

# Roger Nelson's "Global Consciousness" Does Not Exist

Dominique J. Persoons\*

## ABSTRACT

In 1999, physicist Roger Nelson of the Princeton Institute began a worldwide experiment in the search for Global Consciousness by installing tunneling computers in the USA and Europe. The aim of this study was to demonstrate the presence of psychic synchronicities and prove the existence of a cloud of consciousness around our Earth. 24 years later, the experiment is still running. However, we consider that this cloud of supra-human consciousness is nonsense and that this experiment is philosophically aberrant.

**Keywords:** Body schema, collective unconscious, global consciousness, Roger Nelson.

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Medical doctor, PhD, Medical Hypnosis,  
Hospital practitioner, Strasbourg St Arbaud  
Eliad, France.

\*Corresponding Author:  
e-mail: [persoons@ucl.ac.uk](mailto:persoons@ucl.ac.uk)

## 1. INTRODUCTION

Since ancient Persian times, man has possessed a soul destined to join the world of the gods after his death. The Greek philosophers (Plato among them) specified that the human soul has two parts, called Thumos and Epithumia, which became Anima (*vigore*) and Spiritus (*Spiritus*). Spiritus is the gerund of the verb *Spirare*, which means to breathe. The Spirit is "what is breathed," so it is invisible and collective, like air. How can man be aware of this Spiritus, which is invisible and everywhere?

## 2. METHOD

This paper considers that the search for global Consciousness is not a computer problem but a metaphysical question. It must be studied with philosophical tools, not with machines placed all around the world. As a starting point, a collective emotion seemed to modify the emission of "bits" by a quantum tunneling computer. Is this Consciousness? We wish to philosophically demonstrate that consciousness is an individual, impermanent, and necessary object. By its very nature, these attributes cannot be demonstrated by a calculator. Paradoxically, Roger Nelson's real aim seems to be to search for Spiritus, its nature, and its distribution.

## 3. THE ORIGIN OF THE HUMAN CONSCIOUSNESS

### 1) On the Origin of Spiritus

The Greek scientist Anaximenes was born around 585 BC (a century before Plato). He claimed that the source of human thoughts was air (pneuma). Air was the original substance and basic form of the physical world and psychic life. It was divine and transformed by condensation and rarefaction. There was a close relationship between cosmic air and the soul-breath. One of Anaximenes' fragments reads as follows:

*As our soul, being the air, holds us together and controls us, so the wind and the air enclose the whole world.*

# Study Action Manual On Global Consciousness

**Cynthia Bisman**



## Study Action Manual On Global Consciousness:

Study-Action Manual on Global Consciousness Mac N. Turnage, Anne Shaw Turnage, 1974-07 *Learning in the Global Era* Marcelo Suarez-Orozco, 2007-10-15 An international gathering of leading scholars, policymakers and educators takes on some of the most difficult and controversial issues of our time in this groundbreaking exploration of how globalization is affecting education around the world. The contributors, drawing from innovative research in both the social sciences and the neurosciences, examine the challenges and opportunities now facing schools as a result of massive migration flows, new economic realities, new technologies and the growing cultural diversity of the world's major cities. Writing for a wide audience, they address such questions as: How do we educate all youth to develop the skills and sensibilities necessary to thrive in globally linked, technologically interconnected economies? What can schools do to meet the urgent need to educate growing numbers of migrant youth at risk of failure in societies already divided by inequality? What are the limits of cultural tolerance as tensions over gender, religion and race threaten social cohesion in schools and neighborhoods alike? Bringing together scholars with deep experience in Africa, the Americas, Asia, Europe and the Middle East, this work, grounded in rich examples from everyday life, is highly relevant not only to scholars and policymakers but also to all stakeholders responsible for the day-to-day workings of schools in cities across the globe.

