


◆ *Research Article*

**Digital-Awareness Age and Foam Consciousness Cycle:
A Model Essay on the New Form of Consciousness**

Ali ÖZTÜRK*

 0000-0002-7810-3152

ARTICLE INFO

Submitted: 10. 10. 2023
Revision Requested: 18. 11. 2023
Final revision received: 23. 11. 2023
Accepted: 04. 12. 2023
Published Online: 15. 12. 2023

Keywords:

Digi-awareness
Foam-consciousness
Imagology
Big Data
Digital Age

ABSTRACT

Human consciousness is a complex phenomenon that involves various activities such as perception, interpretation, positioning, and development. However, these activities are influenced by the cultural zeitgeist, available tools, and existing consciousness infrastructure. In the digital age, people are faced with a new awareness contract, which requires us to find new ways of engaging with the consequences of these interactions, rather than relying on fixed working principles of the human mind. To achieve this, we need a new model that can explain how human consciousness is shaped by the big data of the digital age. This model should also describe how significant mechanisms manipulate human consciousness and prevent us from questioning them and developing systematic answers. To develop this model, I conducted a qualitative study that involved face-to-face interviews with 17 participants. The study enriched two models: a "foam consciousness cycle diagram" and a complicated consciousness algorithm cycle. These models are based on image epistemology and incorporate philosophical, sociological, and psychological perspectives. In summary, the digital age requires us to rethink our understanding of human consciousness and develop new models that can help us navigate the complex interactions between technology and society.

*Corresponding Author: Ali Öztürk (Prof. Dr.), Alanya Alaaddin Keykubat University, Faculty of Education, Department of Educational Sciences, Antalya, Türkiye ✉ imajoloji@gmail.com

Citing This Article: Öztürk, A. (2023). Digital-awareness age and foam consciousness cycle: A model essay on the new form of consciousness. *Sosyolojik Bağlam Dergisi*, 4(3), 217-237. doi:10.52108/2757-5942.4.3.1

*The human mind is a mechanism based on divine hardware
however, functioning with anthropic software.*

1 Introduction

Mythologists, augurists, poets, philosophers, artists, clergy, scientists, teachers, schools, and many other similar actors and institutions advise and teach us to be conscious. Therefore, we have an obvious contract with consciousness. This forces us to think that all signs of consciousness support each other or feed from the same channels and sources. However, we need to see that the practices of the actors and institutions mentioned above, based on Western history and listed according to a specific chronology, have a distinctive consciousness systematically. The differentiation of each of the above-mentioned centers of consciousness should also be considered. In addition, the systematic suggestions, principles, and application details of these centers may differ due to geography, civilization, historical period, experience and knowledge, ideological support, and other similar factors. Along with all this, the thought that the centers manifested in the classical human mind are not independent on their counts as a right and duty to draw the right path of consciousness through some centers Likewise, the world is not independent of consciousness (McGrath & Joseph, 2006). Naturally, conflicts of interest, the desire to dominate, and similar sociopolitical factors play an important role. In short, it can be said that those who call us to consciousness have plunged our consciousness into a much more complex vortex. However, the form of consciousness used by each center contributed to the development of consciousness, phenomenon, and action. However, according to disciplines in many fields of science, especially psychologists, we still need to be able to explain consciousness with its completely universal dimensions through a familiar concept or phenomenon.

Contemporary philosophers, thinkers, and scientists have put forward quite different ideas. Anthropologists (Cohen & Rapport, 2003; Greenwood, 2020) have emphasized that different forms of consciousness are possible. Postmodernists (Kawai, 2006) reject approaches based on the view that human nature is the same everywhere. Accordingly, they argued that consciousness changed depending on socio-cultural processes and other factors. Feminist theorists (Sandoval, 1991) felt the need to reframe the interactions between consciousnesses, arguing that consciousness causes a significant rift based on gender components. This indicates that we need to focus on different forms and patterns of consciousness. In this context, this study focuses on two primary forms of consciousness. The first is the actual (positive consciousness) forms that are valid, and the second is the proposed, idealized states of consciousness (normative consciousness). In this context, this study aims to systematically reclassify actual states of consciousness (positive consciousness) and proposed states of consciousness (normative consciousness).

In this regard, this state of consciousness, which emerged in different periods and forms but gained a dominant feature, especially in the 21st century, was handled and modeled on the basis of image epistemology. The foundations of the foam consciousness model and its impact on life and similar situations were examined. In this framework, we aim to reach a specific system. Thus, the analysis of foam consciousness attempted to reveal its structure, function, and importance. First, the first dimension of the study includes a comparative, theoretical, and theorized study. Within this framework, various concept proposals and consciousness schemes were developed, and the concept was incorporated into a holistic model. In the second stage, these concepts, proposals, and models were tested and examined through qualitative research. The qualitative research was tested using face-to-face interviews with 17 undergraduate and graduate students in our department. This scientific research was conducted with the permission of Alanya Alaaddin Keykubat University Social and Human Sciences Scientific Research and Publication Ethics Committee dated 03.04.2023 and decision numbered 02/01.

2 Nature, Classification, and Possibilities of Consciousness

As a matter of fact, it is also discussed that it is not easy to determine the limit of consciousness as a phenomenon, fact, or concept and to reveal what it is (Liaukovich et al., 2022). However, there are often too many findings in psychological, anthropological, and similar disciplinary studies at the

etymological level. In particular, studies in neuroscience have focused directly on discussions of consciousness in many fields, such as linguistics, clinical neurology, comparative neuropsychophysiology, theories of mind, and language theories. The word consciousness comes from the Latin term *conscientia*, which means "knowledge shared with others." However, the term consciousness also refers to several other aspects involving both its levels (sleep, coma, dreams and waking state) and contents (subjective, phenomenal and objective) (Fabbro et al., 2019). In general, 'self-knowledge' and 'self-awareness' are gained by the mind's capacity to reflect on itself in 'introspective acts' analogous with those of 'perception' and 'sensation'. Additionally, it is that of the general property of the mental state (Açıköz, 2002).

Regarding the daily use of the concept of consciousness, the state of alertness and sensitivity includes the individual's awareness of something (Rosenthal, 2009). In Arabic, the word is commonly used as "شعور and الوعي". In addition, *idraq* is handled directly or in conjunction with many other concepts such as *fehm*, *fiqh*, *irfan*, and so forth. Each of these concepts has many dimensions. However, it is possible to reach many Islamic philosophers who discuss the concepts themselves, their similarities, connotations, and oppositions within the framework of principles, mechanisms, and functions (Taylan, 1992).

There is almost no discipline or field where the concept of consciousness is not the subject (Neumann, 2015). As a matter of fact, we are faced with a concept that we can analyze through many channels and sources, starting with biology. How do we understand the ontology of consciousness? For example, is it an open window like an ordinary camera (MacLennan, 1996)? Therefore, we know that our neurons are continually registering information without being conscious of it. Awareness is, therefore, a rough sketch of attention, apparently evolved for processing complex and competing signals. However, consciousness possesses itself and organizes these data according to needs and very different motives (Farrell, 2016). Indeed, it is possible to examine this biological and neurological system in many ways. This study cannot be conducted without knowing all these, but it is not possible to deal with them entirely in this study. In addition, thanks to the new possibilities of technology, it leads to different results in many areas such as affecting biology, directing emotions, creating perception (Öztürk, 2020), and differentiating learning options (Çakmak, 2019).

