

The Quantum Sociologist

Genesis of The Quantum Sociological Perspective [Pt. 2]

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ABSTRACT

This manuscript introduces The Quantum Sociological Perspective and speaks to the need for a new generation of sociologists and a new framework for sociological dialogue, research, and theory formulation. It seeks to create a scaffold around which graduate students, researchers, and other scholars can build the Quantum Sociological Perspective. The Quantum Sociologist can take form. This is a genesis document intended to inspire, motivate, encourage, and guide those who will one day call themselves Quantum Sociologists. In Part 2 of this genesis document we will discuss four fundamental elements of the Quantum Sociological Perspective, The Law of Multi-Causality, the Quantum Field, Ori, and the Quantum Entity. A further exploration of these ideas will no doubt assist us in understanding and explaining Quantum Human Experiences and Quantum Social Interactions. Here I hope to connect a little more sinew to the bones of The Quantum Sociological Perspective.

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Multi-Causality

The Quantum Sociologist is compelled to expand the range of variables that influence and help to explain the human experience. The concept of Multi-Causality will assist in conceptualizing the range of those variables.

The Law of Multi-Causality states that, *“Any social phenomenon that we choose to call ‘Y’, is invariably the result (a function of) more than one causal element ‘X’.”* This law is expressed in the formula:

$$Y = F(X_1, X_2, X_3, X_4, X_N)$$

Observe that no mathematical relationship is defined between the ‘X’s. No addition, subtraction, division, or multiplication signs. The Multi-Causality formula states with certainty that there are multiple variables operating in any social phenomenon but recognizes the wide range of variability regarding how any set of casual elements interact in any given situation. The subscript ‘N’ indicates that the number of causal elements is unknown and from the standpoint of QSP, ‘N’ may be considered also to represent infinite (∞).

Within the series from $X_1 - X_N$, the causal elements may be arranged or ranked by ‘most influential elements’, or ‘most manageable’ elements. However, there is a third category of ranking, ‘most observable or measureable’ elements. In its quest to be fully accepted in the league of scientific scholarship, Sociology has focused its attention on theory building around this third category of causal elements, the observable and measureable. And, it has done so with much success. The Quantum Sociologist should honor and celebrate the work of those who have identified, with great wisdom and insight, many of the causal elements behind human experience. Yet, there is more work to be done. Work that will be challenged by many of our colleagues for fear that our pursuit will somehow tarnish the hard earned reputation of the ‘Queen of Sciences’. But the Quantum Sociologists will not seek to provoke that fear, nor will they shrink from the potential sting of resentment and doubt. Rather Quantum Sociologists and the Quantum Psychologists will one day emerge as honored members of our profession, pioneers leading the way into a quantum understanding of the human experience.

All that we are suggesting here is that there remains a range of unexplored elements between X_1 and X_N . As scientific knowledge, technology, and our own understandings advance, the goal of the Quantum Sociologist will be to include more of these causal elements in our explanations of the human experience. Let’s explore some of the principles and axioms associated with the Law of Multi-Causality.

Axiom 8: Emergence

Anything that emerges has a source from which it comes. The Multi-Causality Formula defines the range of possible sources for an Emergent Phenomenon.

Axiom 9: Persistence

Anything that persists has a source that continues to feed and sustain it. The arrangement or ranking of variables (causal elements) into the three categories (most influential, most manageable, or most observable and measureable) helps to identify those causal elements

most directly associated with the persistence of a particular phenomenon as well as those elements most likely to facilitate change when managed.

Axiom 10: Management

In the range of causal elements ($X_1 - X_N$), some elements are more manageable than others.

Axiom 11: The Relative Value of 'X'

In the range of causal elements ($X_1 - X_N$), some elements exert a greater influence on the emergence of the phenomenon than others.

Axiom 12: Accessibility

In the range of causal elements ($X_1 - X_N$), some elements are more easily observed and measured than others.

Axiom 13: Objective Influences

In the range of causal elements ($X_1 - X_N$), some elements exert their influence in the objective reality.

Axiom 14: Subjective Influences

In the range of causal elements ($X_1 - X_N$), some elements exert their influence in the subjective reality.

Axiom 15: Quantum Influences

In the range of causal elements ($X_1 - X_N$), some elements exert their influence through the Quantum Field.

Axiom 16: The Law of Visibility

In most instances, the causal elements ($X_1 - X_N$) that will exert the greatest manageable influence on the occurrence of 'Y' are knowable.

