behaviorism is then treated as a set of dependent variables to cognitivism, and a subset of consciousness phenomenon in its many transitory forms of recombination [12].

The study is designed to determine the causal samples between the neuropsychanalytic approach and cosmology. The scales of the delayed causal chains are enormous both in time and in space, regardless of possible future innovative and revolutionary concepts [16]. The race, therefore, exists between the causal inference chains and human cognition as a whole from the individual collections. And in its natural form of presence, Hall takes human behavior no different from those of the common animals in culture [11]. The genetic mini-nuclear reaction homogeneities in centromeres shared with the cosmological black hole and white hole thermonuclear reactions, indeed, do not make the difference either between humans and the common animals in the shared planetary environment [1]. Yet across the homogeneity spectrum, the dichotomy between environment, i.e., the cosmos, and species agrees with Hall's observation on the phenomenon where some hidden elements have been governing the common behaviors in the living organism on earth [11].

Evidence for the environment-behavioral correlations has been preliminarily obtained. The up-to-date cosmological research suggests that centromeres' nuclear reaction structure is homogeneous to the oscillations between the black hole and the white

hole, both of which used to be only theoretical objects [1]. It is, therefore, implied that the element of consciousness the research talks about is the element of meta-cognition on the environmental influences to consciousness phenomena.

Methods

It was from the precautionous readings of Joseph (1986) that I took a mindfulness approach during the astronomical experiments behind the research [9, 12]. Layout of the methods, therefore, in the literature constitutes the empiricism of "the undoing of the defensive work" in order to better faithfully document the insights that "previously have been conscious and defensively rendered unconscious" [12].

From the avoidance of violence, Butler (2020) raises the notion of biopolitics from the context of human grouping in nonviolence [17]. Albeit the materialization from the environmental determinants of death for humanity and creatures have been observed in the cosmological research, no specific biomarkers have resulted from the said research [1].

The natural environment, with cosmic environment included, is taken as the ultimate downstream factor to the upstream of cognitive process with nuclear science paradigm in the research. While the documentation of the upstream process becomes the primary source in the sociology of knowledge, the factor of cognition in part counteracts with the downstream contents analogous to entropy and the attempts in counteracting it [18].

The actual research process conforms to the physics-driven process of consciousness and the a posteriori literature inevitably took the results into the logical premise in order to excise consciousness. Even though the diversion on the urges of aggression impulses has been exercised in the research process, the mechanism failed upon my obtaining the astronomical evidences with the artificial destructive behaviors [19, 20]. Psychiatric solutions are later sought for, along with the consideration on the possibilities of aggression resulting from the environmental determinators of mental health [21].

Reflex of Life and Instinct of Death

From a posteriori perspective, there can be a neurological basis for Freudian psychology from cognitivism. Modern genetics believe that the finite breakage-fusion-bridge-breakage cycle underlies the mechanism of aging and death, and the empirical findings on the endosperm and sister-half chromatid suggest a correlation in mammal genders [22]. In order to generalize the principles from gender differences in humans, I follow the logical premise that survival instincts are a priori, i.e. reflective from the stimuli exterior to the embryos from the first physics-driven process.

Death instinct, thereby, has found its behaviorist explanation in the physics-driven process to cognition. Oedipus complex has been a literary summary to the phenomenon. Sexuality is rarely discussed in the context of Oedipus complex, yet the universality of the phenomenon is dependent upon the empirical evidence in the intersubjective realm. It has been reported that homosexual male, albeit sexually attracted to the father, also experiences similar mental process in Oedipus complex without the projection of libido onto the mother [23]. The implications can be either or both psychosocial and / or genetic in x and y chromosome combinations.

The empirical evidence of sexuality falsifies multiplication fundamental in psychology. Almost all traditional culture has the belief in reproduction worship and exert influences to scientific paradigms. Evolutionary psychology has not transcended the concept of life and death in this matter due to the genetic studies paradigm [10]. If the concepts of life and death are hereditary, the logical equivalence would imply that death can be genetically altered with specific genetic codes. The mammalian characteristic attributes of genetic contributions by genders have traditionally been interpreted in the concept of life, and only Christian culture acknowledges the individualities from birth [24]. Hermaphroditism is a biological example that reproduction is not merely determined by the intrinsic biological features, but also the environmental determinators contribute to the proliferation process in reproduction. The environmental determinators of hermaphroditism in the proliferation process are also applied to gonochorism in modern science with cloning and genetic editing [25]. If the proliferation process is fundamental to life and is not deterministic of biological stereotypes, the creation of life in the universe and the question on the origin of life can have a scientific answer.