However, the activity of philosophy almost entirely derives its legitimacy from the motivation of consciousness. But sophists skeptics anarchists, nihilists, and postmodernists. Although many movements or philosophers are searching for direct consciousness motivation, they demoralize us about the possibility of genuine consciousness. Nevertheless, some succinct conclusions about the concept of consciousness guide us. To make a very concise mix and a refined output, philosophers and psychologists generally focus on one or more of three features: phenomenality (how experiences feel), intentionality (that experiences are "of" something, that experiences mean something), and introspectibility (our awareness of the phenomenality and intentionality of experience) (Nelkin, 1993).

However, the psychology process intends to take it into a more technical context. Although structuralists and functionalists explain the qualities of consciousness differently (Cam, 1984), they took the concept as an essential starting point. Some psychologists, such as Wundt, define psychology as the science of conscious experiences and the role of this science to understand these experiences with the method of internal perception (Schultz et al., 2015, p. 129). Nevertheless, this is still an introduction to factually problematizing the phenomenon of consciousness. Because of Foucault's determination of scientific consciousness, a new field of manipulation arises due to problematization (Foucault & Keskin, 2000, pp. 13-18) and descriptiveness (Deleuze & Parnet, 1990, p. 123). In short, there are many obstacles to knowing consciousness, at least as it is.

However, these findings contain strong evidence of consciousness. Because these criticisms arise from the need for consciousness itself, although it is challenging to define consciousness as it is, its symptoms and consequences contain undeniable possibilities. In fact, rather than what it is, what it is about, what kind of possibilities, results, and forms it produces, it guides us quite a bit. This is more important for this research because it does not prevent us from developing the "cube consciousness" form that we claim to be a form of consciousness, and it contains many possibilities.

Thus, even if we cannot fully deal with the nature of consciousness, we have the means to draw systematic conclusions about its function, role, and forms. In this sense, similar or different emphases

and concepts about consciousness emerge. First, we need to understand the ground on which consciousness rests, at least functionally. Thus, consciousness is the function of the human mind that receives and processes information, crystallizes and criticizes employing the five senses, the reasoning ability of the mind, imaginal emotion and memory (Vithoukias & Muresanu, 2014, p. 104) and so on.

With the above determinations, together with various discussions, it is expected that all interlocutors have such a hierarchy of consciousness, except for certain obstacles, which is not strange. However, an important tradition brought about by the modern era's epistemologies forcing such a systematic in almost all institutions, organizations, and processes has also joined the human experience. In this context, it is possible to express some prominent phases in various ways. However, as it is understood from all the discussions as the basic parameters, the source of consciousness and awareness comes from two primary sources and the meeting of these sources. These can be briefly expressed as the inner and outer layers of consciousness. Of course, on some levels, the inner layers of consciousness can produce a consciousness process by themselves, but this requires the help of the outer layers in one way or another.

Although many other dimensions need to be discussed and grounded, it is possible to propose an expectant pyramid of consciousness when the prominent concepts and processes in consciousness studies are considered. This pyramid hypothetically connects the formation stages of consciousness to the system through the necessary maturity. Although human relations and interests must produce these formation processes in a network of chaotic data and encounters, human beings must experience this process specific to a particular hierarchy in terms of both the external feeders of consciousness and internal factors. Because it is possible for the data to become meaningful and for the person to deal with them through a network of specific mechanisms, even if these mechanisms are not systematic information and processes, they are forced to certain systematics by nature.

Along with all these, the formation stages of consciousness gain meaning through the physical, biological, psychological, and mental mechanisms of the human species and its components (such as the five senses, mind, emotion, and memory) and external factors (matter, stimuli, signals, messages, symbols, etc.). It has a ground that reaches an extraordinary synthesis with its meeting. In this context, regarding external factors, necessary components such as stimuli, information, discussion, and different channels, the effect created by refined results encounter the internal dynamics of consciousness. Because this encounter causes new multidimensional results, it is also reflected in a complex encounter channel, process, and interaction. Of course, these complex relationships are discussed in different forms and combinations regarding discipline. For example, there will be differences in linguists' interpretations of consciousness mechanisms with their contexts in various layers that occur in symbolic encounters (Chafe, 1974) or in studies that analyze the links between music and personal experiences (Bonny, 1975).

These internal dynamics are now too complex to be explained in terms of purely biological concepts or purely physical principles, at least in terms of today's knowledge stores. Indeed, educators, philosophers, linguists, psychologists, anthropologists, communicators, computer scientists, etc. In this context, many disciplines have sought different ways to test certain concepts countless times. List them briefly: awareness and interest, information, questioning-comparison-doubt, etc. Of course, I differ because these are modeled and ordered according to certain criteria. However, these and similar explanations come to the fore and are explained countless times in studies. It reflects the average of such a pool, with some shortcomings. After all, these explanations, we can now connect this process to a diagram. It is possible to connect this to the system via a pyramid that we have developed as follows:

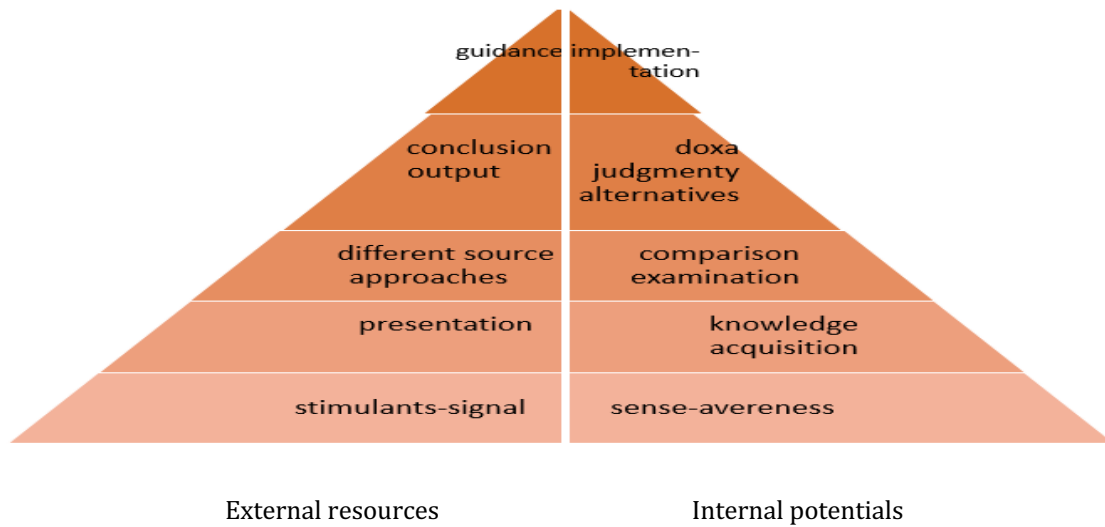


Figure 1. Consciousness Expectation Pyramid

While the pyramid created and discussed above is possible, it only occurs occasionally and for everyone. This depends on many factors because consciousness itself is not an independent mechanism. In addition, it cannot be expected to occur regularly, and it does not result in the same way for every individual. However, each stage can produce pre-effects at different stages; that is, the system can operate with intertwined effects. For example, effects and practices can occur at each stage. However, this expectation points to the systematic formation of human consciousness of this pyramid in correct and effective ways. Therefore, for example, it can be a source of valuable models and applications for education systems. This model will also produce results that affect other states of consciousness. Some consciousness formation and stages within the stimulant framework In addition to the effect of external stimuli, internalization and externalization that feed consciousness can take various forms, some of which can be systematized as follows:

Stage A: Noticing; to react (to be interested or indifferent);

Stage B: Noticing; to make sense of, to decide

Stage C: Noticing; to research (to find information);

Stage D: Noticing, wondering, inclination, and orientation

Stage F: Awareness, doubt, criticism, and opposition

Stage G: Awareness, influence, defense, fixation, etc. Of course, it is possible to extend this list. Therefore, these components occur in various forms and produce effects that depend on many factors.

