

## **Human consciousness as an ontological solution in search of an epistemological problem: Introducing the Intercultural Intersubjectivity System**

This paper is an attempt to conceptualize human consciousness as an always already ontological solution in search of an epistemological problem that can be legitimated in the scientific discourse. This somewhat polemical first take on consciousness studies is employed mostly as a pedagogical/rhetorical strategy to demonstrate the essential and irreducible nature of human consciousness: intercultural intersubjectivity. The intercultural intersubjectivity system is posited at two analytical levels, the micro space-time level of discrete interactions and the macro space-time level of contiguous discourse emergence.

At the micro-time level of analysis, after a well-charted return to Descartes, the Cartesian axes are redrawn as the horizontal intercultural axis that is Mind—Language and the vertical intersubjective axis that is Other--Self. These axes configure the human interaction at the micro space-time analytical level, that which is argued to be a non-eliminable reduction of human reality. The symbolic similarity to the Cartesian project of a mathematical synthesis of algebra and geometry after Descartes' systematic do (re)renders the ways of being. Theoretical arguments from Nagarjuna, Samkara, Descartes, Kant, Bergson, Whitehead, Heidegger, Scher, Nagel, Bohm, Krishnamurthi, Searle and Chalmers are marshaled to forward the case and empirical evidence is drawn from an eclectic mixture of cell biology, child development studies, cognitive-neuro-psychology to lend empirical support to the case. The horizontal intercultural Mind--Language axis (re)presents the ways of thinking. Theoretical lines drawn from the Bhagavadh Gita, Plato, Wittgenstein, Derrida, Chomsky and Fodor are used to formulate the case with empirical support from the fields of cultural: sociology, anthropology, psychology and philosophy.

At the macro space-time analytic level, Human discourse is posited as second-order phenomenon that emerges from human interactions that mediate and/modulate the fundamental nature of human consciousness: intercultural intersubjectivity. Habermas, Harris and Foucault are the primary intellectual sources that inform the theoretical formulation at this analytical level.

Having established the micro and the macro analytical levels of the nature of the human consciousness, the concrete human reality of the everyday consciousness is conceptualized as constitutive of both these levels. In other words, the ontological bracketing of human consciousness grants an epistemic access that is constitutive of the very ontological bracketing. Yet in other representational gestures epistemic access to human consciousness is symbolically articulated as an embrace of these braces; }---{ ; with each brace representing one analytical level. In a sense, the intercultural intersubjectivity system is at once a theory of the ontological enclosure of human consciousness and a theory of epistemic analytical access to it. Ethics and politics are the proper domain of the intersubjective while logic and aesthetics are the proper domain of the intercultural. I conceptualize human consciousness as not only being mutually constituted by the above aspects but also as Nature' solution to the philosophical problems that arise from our contemplation of the above. I conclude by arguing that human consciousness is an always already ontological solution whole proper epistemic study should include at least the problems of ethics, politics, logic and aesthetics.

**Keywords:** consciousness; ontology; epistemology; mind; language; cognition; discourse; other; self; alterity; identity; difference; resemblance; time; space; ethics; politics; aesthetics; logic; intersubjectivity; intercultural