If life and death are the interrelated linear process, the deterministic causal factor of death ought to exist in the environmental determinators in the universe. Thereon, from both observation and self-observation, I regard the death instinct the psychological projection of death in the environmental factors, whereby the *prima facie* cognition in most cases for humans and many animals comes from the parents who appear most frequently to the proliferated individual in a nurturing environment with the continuous flow of determinants of death. It is not further studied, however, whether the reflex of life, specifically the sustainment of life, is conditioned or unconditioned. Further inquiries into this question may also determine the proportions of contributions to the death instinct and detailed workings of the Oedipus complex.

Weak Causality in Place of Strong Correlations

Just as modern physics, psychological science has been founded upon the strong correlations and their contemporary developments have been producing weaker evidence on causal inference. Just as quantum physics cannot be explained by modern physics at all, even though the latter is still widely applied in pragmatic circumstances, cognitive-behavioral psychology may interpret psychoanalysis but not necessarily the other way around. Evolutionary psychology seeks to develop psychoanalysis to the weak causal realm within the human species, and its approach majorly influences mass psychological biases with regard to paradigm shifts.

The weak causality I have been seeking partially adopts the theoretical perspective to psychiatry, and the psychoanalytic and psychodynamic approaches are adopted, analogous in mathematic methods, for regression analysis. The methodological approach determines that the ontological and epistemological matters are subjective in nature, and are transformed into objective ontology and epistemology by the deduction process in knowledge production, i.e. from the metaphysical to physical.

The descriptive nature of the knowledge production process determines that the applicability of the knowledge from the meth-

odological approach acts on the consciousness instead of the experimentalist traditions. Maps are not a physical replica of the original materials, but are the cognizable scaled symbolic representations of reality. This is no more different from the experimentalist literature productions that the actionable procedures and processes are outlined [13]. Thereby, texts are attributed with another feature, namely consciousness.

The consciousness asserts that causality in social sciences and the humanities cannot be genuinely determined without their causal inference in the natural sciences. It is implied that objectification on the self and on the human species away from human-centric notions is fundamental to the causal logic in the humanities and social sciences; vice versa, the natural sciences are unable to obtain causal determinations without the elimination on the involvement of consciousness, such as the culture of geological years in description of the origins of the universe. Analogously, the revolution compared to heliocentric theory against geocentrism is the revolution against solar centrism. The method hereby only points out the cognitive bias in subjective consciousness on the human-centric concepts mistaking correlations from causality [26].

Sample Anchors and Hypotheses

It can be inferred from the history of science on the consciousness patterns that utilitarian principles of material availability govern the cognitive patterns of scientific paradigms. Apparatus rationale in part in human civilization is largely inherited for community utilities according to Maslow's Hierarchy of Needs, and it is only rarely is it adopted proactively for cognitive purposes in producing knowledge relatively objective compared to the predominant beliefs in the communities. The evidence supports the preliminary hypothesis that evolutionary psychology in the form of consciousness is the determinant factor to human evolution in subsequent acceptance.

The proven hypothesis, however, does not endorse any definitive conclusions to the causal chains in the discovery paradigm of science. The phenomenon incentivizes the new hypothesis that the causal chain may be *ad infinitum* for the evolutionary psychology itself and the rate of changing in the end of the universe. Causal inference from modern science may be falsified in contemporary discoveries, yet they are bound to stay relevant for practical purposes, such as Newtonian physics and general relativity in the application of satellites that enable the contemporary discoveries. Therefore, the evolving concept of causality applies to all scientific disciplines and can only be relatively measured by new independent variables as sample anchors to infer the multivariable models with dependent variables.

Further discussions and methodological developments need a new concept of time. The measuring of change implied in the concept of time has culturally anchored to the linearity of life and death, as above-mentioned. It has been questioned on whether the nature of the concept of time is physical, especially with the evidence that the material culture on the International System of Units (SI) definition of time is not stable from a nuclear physics perspective and only confirmatory to the currently known essential component of biological life [16]. This example of the consciousness limitations imposed on scientific advancement is analogous to the comparison between heliocentric and

geocentric models, where even only from a geometric differentiation the precision gaps can incur chains of pragmatic problems with the consciousness gaps [27].

Results

From the examples of the cultural interpretations of science history, the research finds that the discovery of the unconsciousness is a fundamental cognitive process for behavioral change in human civilization. The discovery of the unconsciousness is different from a posteriori principle but rather post hoc to the consciousness structures on an ipso facto basis. Objectification of the self is fundamental in the process, and materialization of the thought products from consciousness enables the objectification of consciousness.

It is less implicative that whether the discovery of the unconsciousness is only a meta-cognition of consciousness. The differentiation of the content matters between meta-cognition and discovery of the unconsciousness is that the former does not involve the analytic approach to critical thinking on oneself. The discovery of the unconsciousness counteracts the death instinct and rationalizes the elements and determinants about death in a cognitive instead of reactive manner. Such a process is usually hidden in the moral-ethical dimension of human civilization and animal instincts of the primary extension of collective survival in the form of parenthood. Therefore, psychoanalysis can be categorized into the meta-cognition realm, while the discovery of the unconsciousness into the detachment of the cognition-driven process from the physical nature of the self, thereby, enabling the objective ontology of the generalized concept of humanity to the epistemized causal anchoring.