The discussions above show that there are possibilities to reach certain limits due to the ontological mechanism of consciousness. However, consciousness is not an independent mechanism operating on its own. It is an eclectic activity, at least in terms of its functions. In this context, consciousness functions with its components, nurturers, contexts, and networks. Thus, consciousness has a quality that is motivated by certain motives, shaped by specific models and proposals, and put into practice with certain definitions.

This causes different models, practices, proposals, pressures, and orientations regarding consciousness. Numerous consciousness proposals become possible horizontally and vertically, depending on various motivations. National consciousness, class consciousness, oppositional consciousness, gender consciousness, educational consciousness, scientific consciousness, etc., many consciousness formations take shape both theoretically and practically. These motives are not only a form of proposition or interpretation, and they turn into compelling factors by finding legitimacy from the formation of human consciousness. This point to a new dilemma for the phenomenon of

consciousness. By using the instruments of consciousness professionally, it becomes possible to direct consciousness.

Indeed, what we need to focus on here is that the human ground on which consciousness rests is decisive in terms of being a source for the foam consciousness model. As a matter of fact, according to Hollis, the action process that occurs with the unification of the inner and outer world goes through a series of processes like self-conscious, rational self-inside who receives information and is aided by memory, emotions, general beliefs, and moral principles (Hollis, 1986).

Undoubtedly, when all these discussions are assessed, consciousness, source, channel, layer, motivation, form, function, technique, and their combinations create a very complex and cloudy mesh. In this context, the human physio-bio-neural functioning psycho-intellectual ground can meet various epistemic layers. In addition, the direction and intensity of consciousness can gain different accelerations through individual consciousness packages and various forms of consciousness and sensors. The accompanying barriers of consciousness further complicate the process. Thus, the formation and conclusion of consciousness create various combinations with different interactions and parameters through a very complex network of relationships. Let us start modeling this complex, multi-faceted, multilayered, multicomponent situation using a schematic algorithm.

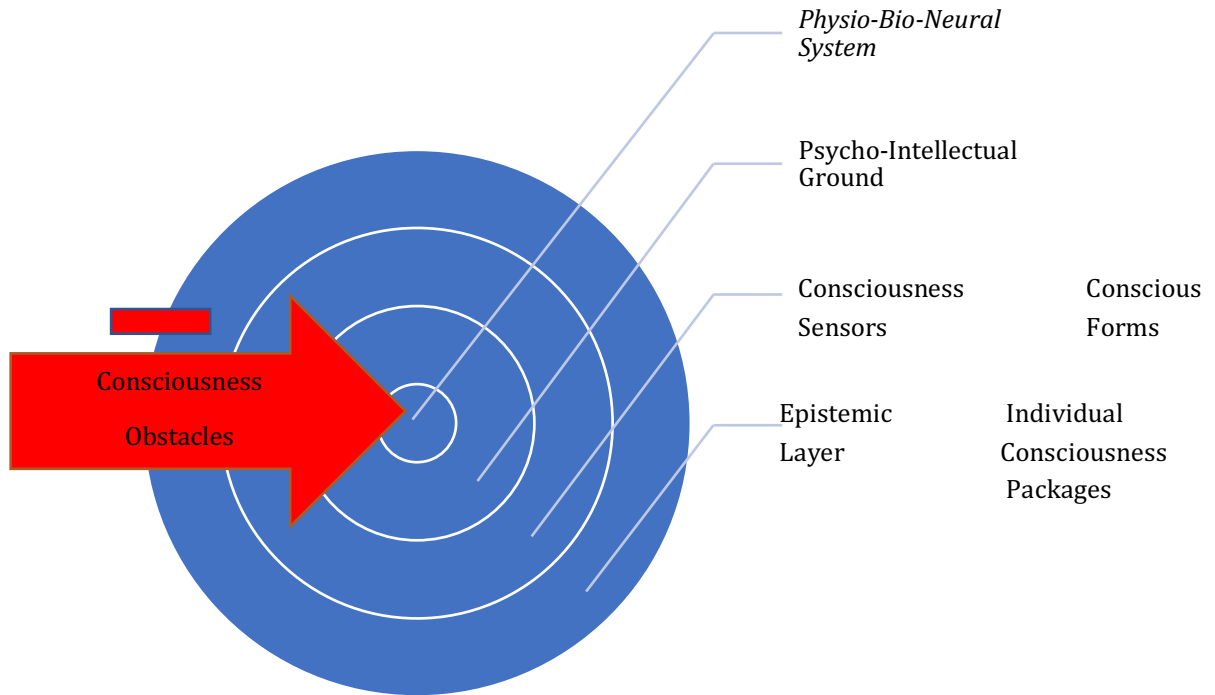


Figure 2. Complicated Consciousness Algorithm Cycle

Table 1. Complicated Consciousness Algorithm

Physio-Bio-Neural System	Psycho-Intellectual Ground	Epistemic Layer and Individual consciousness packages		Consciousness Sensors& Conscious Forms	
Signals (Obvious, latent, and subliminal) The peripheral nervous system Central nervous system	Phenomenon Sensation and perceptions Feelings, thoughts, attitudes, behaviors, and habits Learning, skills, and needs Environmental conditions and accumulations Organization, check, and balance system Consciousness motivations (message, message sources, form, tools, structure, function, symbol, etc.)	Common sense Logic, math, and analytics Science, Mystical and metaphysical resources Holistic and comprehensive layers	Practical Suspicion Belief, ideology, tradition, and values Authority, Consciousness centers Consciousness Models and packages	Sensitivity Contemplation Morality and virtue Questioning and Doubt Criticism and provision	Solid Liquid Gas Particles of full semi-trans consciousness Metamorphosis and synthesis forms
Consciousness Obstacles					
Bio-physio-neural barriers Psychological barriers, Intellectual barriers Cultural and socio-political barriers Technical barriers (missing message-full perception) Manipulation systems					

In addition, the macro factors that follow all of these are also important. History, geography, civilization, political motivations, belief, culture, the spirit of the time (zeitgeist), flashing conflicts, habitus that feeds people, intellectual capital (Reay, 2015) and so on are factors. These are also the actual positions of the individual in front of them, the opportunities he plays, the roles and statuses assigned to him, etc. Many other factors should not be overlooked. Nevertheless, much more importantly, with the possibilities of new tools, consciousness can be manipulated in a very effective and systematic way with professional opportunities.