Axiom 17: Interconnectivity

Everything is connected to everything else.

Axiom 18: Change

Every effort to create change changes more than what is intended.

(See Part 1 of The Quantum Sociologist for Axioms 1-7)

When science discovered the atom and its nucleus, it did not abandon the concept of the molecule. Indeed atoms do cluster into molecules that in turn give substance to our world. Nor did it abandon the concept of the electron when it realized that the electron exists only as a probability manifestation (a quantum event in the 'physical' world). The Quantum Sociologist can also explore deeper realities (Quantum Human Experiences) without abandoning our earlier constructs that indeed help us to understand, explain, and assist in engineering the human experience.

The Quantum Field

In the brief glossary in Part 1 of The Quantum Sociologist I stated:

Quantum Field – is the mechanism, the essence, and the medium of creation, and the aggregating repository of consciousness. [We will also refer to this Quantum Field as *The Ase* (*Ashe* – ah-shay), a term we will borrow from the Yoruba of West Africa. As such, it is the underlying fabric of all creation.]

Our exploration of Quantum Human Experiences and Quantum Social Interactions will take us into areas about which we are too often hesitant to speak. But if in this genesis document, I am indeed trying to inspire a new generation of thinkers, Quantum Sociologists and Quantum Psychologists, then it seems appropriate and necessary that I share the thinking that lies behind some of my ideas. The emergence of Quantum Physics and Quantum Mechanics, as well as the knowledge that has come to us from Astronomical Mathematics and other sciences, has provided me with a better understanding and vocabulary for dealing with a question that I contemplated years ago. I'll share that question and its answer with a brief journey into religious ideology.

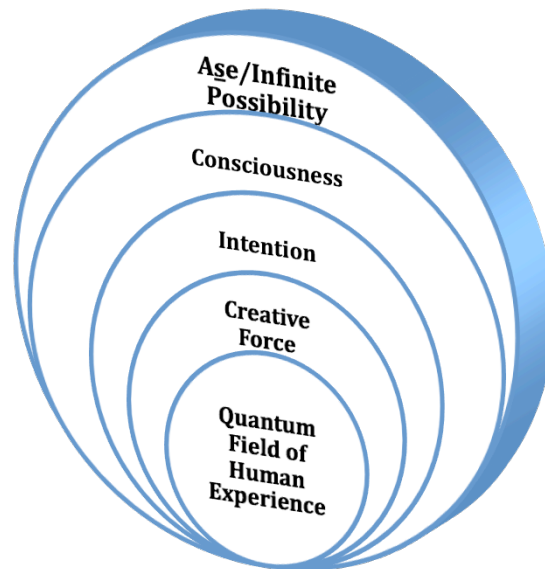
The great debate between religions is the question, "What is the will of God?" Obviously, various religions claim the authoritative answer to that question. But coming up with both a spiritual and a scientific orientation to the world, I saw two different questions embodied in the one. The first question is, "What is the Will of God?" which for me is asking, "What is it that God Wills for creation?" This is the spiritual question. The second question embodied in the one is, "What IS the will of God?" which for me is asking, "What form does God's will take?" "What form does the primordial force of God's will take?" "How or by what mechanism or medium does God's will operate?" "What is the foundational element or building block of creation?" "What IS the energizing energy form that animates itself in response to Will (Thought)?" This is the scientific question. In this genesis document for the Quantum Sociological Perspective, we are not in pursuit of answers to the first form of the question but the later. We need not debate the identity, characteristics, name, divine intentions, or even the existence of God in any religious sense. The Quantum Sociological Perspective does not belong to the 'believers'. Whether agnostic, deist, atheist, or believer the challenge of the Quantum Sociologist and the focus of our attention is on the human experience, our societies, cultures, institutions, social structures, everyday life, Quantum Human Experiences, and Quantum Social Interactions. Our premise here is that the Quantum Field is the Primordial Substance of creation and the Energizing Energy Form behind all things (material and immaterial), and that all human experience takes place within, is inextricably tied to, and is inevitably influenced by the dynamic forces of this Quantum Field.

In the beginning there was nothing but the Ase, the black material of the darkness from which all things come, the Realm of Infinite Possibility. The first thing to manifest in the Ase was consciousness. The Ase became Self-Aware. The second thing to manifest in the Ase was Intention. The third was the creative impulse (Creative Force). [Yoruba Ifa Tradition]

Axiom 19: The Ase

Nothing exists outside the Ase. All experience and manifestations emerge from within the Ase, are dependent upon the Ase, and are connected through the Ase.