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wisdom Kovac has coined the term druidiotic to describe this unique approach a portmanteau that captures both the ancient wisdom of druidic traditions and the idiot wisdom of the philosophical fool who sees clearly because they are not invested in maintaining sophisticated ignorance The Author s Distinctive Voice and Approach Chad Kovac s narrative voice is perhaps the book s greatest literary strength demonstrating intellectual humility through frequent use of phrases like I could be making this up and I m not sure about this but This refreshing honesty about the limitations of personal insight invites readers to test ideas experimentally rather than accept them on faith His accessible humor evident in subtitle formats Or How variations and irreverent chapter openings makes complex concepts approachable without trivializing them The humor serves a pedagogical function lowering psychological defenses and making challenging ideas more digestible Kovac maintains practical skepticism throughout consistently encouraging critical thinking and empirical testing of concepts while avoiding the dogmatic certainty that plagues much spiritual literature His scientific literacy shines through the integration of academic research throughout the text demonstrating genuine engagement with contemporary knowledge rather than anti intellectual rejection of science The author s background as a software developer living on a homestead creates a unique perspective that bridges technological sophistication with natural wisdom His Druidiotic Practitioner persona emerges from real world experience applying chaos theory to both complex systems programming and ecological farming creating a synthesis that feels authentic rather than artificially constructed

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**The Disciple** ,1974-07 Resources in Education ,1999-04 **Global Meaning Making** Lori Czop Assaf,Patience Sowa,Katina Zammit,2022-08-23 Global Meaning Making disrupts and interrogates the contradictions and tensions in language and literacy global scholarship reimagining global approaches that respect the histories ways of

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*A Guide to the Study of the Christian Religion* William Herbert Perry Faunce, 1916

Repair the World Alexandre Gefen, 2024-08-19 Talk of repair has become ubiquitous in recent years In the age of trauma culture art and literature have a new purpose to do justice to console comfort and heal Drawing on works of twenty first century French language literature this monograph shows how literature can not only serve as a means of personal development but expand our capacity for empathy help repair the brokenness implied in victimhood and redress individual and collective traumas Centered on a critical reflection on discourses of repair and reparations it questions the canonical theories on the functions of literature and proposes a new way of writing and reading literary history Praise Repair the World is an invigorating and essential call to arms The modern category of the literary it declares is being outpaced by the contemporary uses of literature as a medium of exorcism empathy reparation testimony commemoration existential renewal and ethical or political connectivity Neither celebrating nor condemning such uses Gefen models a much needed style of criticism interdisciplinary pragmatic relational that comes to grips with their importance Rita Felski the John Stewart Bryan Professor and Professor of English at the University of Virginia USA In an era where self help memoir and autobiography command more than their fair share of publisher s lists in France it s tempting some fifty years after post structuralism s heyday to ascribe an impending death of literature to a taste for narcissistic exhibitionism in French literary culture But why bemoan the waning relevance of the question what is literature asks Alexandre Gefen when evidence abounds in the new century that literary writing increasingly posits itself as a restorative reparative act In the best instances authors who give form to embodied experience imaginatively forge with their readers empathetic bonds of the sort that secular and religious institutions long sustained Repair the World is not only a capacious study of writers who hail from surprisingly broad sectors of French society from health and social workers to skilled laborers journalists and educators it s a situated call for a pragmatics of reading that makes of each book an intervention into the fabric of the real Harnessing sources in affect theory trauma studies ethics and cognitive science Alexandre Gefen performs a critically reparative act all his own reminding us that the notion of literature as autonomous object was itself a historical construct in short an ideology

Reading and writing have always conjoined care for the self and care for others and it is upon that reciprocity that the communities of sense of tomorrow can flourish in a spirit of reparative humanism Derek Schilling Professor of French Director of the Centre Louis Marin Department of Modern Languages and Literatures Johns Hopkins University USA

Alexandre Gefen's wide ranging thought provoking study takes stock of a paradigm shift in contemporary French literature away from a model of autonomy and intransitivity to ways of writing and reading that seek to repair restore reassure and rebuild From the varied forms of expressivity found in self narratives to the empathetic projections of fiction *Repair the World* maps out an expanding literary territory that seeks not critical negativity but rather the power to intervene for good in individual and collective life While reserving judgment on the actual extent of literature's effects Gefen demonstrates that contemporary projects and discourses undeniably center the therapeutic and remediative uses of literature With its nuanced readings and keen insights *Repair the World* has been rightly influential in France its powerful diagnosis of contemporary sensibilities resonates far beyond revealing both the promises and predicaments of literature in the twenty first century

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