3 Origins and Imaginary Sources of Foam Consciousness

Typically, it expects people who have reached a certain maturity to manage their mental activities and consciousness centers (Fletcher & Carruthers, 2012). However, there are many obstacles. Indeed, as James has stated, the stream of our thought is like a river. On the whole, easy simple flowing predominates...But at intervals an obstruction, a setback, a log jam occurs, stops the current, creates an eddy, and makes things move the other way (James, 1892). To borrow William's metaphor, we think that this river produces much foam.

Because it is possible to analyze many factors, starting from biological factors. Even if we leave aside mental and psychological disorders, the phenomenon of illusion can be the source of many studies in terms of perception and consciousness mechanisms (Dennett, 2021). Being aware of many of these obstacles, this study attempts to describe the sources, channels, and effects of a current and dominant form of consciousness in which new technologies synthesize the socio-cultural universe.

What this intersection set will be formed in favor of and against will change the whole model and its results, depending on other variables. In other words, it is possible to produce very different models even in this intersection set. However, we are more concerned with the flexible and perpetual state of the individual under multi-directional bombardment through continuous and numerous indicators, where the current state of consciousness is manipulated by numerous interactions, which is the source of temporary states of consciousness with variable arguments, shallow by nature, reduced possibilities for thinking and questioning, judgments rather than knowledge prevailed its formation. Although this model is quite different, it is reminiscent of Freud's momentary consciousness (Baars, 1993). As a result, the states of consciousness in which these and similar concepts and phenomena are organized have been problematized using the foam-consciousness combination.

Foam or foams are physically formed by trapping gas pockets in a liquid or solid (Xia, 2017). Because of the reciprocal stress exerted by each bubble on the surrounding ones, a foam will gain a certain tonicity (Morin, 2009). In addition to its many meanings, we can guess that the concept of foam has a much broader meaning as a metaphor. The concept of foam as a metaphor, along with its very different projections, is generally used in poetry, architecture (Borch, 2008), divine texts (Holy Qur'an, 2015), literature, mythology (Hansen, 2000), and other fields. Therefore, we have combined two concepts based on image epistemology.

The concept of foam consciousness was first proposed in 2001 in a study called Imagology (it was first discussed in the thesis called Imagology written by us in 2001, then in the edition of the book in 2008 that was debated and discussed). The concept was developed by considering the influence and contribution of modern and postmodern systematics on the variable and shallow oscillations of human perceptions and judgments. The model itself is pretty detailed, but here we aim to convert it into a module. In other words, the concept first includes a loaded philosophical background, then the field of application, and, of course, some conceptual and behavioral fabrications.

4 Modeling the Quality and Function of Foam Awareness

Before I explain the foam consciousness model, I need to open a special parenthesis to some thinkers and philosophers, as well as the observations, experiences, and opportunities of the period that helped me establish this composition. First, apart from the sources I directly refer to, I refer to Plato's metaphor of the cave (Hall, 1980), Ghazali's (Griffel, 2007) epistemology, Ibn-i Khaldun's (Khaldun, 1986) principles on human nature and cultural forms, Ibn Arabi (Knysh, 1999), Mevlana Celaddiin-i Rumi's (Rumi, 2022) mystical models, Muhammad Iqbal's determinations of the epistemic basis of civilizations (Iqbal, 1908), Bacon's idols (Zagorin, 2001), Husserl's phenomenology (Ricoeur, 1967), Goffman's dramatology (Schimmelfennig, 2002) and stigma composition (Goffman, 2009), Baudrillard's simulation theory (Baudrillard, 1994), Foucault's analysis of knowledge (Foucault, 1970), critical approaches to Deleuze (Colebrook, 2001), essential determinations and compositions of Adorno, Horkheimer, and Max Horkheimer (Adorno & Horkheimer, 2002; Horkheimer & Adorno, 1972), and the Frankfurt school (Bernstein, 1994). The contributions of many thinkers are enormous. When the contribution of artists such as art and cinema is added, it is necessary to mention an

extensive range. I do not have the opportunity to refer to each of them separately, but their criticism and suggestions have been beneficial.

The foam consciousness compound looks contradictory to the phenomenon of consciousness, at least as an image. Going one step further, such a conceptualization seems like a paradox and an ironic definition. However, foam consciousness is not a compound developed to be defended. Instead, it contains systematic determination about how consciousness can take shape through systematic traps. Perhaps the tremendous success of these determinations includes making his inner dilemma an opportunity to serve his positive image and intention more, depending on the irony-like consciousness.

After all, these discussions, it is necessary to reinterpret the consciousness- human relationship. In this framework, we have established the knowledge-consciousness channel on three basic bases in our study called Imagology (Öztürk, 2019):

- a) Conceptual knowledge,
- b) Empirical knowledge: It is our perception of knowledge based on the reality, relations, and functioning of the external world.
- c) Imagist knowledge: What I call imagist (knowledge channel) is that man is free or semi-free by God and nature, can attribute different meanings to things from his essence, can be sabotaged and fictional, originate from one's originality and internal-external positioning, and can be manipulated by others.

The common element of the above information channels is that although these information processes originate from different channels, they are poured into the form of "human information" through "image". This is also the case for the perception of the external world in the second stage. In Eliade's words, the attraction of matter to the soul (Eliade, 1992, p. XXIII) causes the imaginary process. Because objective knowledge is not objective knowledge on its own but comes into existence in the mind as an imaginary judgment-package identity after the perceptual and phenomenological process. Thus, reality consists of the observer and his behavior and the observed event and object (Weisskopf, 1996, pp. 104-105).

In short, humans decompose, package, and make communication possible through the image of potential perception-based and produced information. In this context, the classification, heterogeneity, interrogation, demonstration, and definition of knowledge on the imaginary plane raise a new disciplinary problem, and it is appropriate to call this disciplinary process "imagology", that is, image epistemology. There are many relationships, definitions, and analyses that need to be addressed in image-information processes. However, following the above model, the relationship between knowledge and consciousness needs to be precisely explained and scrutinized on the image plane. It is possible to classify the image-consciousness relation in three ways:

- 1- Unconscious images (these images, which are latent or undefined, are in the form of reference images that affect our judgments and attitudes that we do not use our consciousness and are unaware of.
- 2- Semi-conscious images (pre-assumption images, meaningful images): These are the images that direct our judgments and attitudes, which are axioms or postulates that we accept without questioning, cultural (maybe imagistic), or common sense (may be based on conceptual and empirical knowledge). We do not feel the need to justify why they are so. Its judgment is clear, but its reference (the legitimation of source) is ambiguous, and it may arise from some practical coercion.
- 3- Conscious images (meaningful images, images whose inner rationality is parallel to our mental consciousness functioning and habits): These are the images that we define by passing references to both our inner world and our outer world through the intellectual process. In addition, it has the characteristics of potential, perceptual, and generative images that have been questioned and analyzed. Therefore, the image content is the explorer. It does not break the structure of the layer to which it travels, but it can rearrange its self-awareness. For example, 7 can be a mathematical value in rational consciousness, a lucky number in meaningful consciousness, and an indicator of content not in free image mobility. In addition, the essence can reflect itself as being completely transformed by traveling between forms. Accordingly, images become the subject of epistemic confusion and

painful and reductive classification and organization. Alternatively, they can be transformed into supportive and cumulative production balances in production areas where refined transitions are provided by epistemic regulation. This is precisely what comes before us as a matter of crossroads of consciousness. Civilization, methodology, discipline, and other important organizing identities find their way at the end of this choice and build the image-informational channel of human collective or individual destinies.