Diagram 1: The Quantum Field of Human Experience



For the Quantum Sociologist, Infinite Possibility, Consciousness, Intention, and Creative Force, are all characteristics of and influences on the Quantum Field of Human Experience.

Axiom 20: Diversity or Emergent Flexibility

If diversity is evident in the human experience then infinite possibility must be characteristic of the Quantum Field. If infinite possibility is characteristic of the Quantum Field then the possibility of human experience approaches infinity.

Axiom 21: Consciousness or Awareness

If consciousness exists as part of the human experience then consciousness must be existent in the Quantum Field. If consciousness is existent in the Quantum Field then humans are susceptible to Quantum Human Experiences, and are disposed to Quantum Social Interactions.

Axiom 22: Intention or Choice

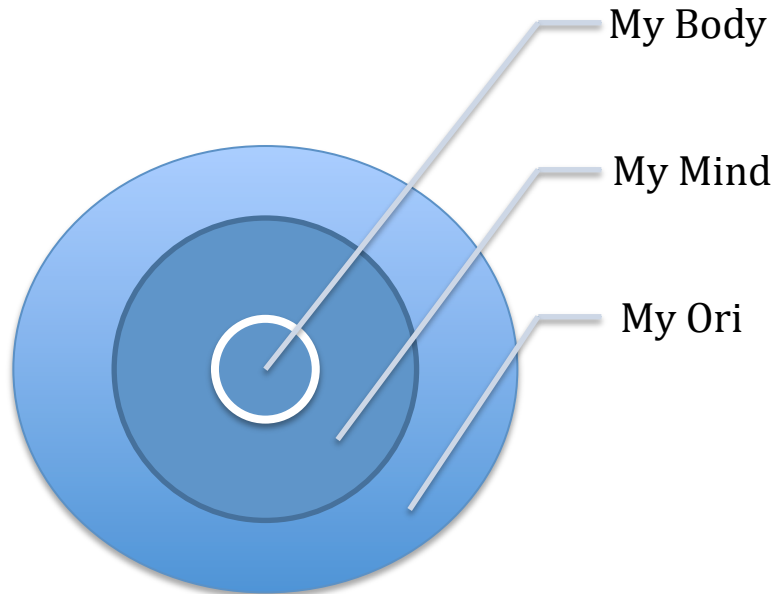
If intention exists as part of the human experience then intention must be characteristic of the Quantum Field. If intention is characteristic of the Quantum Field then humans are subject to Quantum Influences.

Axiom 23: Creative Force or Thought

If creativity is evident in the human experience then it must have its existence in the Quantum Field. If creative force is existent in the Quantum Field then the creative impulse of the Quantum Field (the aggregating repository of consciousness) must also exert its influence on the human experience.

Ori [Inner Head]

Diagram 2: Components of the Individual Self



Let me refer you to Diagram 5: The Role of Ori in Part 1 of this genesis document and the discussion we had regarding Ori. In that discussion I stated,

Ori is the non-substantial medium of Quantum Social Interactions. It is the unseen aspect of human nature that is the mediator of our individual and collective Quantum Human Experiences. It is the mediator between the individual body/mind and the Quantum Field. It is the individual's link to and portion of the Quantum Field of Consciousness.

In the yogic tradition of meditation the highest state of mind is called 'Samathi', the state when the self dissolves and the meditator and the object of meditation become one. This meditative state corresponds to the brain's shifting from its vibratory range from beta to alpha to theta brain wave patterns. There are volumes written on the transcendental experiences of those who practice the disciplines of shifting consciousness through meditation and other antediluvian practices. However, that is not our primary area of interest although these experiences may offer us some insights. Instead, we are interested not in the willful occurrence of transcendent consciousness, but the intrusion of transcendent events (Quantum Events) into human affairs while we are in Beta consciousness (full awareness) or Delta consciousness (the sleep state). These events do not seem to be explained by what we observe as the normal functionality of the brain, and as such seem to require some other agency – hence the role of Ori.

Axiom 24:

Each individual body/mind has its Ori.

Axiom 25:

The Ori is not the body/mind but is inextricably tied to it.

Axiom 26:

Each individual's Ori is the medium by which they are connected to the Quantum Field.

Axiom 27:

The individual's Ori is the medium of their Quantum Human Experiences and Quantum Social Interactions.