The causal model on the empirical research for the conceptual framework will require substantial particle physics research. Preliminary evidence has been present for the procedural correlations in nuclear physic-chemistry, but the substantial breakthrough will need new apparatus or the adaptation of a combination of existing apparatus focused on the qualitative aspect of the fifth cosmic force and quantitative aspect of consciousness.

Discussion

The meta-cognition on the discovery of the unconsciousness process suggests that synchronicity is possible between consciousness and the cosmic evolution. The quantum physics and quantum chromodynamics enabled process may shape a new field in merging the humanities, social science, and natural science.

The limitations of the consciousness approach will need to be supplemented by the quantification scaling parameters. The methodological development will depend on more detailed research into the pragmatic perspectives in time dilation to bridge the psychological time and standardization of time. The concept of time will still need to be preserved for the biological basis of human perceptions and discontinuities in human activities layered into the unconsciousness, subconsciousness, and consciousness.

I have previously proposed an experimental design in further quantifying the cognitive process in astronomical and cosmological research [3]. In the experiment rationale for designs, I

sought to draw the preliminary quantification through particle physics the nucleons consciousness is exposed to among different and relevant professions. The linearity and non-linearity of time will be the key to the geometric morphism between the subjective realities and objective realities equivalent to perception and rationality respectively.

The proposed experiment is based on my perceptions on the differentiation between psychological time and physical quantification's definition of time. Even though the proposed experiment has not been conducted yet for realistic constraints, I have already falsified the fundamentalism of physical definition of time [16]. Based on the SI definition of time and neurodiversity, however, there is the possibility combined with possible experiment evidence to convert the unit of length of lightyears to the equivalent unit of time, which may bridge the cosmic scale with the nucleon processes in biological signals.

Regarding the environmental determinators, our unconsciousness may have preserved more information than our consciousness through holistic perceptions, and the psychological studies down the corridor may change the paradigms to the medical science with the current trends in space medicine.

Objectification on neurodiversity can only be rationalized with the nucleon approach to neuro-cognitive studies.

Conclusions

The duality in cognitive psychology is put into the context of the sociology of knowledge. Knowledge production and knowledge consumption can be conceptualized in a civilizational context in collective human activities into the cognition-driven and physics-driven processes respectively. The former partially overlaps with the physics-driven process for the material dependent activities either in methodological concerns or in the media-dependent activities in knowledge production. It is only for the limitations of neurodiversity constituting the physical basis of diversity in consciousness, and the activity-driven basis of sociology, the ontology of scientific knowledge can only be broadly categorized into the "what", "how", and "why" on an actionable basis.

Consciousness studies offer an alternative path to the sociology of knowledge, and the ontology of scientific knowledge. The traditional paths cannot avoid authoritarianism even when liberalism is taken into consideration. The acknowledgement of individuality in consciousness does not exclude the commonalities in the structure of consciousness such as the traditional categorical rationales in scientific knowledge [28]. With environmental proximities and similarities in developmental psychological paths, the phenomena in scientific consensus are by themselves the scientific evidence, if not collective subjective biases. Consequentially, individuality in the cognition-driven process can only be said to be the driving factor to evolutionary psychology on the scientific basis and to the basics of science.

The two approaches incentivized my methodological perspective in combining astronomy with psychology. The physical and materials bases exist in centromeres in genetics to the frontier in astrophysics involving the fifth cosmic force regarding the scission point and intersection of fission and fusion [29-32]. The

phenomenal approach is metaphysical just as the many facets of astrophysics that the traditional criteria of verification are unrealistic to be met [33].

The physics-driven process of consciousness is present in Hall's remarks and predominant in human civilization before Copernicus [11]. If the physics-driven process of consciousness is analogous to the medium apparatus, Galileo's fundamental contribution to modern science is the externalization of the medium to the proper apparatus rationale that shifted the cognitive paradigm of science [34]. The deductive inference to the evolutionary causality in the development of human civilization becomes the thesis of the research that the evolution of consciousness in human psychology underlies the developmental process of human evolution. What would happen if dinosaurs had the knowledge and apparatus of the current human civilization before the meteoroids hit earth?

Conflicts of Interest Statement

No conflicts of interest have been perceived by the author.

Funding Statement

The research is not funded by any persons nor organizations in the public nor private sectors.

Acknowledgments

I thank the distinguished professor Chris D. Impey from the University of Arizona for the perceptive interactions in the process of the research. And I thank the editors and reviewers of Medical Research Archives, where the article was initially accepted with constructive feedback that shaped the current version, regardless of the financial constraints that obstructed the collaborations.

Data Availability

Relevant materials on the cosmological and astrophysical researches are publicly available on Open Science Framework with the DOI: 10.17605/OSF.IO/WT5Z2

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