This situation makes us feel the need to redefine consciousness. The concept of the unconscious should be handled with a different definition in psychoanalysis, especially from the context defined by Freud (Cohen, 2000) and his disciple Jung (Jung, 2012). As will be remembered, they understand the unconscious primarily as hidden secrets in the subconscious. The unconsciousness, which is understood as personally repressed, anxiety-provoking experiences and affections that are undesirable to be remembered, also gains a feature in Jung and comes to the fore with the inherited aspect of species-specific evolution that transcends the individual, reminding the residues and derivations of Pareto (Creedy, 1935). In addition, more human behavior and attitudes are often analyzed for therapeutic purposes as a phenomenon that lies at the root of its harmful sources. However, dreams, mythology, etc., in the reading of symbolic codes. There are significant opportunities for understanding such phenomena.

However, provided that these definitions of unconsciousness are handled in a critical context, there is a nature and form that we have defined above in the context of the knowledge– image relationship, together with its inclusion. It is possible to talk about a symbol-sender and receiver relationship based on the fact that the subject's affect integrity, apart from internal reckoning, cannot gain enough identity codes on its own, despite the accumulation of images, at least by being filtered by the difference between channels, which will acquire a unique systematic information form. These images are not included in the production process. However, they are the nature, form, and processes that have not been subjected to codes and modalities, which affect production with their presence and mobility and can turn into codes on their own or with new syntheses whenever possible. In a reductionist expression, these images have a character similar to their material precursors, which have not yet materialized.

Let us state it as an assumption: matter comes into existence with a source, as well as the maturation of premises that have not yet materialized. In this case, unconscious images have not yet reached the maturity of conscious or semi-conscious images, as in this process. However, the existence process of the image does not necessarily follow such an evolution. These three states can be present all the time. However, it has a transition that can be transformed into each other continuously. That is, a conscious image does not have to arise from an unconscious image. An essential element here is the fact that the unconscious image itself is a premise that is constantly sent. Our receptivity is always under the pressure of such images. In addition, these images occupy our senses and perceptions as versatile and a combination. To put it with another example, these images are our continuous perceptions outside the phenomenological knowledge perception that Kant taught us. For example, infinity, which can be thought of as spaceless and timeless (Hatfield, 2006), is the universe attacking us by establishing an endless combination with itself. Therefore, if the object has a tension between perception and reality, as Kant or Husserl (Ricoeur, 1967) said, this tension remains dynamic all the time. At that time, it is necessary to talk about a phenomenological dynamic that changes from person to person and for the person himself.

In this case, habit-builder specializations emerge. Consciousness is rapidly retreating despite the onslaught of specializations. The ways of internalization and externalization of consciousness can also become ready-made packages. When unique deadlocks occur the possibilities of direct intervention come to the fore. Through therapy, psychology has produced a human model that can heal without giving up its gains. Sometimes the human being, therapy, catharsis tools, hypnosis, etc. He has learned to experience treatment with virtual journeys and has managed to travel without harming his achievements. He can continue his journey with them after he removes his virtual burdens and feels relief, just like a confession. Naturally, the indicator requires reflexes. These reflexes can also often be uncontrolled because consciousness has become an instrument of the unconscious concept. In this way, the connection between your dealings with something and the values you have can be broken. Because we do not apply the content of the mise-en-scene photos, we publish them on social media elsewhere.

This creates a new unity of consciousness and causes conflict. One of the most critical aspects of imaginary formation is the formulation and packaging of the thing with personal opposition. Even if we speak the same language, it sometimes produces an imaginary transition problem. That is, it creates a unique "image wall". Coding forms pose solid barriers to states of consciousness. For example, like PS vs. Windows, the program that serves the same purpose does not run on separate hardware. This is not prejudice; it is an image-judgmental situation based on a codification system. In this case, the interlocutor's response, who answers a question in a different format, not as if it is coded in his head, may not consider the answer valid.

At this very point, foam consciousness, accepting knowledge with familiar codes as acceptable, occurs in an imagist process with the kind of developments I would describe as the level of inconsiderate and inconsistent, rigid and temporary, paradoxically practical orientations that produce a virtual-conscience fiction specific to the moment (Öztürk, 2020):

In this regard, consciousness rejects or sabotages an analytical judgment:

- information needed
- need maturity
- a need to listen to the parties and be fully aware of their approach;
- free from misunderstandings and needing attention,
- not based on a model of consciousness that needs understanding not confined to our own experiences and that all our faculties and sensations must be kept open.

Instead, current productions are perceived through symbols and images whose judgments are sabotaged. Digitalization, which includes the digitalization of these developments and their metaphysical foundations, has gained a new dimension with the networks of digital organizations (Öztürk, 2021). Since this reductionism facilitates the work of both the producer and the consumer, it immediately arouses enough interest and does not need another alternative. It also prevents the formation of alternatives and causes them to be born dead. Eye (Öztürk, 2022) has taken over the function of the hand, heart, mind, and sometimes all our other organs. This is not just a situation limited to the eye. All organs, senses, ideas, and emotions have become interchangeable, interchangeable and multifunctional. This approach, which enables us to reach judgments in the short term, leads to significant psychological and social traumas in the long term.

The foam-consciousness model, which considers these self-created traumas as a secondary indicator, causes sabotaged destructive traumas. In this context, although the facts and phenomena that affect the individual by nature are temporary, the individual has chronic obsessions. Similarly, the core commitment of epiphenomenalism (Robinson, 2010) explains that commonsense views of the mind embrace an inadequate picture of the causation of behavior. However, foam consciousness cannot be reduced to the judgment of insufficient data alone.

According to the foam consciousness model, humans, especially the new human (nano-human)- ends up understanding, judging, positioning, and most of their behavior in ways that are suppressed, reduced, and manipulated among unlimited posts. However, this is not static. It reproduces in different forms with ironies that are reorganized and altered from surface to surface in waves. It is possible to modulate this according to the following scheme (Öztürk, 2022a):

- a- 1st Metaphor; Creating the Milky Way: Organic-mechanical data, unlimited, complex, contradictory, different emotional stages, different symbolic values, different bio-psycho-physical layers, with many qualifiers in a way that is free from time and space, the field of persistent and usually professional hands organized posts.
- b- 2nd metaphor: Projection into the lake: Individual unconscious field; producing extremely decisive roles in the coordinate system established in time, space, etc. the field of the individual unconscious with its attributes.
- c- 3rd Metaphor: Docking: Stimulus and data organization, triggering, organizing, and nurturing concentration orientations with symbolic posts in the unconscious realm to bring the needed judgment and action to the conscious realm, switching scissors, categories, and layers when

necessary. These three basic categories are based on the relationship between virtual universes. Accordingly, it is possible to list the symbolic stages of this process as follows:

The consciousness area, the quayside,

Reflected in the lake, that is, reflected in the unconscious,

Milky Way data, that is, unlimited professional shipments,

It can be reequipped each time with the symbolic, emotional, and technical provocation of the desired element. Here, the individual is only a fisherman. Which fish falls to his fortune that day? It is possible to combine this with the following symbols:

Fisherman (Individual)

Dock: the quayside (Conscious field)

Fish reaching the net (organized symbol or symbols)

Lake (unconscious mirror)

Milky Way (Organized data field)

Star duplication and increase in the Milky Way (Feedback)

Thus, each time a person goes fishing, he unwittingly gets caught in the net and returns. It is possible to schematize these stages as follows:

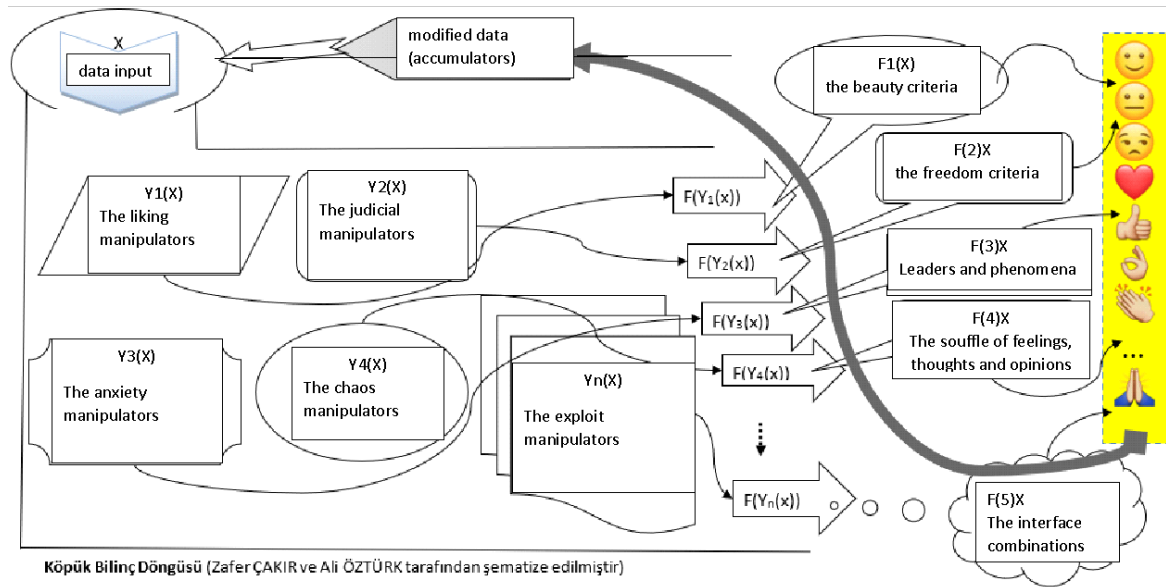


Figure 4. Foam Consciousness Cycle Shema (shaped by Ali Öztürk and Zafer Çakır)

The foam consciousness model applies to all areas of our lives. Thanks to the foam consciousness model, everything from politics to daily consumption can be directed. Let us analyze two examples to understand the schema: consumption-oriented book models and cafes that point to the space consciousness of today's people:

We all know bestseller books and wonder why they are so popular. In summary, some particular factors feed it. First, they have strong lobby support, and they organize the cyclical perception instruments very well. They show the ability to hold together a systematic, whose symbolic, current accents are in place, mysterious, can be darkened, equipped with dominating references, unconscious elements cannot be laid in its consistency, add context to the loaded chaotic mechanism and glorify the desired reductionist emphasis. On this occasion, highway data were regulated by the

breaks in the lake, and all provocations were organized to hunt the individual by creating a concentration near the quay. When the button is pressed hundreds of prints, films, advertisements, and similar forms are absorbed into the network system. It is possible to observe a similar situation in digital phenomena, a postmodern form.

The second example can assist us in further understanding this story. New-generation cafes can be an example of the foam consciousness cycle in terms of the space-consciousness relationship. These determinations were obtained from systematic observations. In the transition from modern consciousness to a new digital-post-modern (Qu-post) consciousness, the scenario has been faithfully written on the basis of what kind of consciousness, habit, and action process spaces produce. In addition, the coffee metaphor was previously used by Giddens as a special symbol in which the sociopolitical developments of the modern period were supported by psychological arguments (Giddens, 2006, pp. 5-8).

First, new generations do not prefer places with large and spacious areas and where they are served. Instead, they concentrate in places with bee clusters and uncomfortable seating arrangements. Moreover, they can spend hours in such a place, regardless of the cold. When there is no visit to those places for a few days, the duties required that week must be fulfilled more. Of course, this place has its rituals, attitudes, and behavior patterns. First, waiting in line for coffee has a mystical energy, like a holy walk.

There, unique body language and contact reactions develop. It is also designed as a complete healing journey. It also has a side, such as the preparation stage for something. A hybrid model should also be mentioned because it has the side of reshaping the house in the public sphere, as the house phenomenon has collapsed. More importantly, this generation does not expect audience service as modern people do, but at least likes to participate, which is a follower-participant individual rather than a pure audience and pure waiting. The place is chaotic and energetic, just like the social media environment, messages flow everywhere. You have ways of responding to what you want, but you also have a few platforms.

Your name is written on your coffee box, and your name is mentioned in the place (the ones who do not serve also hear your name). Although it is disposable (single use), it makes you comfortable. You exist, but the trace does not matter; you do not need to force it. This can lead you to create your little shaded areas. Moreover, there is something that breaks down classical hierarchies. Instead, there are ad hoc hierarchies. Everyone has a cell phone or tablet that makes them unique. Instead of saying something directly to the person next to you, you show it on the phone. You even write a word and say look what I wrote, or a photograph of a selfie (here, the self is a new stage of self-consciousness; dynamic-imaginary stage of self-consciousness) because technically, it is a photograph that travels the world. A painting traveling back and forth to America has been registered globally. By using the widely accepted and the authority of technology, you are giving a more effective message to the other person. Taking a picture of a can of coffee is a ritual. Ten minutes is too long to keep a cup of coffee cold, but you can drink a cup of coffee for two hours. It is impossible to keep up with this dynamic because while the girl was packing her bag, her boyfriend may have already run off with a girl he just met at the bus stop. However, it is still a horizontal dynamic because, after an hour, it is always the same loop (Öztürk, 2022b).

However, behind all these indicators, there may be significant difficulties and sacrifices that we could not predict at all. Many indicators here are similar to duck syndrome (Dolan, Goren, & Perlis, 2009), which hides the tremendous effort and happiness behind it and produces happiness poses reminiscent of one of the many metaphors of the *peacock* (However, according to a rumor among the people, the peacock is the devil's entry into heaven, and he was expelled from heaven because he made Adam eat the forbidden fruit, and despite all his beauty, his feet and voice were made ugly by God (Ceylan, 2011) or accepted a symbol of pride one of the seven deadly sins (Stanton, 2022).

5 Method, importance, and model of the research

This study aimed to test the concepts, suggestions, and models developed for foam consciousness based on the life experiences of university-aged youth. Thus, it has been tried to understand how these concepts and phenomena and the field they questioned young people who use active

information channels and socialize on social media. At the same time, it is desirable to understand what kind of correspondence the concepts, facts, and contents of this group have for their own lives and other people with whom they interact. For this reason, the selected group consisted of active users and students who had to personally participate in the tools and processes of this period and were expected to take on roles that could be criticized.