We experience ourselves as an awareness of our body. We experience ourselves as an awareness of our thoughts, which also seem to be part of the inner body experience, the experience of the body/mind. But, we also experience ourselves as 'awareness' that is not the body in which thinking seems to be taking place; that is not the thinker that we seem to hear in our head; but rather is a seemingly detached observer of the former senses of ourselves. It is this non-substantial medium and mediator that we here refer to as Ori.

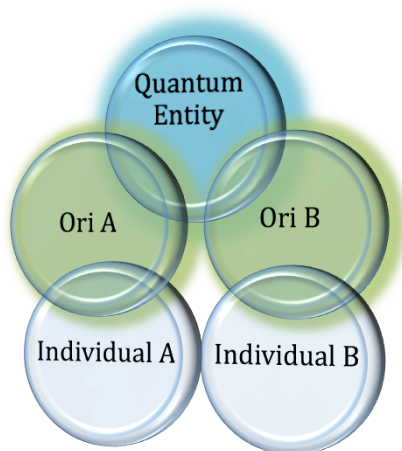
The Quantum Entity

When two individuals interact a Quantum Entity is formed. Recall from Part 1 of this genesis document,

Axiom 1

When two or more individuals interact a Quantum Personality or Quantum Entity is formed. This Quantum Entity comes into being in the Quantum Field because of the aggregation of human consciousness and is not an independent entity. It is the whole that emerges as a result of the interaction of the parts. [The whole is greater than the sum of its parts but not independent from them.]

Diagram 3: The Quantum Entity



When two or more individuals interact a dyad (the smallest group) is formed. The nature, intensity, and longevity of this interaction will create the source from which primary and secondary group relationships and behaviors will emerge. The existing sociological perspectives have well outlined the variables that influence these behaviors even as the group grows from a dyad to a community, and to a society. QSP postulates that the nature, intensity, and longevity of these interactions will also influence the strength, persistence, and characteristics of the Quantum Entity that is formed. Further, QSP postulates that:

1. Each individual has an Ori (inner head).
2. When two or more individuals interact their relationship is influenced not only by their direct face-to-face interactions but also by the relationship between their Ori.
3. The interaction between their Ori takes place in the Quantum Field (the aggregating repository of consciousness).
4. The Quantum Entity emerges from the interaction between the Ori.
5. The Quantum Entity can precipitate events and experiences that are not intended, anticipated, or even understood by the individual members of the group.

Let me submit for your review:

Axiom 2

The strength of the Quantum Personality is dependent upon the nature of the relationship and the interaction between the individuals precipitating the formation of the Quantum Personality.

Axiom 3

The Quantum Personality or Quantum Entity can be an aggregation that is:

- *Short in duration and exerting a strong influence.*
- *Short in duration and exerting a weak influence.*
- *Enduring and exerting a strong influence.*
- *Enduring and exerting a weak influence.*

Axiom 4

Quantum Entities will form in both primary and secondary relationships.

Axiom 5

Relationships that are enduring, emotionally intense, or that form in extreme circumstances tend to produce stronger and more enduring Quantum Entities.

Axiom 6

Quantum Personalities (Entities) that form among members of a family tend to be strong and enduring.

Each member of the group that is the source of the Quantum Entity has an influence on and is influenced by the characteristics of the Quantum Entity. This may sound much like Durkheim's notion of Emergent Properties of Groups (like elitism or secrecy) but the Quantum Entity accounts for experiences that cannot be explained in terms of normal face-to-face interactions. Durkheim's Emergent Properties is a result of the direct face-to-face interactions between individuals A and B. The Quantum Entity is the aggregation of the consciousness of individuals A and B, and mediates through the Ori of each individual.

Conclusion to Part 2

In providing the diagrams, axioms, and comments in *The Quantum Sociologist: Genesis of The Quantum Sociological Perspective*, I am hopeful that a scaffold is indeed taking shape. It is also my intention that these ideas and visual models will stimulate you to think critically about our social world, about our individual and collective journey through life, and about our past, current, and future sociological and psychological explanations of the individual and collective human experience.

We have, until now, simplified our description of social life in an effort to make our work manageable. And in doing so we, sociologists and psychologists alike, have achieved much to be proud of; but we have also deferred or denied ourselves and the audiences that we serve, a full understanding of the complexities, mysteries, and awesome wonders of the human experience. This genesis document is a catalyst for your discussion, research, further development, and application of the Quantum Sociological Perspective.

To be continued

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Societal Influences

Axiom 7

Human Societies exist within a quantum reality and no aspect of their functioning can be separated from the Quantum Field or fully explained without consideration of Quantum Social Forces.

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