Accordingly, face-to-face interviews were conducted with 17 students within the framework of the snowball and purposive sampling technique among the students of Antalya Bilim University Clinical Psychology graduate students and Alanya Alaaddin Keykubat University Guidance and Psychological Counseling Department undergraduate and graduate students who are more sensitive to the subject. This study is a qualitative study based on face-to-face interviews with relevant students. The perceptions and determinations of the students were handled through phenomenological, critical theory, and ethnographic design (Fraenkel et al., 2012), and the interviewees were reached with a mixture of purposeful and snowball techniques (Tenny, 2017). Data were obtained using semi-structured questions (semi-structured questions were broadened to include partially structured and unstructured questions). In this context, the data were obtained, evaluated, and interpreted using the qualitative study technique.

- **Working group**

The study group consisted of face-to-face interviews with 17 undergraduate and graduate students from the Psychology Department and the Guidance and Psychology Counseling Department. It has also been discussed in undergraduate and graduate classes as a supporting element. Attention was paid to the gender and class distribution of the students. In addition, the effective use of social media and digital platforms was considered. The use of social media must be related to media criticism, social and political sensitivity, critical thinking, and similar fields of study and discussion. Participation in the study occurred voluntarily.

In addition, while creating the group, in terms of being distinctive, the group needs to have a specific interest, orientation, and knowledge about phenomena such as consciousness, social consciousness, sensitivity, awareness, criticism, and self-criticism. However, for now, in terms of contributing to the validity and reliability of this model, these concepts, definitions, and models have been developed depending on a limit, including the understanding, direction, strength, and some criticisms of these concepts and the model, which have been shared with the group. Thus, it was possible to discuss the concepts and determination.

- **Data collection tools**

The understanding and validity of the concepts, phenomena, and mechanizations that build foam consciousness, together with their processes, were assessed with the sample group in question within the framework of semi-structured questions. While constructing the semi-structured questions, we considered using the imagological (or imagistical) design (Öztürk, 2019), which was studied by us and is under development.

The *imagological design* was developed especially in the center of the image cluster, image chain, and image manipulations. Thus, the imaginary reflexes that people develop or buy against image attacks have created a new type based on the multidimensional socio-cultural reactions with which they interact and the image pool that originates from them. Accordingly, the state of being easily rammed into the traps carefully prepared for them in big data has been developed. In other words, the versatile source of digital image parameters and, most importantly, their ability to be manipulated by the individual and professional manipulators points to the second-order relationship network formed on the basis of the sensors. Here, symbols, signs, provocations, and temptations acquire a unique system, and we try to establish the criteria for this system to be influenced, contributed, and reshaped by adhering to the images of priority in each individual.

However, since this subject has yet to be discussed sufficiently, we have tried to find a way from the synthesis of close patterns. Various acknowledgements of the phenomenological design, critical theory design, and ethnographic design were partially used as guiding factors. The reason for choosing these designs is the psychosocial context of the consciousness phenomenon and the effort to keep the subject limited, depending on its mechanization with new tools. In this context, the

content of the 'Semi-Structured Interview Form' has been discussed within the framework of the following questions and problems.

1-Discussions on consciousness, its concept, and its nature (Concepts, terms, propositions and similar contents related to consciousness)

2-Personal experiences based on consciousness, talking about strengths and weaknesses, and what kind of problems or experiences they have,

3-Experiences and determination based on awareness of other people and social media users

4-Determination of foam consciousness concepts, compositions, and proposals

4- Effect of data on the digital platform, manipulation, and new sources and forms of consciousness

5-Within the framework of questions and problems formed around basic approaches, such as the nature of the data in these platforms and systematic awareness building and manipulation, interviews were conducted with the identified participants. The data were systematically classified, evaluated, and interpreted as follows:

- **Data analysis (student opinions)**

While systematizing the data, some criteria were considered (no computer-based qualitative research program was used). First, the concepts, determination, criticisms, and emphases on which the students who participated in the interview focused the most were prioritized. Accordingly, some approaches, determination, and concepts used in different places have been arranged under prominent headings to ensure the text's integrity.

- **Nature of the concept of consciousness**

Although the difficulty of sharply defining the concept of consciousness as both factual and a phenomenon was pointed out directly or indirectly by the individuals participating in the interview, some concepts come to the fore. These are awareness, subject, perception, interpretation, knowledge, avoidance of prejudice, an effort to understand, alertness, consistency, critical thinking, doubt, change of mind, using different sources, and so on.

- **Foam consciousness composition**

The definition, determination, and determination of foam consciousness included sympathetic and appropriate determination by all participants. However, some themes were emphasized and interpreted more. Instant and temporary value variables, manipulation, rapid changes, intense interaction, extreme signs, collective emotion manipulations, wannabe, naive belief, information pollution, ghetto and belonging, propaganda, trolls, incitement, alienation. The contents highlighted by the concepts were based on length.

- **Sources of foam consciousness**

The formation of such a consciousness is discussed under many titles and is explained by two main factors. External factors: Although it is reinterpreted by the digital world, all social, political, and cultural collections also contribute. However, they can be produced through numerous indicators and instant packaging with new technological possibilities. The second category includes factors such as the individual's position, nurturers, needs, and possibilities. For example, a participant who said that he never complimented the advertisements expressed that he was lost in food advertisements unknowingly when he was hungry and summarized the plight of many participants—only our intellectual background and ideological position. Even our momentary emotional states, which we cannot account for, are ready to be provoked and directed by this system. In addition, the digital corridors we are in can be decisive.

- **Foam consciousness practices**

Emphasis is placed on the unlimited interaction of components and indicators that affect foam consciousness. For this, it was stated that in addition to the expert centers each individual carries materials to this system without awareness. However, it was stated that there are various private and

collective algorithms, especially on the digital platform, that have a versatile opportunity to separate into individual agendas, that shadow persons come into existence, and this situation is expressed in various ways by many participants. Personality has grown dynamically and has affected the individual and transformed into a form that imprisons the individual.

▪ **Manipulations and their effects**

The manipulative nature of foam consciousness attracted the most attention. It was discussed that there are many manipulation tools, methods, and systems, especially on new platforms. Platforms are used to exaggerate, brag, fight, lie, pretend, and mislead and are very suitable for roads. Some common orientations are impossible to categorize. They are a form of bullying in their own right and can be very cruel. Most of the time, we set out to achieve victory, not to prove something or its truth. At the same time, an area of conspicuous and frivolous consciousness is formed. Layers of consciousness are intermingled. Symbolic manipulators have qualities that provoke emotions, passions, and instincts rather than targeting reason and knowledge. The language of anger, worship, and violence can become too rigid, and intermediate forms and the impossibility of common sense can be used. It destroys the subject-centered aspect of consciousness by presenting prestige-determining factors and model roles in consciousness programs. Multi-personal consciousness models are developing, and as time passes or the place and platform shift, some crises have begun to take place against our personalities that have accumulated on virtual platforms. Buying asparagus (bogus) news and sensational data.

▪ **Special themes in the context of foam awareness**

In the context of foam awareness, some socio-political and psychological priorities have gained importance and come to the fore by combining them with today's tools. Depersonalization devaluation caused by excessive stimuli is widespread. There are many provocative indicators, consumption, unlimited indicators, prejudices against the other, and one-sided points of view; the depth decreases, and people become shallow. Structural effects emerge, such as applications that are structurally homogenized. Some striking criticisms are indicative and not genuine. In addition, thanks to new platforms, individuals can observe themselves socially. When viewing a photo on social media, he positions himself by thinking that other people see it as a phenomenon, not as he does. Within the framework of the over-influenced consciousness form, the human model, whose emotions, thoughts, and tendencies are managed from the outside, has developed.

▪ **Criticism and seeking solutions.**

It was stated by all participants for various reasons that foam consciousness practice consists of challenges that are difficult to cope with in today's tools and systems. Some suggestions have been made to achieve limited positive results although it is not right to take measures against it, neither politically nor legally. These suggestions can be listed as follows, based on both resisting manipulation and interactions:

a- Use different information channels,

b- Questioning indicators and judgments

c- Reviewing and criticizing all types of data

d- Apply a digital diet,

e- To produce alternative ways against oppressive and baseless states of consciousness that create intense, widespread, and controlled

f- Developing new awareness techniques in education models against trolls, phenomena, and virtual propaganda systems

g- Doing will-strengthening exercises

h- Not only calling each other but also caring about hearing each other.

i- Many suggestions were presented, such as taking time out of interaction channels and taking time for oneself and self-rehabilitation.

6. Conclusions

Consciousness, concept, fact, and phenomenon are some of the most difficult aspects of human beings to understand. We can make some determination about consciousness in terms of its results and through other tools. On the other hand, when we refer to consciousness in our daily life, in philosophy, and in our judgments, we use and determine the concept and phenomenon confidently with very clear and precise judgments. Therefore, the phenomenon of consciousness is one of the most important concepts for humanity.

In this context, many prominent compositions and definitions of the concept are presented. It is being aware of being a subject, helping one's own destiny, making decisions, and having the power to change. It is a concept that has emerged as a source of motivation that will excite us all with its many dimensions. Contrary to the sympathetic image of the concept, consciousness is a complex subject that has been handled in different dimensions and layers through different disciplines. On the occasion of this study, some category suggestions were made again. The positive consciousness forum (in practice states of consciousness) and normative consciousness states (idealized proposed, imposed types of consciousness) that we highlight here have been shaped by various factors throughout history, based on the interaction of the human species.

The foam consciousness composition that we propose provides a framework definition for the forms of consciousness in practice as a phenomenon. Like ideal consciousness, we are not constantly alert but protected from the exhausting and degrading attitudes of imposed or proposed forms of consciousness. We find common ground by interacting with the options of reality and human temptation. We live in temporary things, so we are unafraid. We have multidimensional contracts, including impositions. We agree with each other.

In face-to-face meetings or negotiations, I have achieved much more striking results than expected. However, I could not reflect them here as they are. It gained a selective and very concise synthesis based on the integrity of the subject. In addition to the composition and determination of many disciplines that study the technical mechanism of this framework consciousness, it is possible to classify the forms of consciousness with their philosophical and psychosocial dimensions under the roof forms as follows:

- Ideal consciousness (Ontological and epistemological)
- Offered consciousness (belief and consistency)
- Imposed consciousness (practice and commitment)
- Foam consciousness (multi-directional shopping)

The first two forms of consciousness were combined for the search for normative consciousness, and the last two consciousness manifestations were more representative of the current, that is, positive forms of consciousness. Each definition should be more precise and its boundaries must be clear. However, some contain forms that become darker and direct the direction and story of the human being to a great extent. In this study, thanks to foam consciousness, both the problems of people of this age and their criticism and suggestions about this situation were discussed.

The foam consciousness model is formed as your emotions, judgments, and orientations are shaped under high interactions, especially in the age we live in. Professionals, manipulators, endless platforms, and indicators do not leave us to ourselves. Of course, the current situation has its own unique resources, channels, and functions. It weakens the man ability to interpret the mind and things and possible, rationally, and depending on the source. In particular, the dimension of consciousness, which is rightly praised by various sides and supported for the betterment of human beings, contains various difficulties. These realities leave little room for a critical perspective to assist one's ability to use one's own reason. Therefore, it is expected that the foam consciousness composition will provide some positive gains as a model to help the re-understanding of consciousness.

Consequently, as can be seen from the above discussions that systematized all three schemes for understanding the phenomenon of consciousness, there are significant differences between

expectations (clear), mechanisms (complicated), and accurate (presence) situations (chaotic). This point to possibilities that allow us to manipulate consciousness as we wish. The foam consciousness composition has rich content for us to understand this process. On the other hand, is there a limit to good consciousness? Because sometimes we think we are saying something virtuously. We express that we should not hurt even an ant to be a good human being. However, a poet comes and breaks the secret of this word, which seems like magic, and says,

“Don’t say you won’t even hurt an ant!

Because the ant gets hurt by the word ‘even’

Discourse demands wisdom, understanding human.”

Peer-review: Externally peer-reviewed.

Conflict of Interest: The author declares no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Grant Support: The author received no financial support for the research, authorship, and/or publication of this article.

Acknowledgements: I would like to thank my colleagues, undergraduate and graduate students for their efforts.

References

- Açıköz, H. M. (2002). On the problem of conscience and its relevance to consciousness. *Sakarya Üniversitesi, Fen Edebiyat Fakültesi Dergisi*, 4, 104-120.
- Adorno, T. W., & Horkheimer, M. (2002). *The culture industry*. Retrieved March 10, 2023, from <https://sites.evergreen.edu/arunchandra/wp-content/uploads/sites/395/2018/07/hork.pdf>
- Baars, B. J. (1993). *A cognitive theory of consciousness*. Cambridge University Press.
- Baudrillard, J. (1994). *Simulacra and simulation*. University of Michigan Press.
- Bernstein, J. M. (Ed.) (1994). *Frankfurt School*. (Volume 2). Taylor & Francis.
- Bonny, H. L. (1975). Music and consciousness. *Journal of Music Therapy*, 12(3), 121-135.
- Borch, C. (2008). Foam architecture: Managing co-isolated associations. *Economy and Society*, 37(4), 548-571.
- Cam, P. (1984). Consciousness and content-formation. *Inquiry*, 27(1-4), 381-397.
- Ceylan, Ö. (2011). Tavus. Diyanet Vakfı İslâm Ansiklopedisi. (Volume 40), 184-185, İstanbul. Retrieved March 10, 2023, from <https://islamansiklopedisi.org.tr/tavus>
- Chafe, W. L. (1974). Language and consciousness. *Language*, 50, 111-133.
- Cohen, A. P., & Rapport, N. (2003). Introduction: Consciousness in anthropology. In A. P. Cohen & Rapport, N. (Eds.). *Questions of consciousness* (pp. 11-28). Routledge.
- Cohen, A. (2004). The origins of Freud's theory of the unconscious: A philosophical link. *Psychoanalytische Perspectieven*, 41(42), 109-122.
- Colebrook, C. (2001). *Gilles Deleuze*. Routledge.
- Creedy, F. (1935). Residues and derivations in three articles on Pareto. *Journal of Social Philosophy*, 1(175-179).
- Cakmak, F. (2019). Mobile learning and mobile assisted language learning in focus. *Language and Technology*, 1(1), 30-48.
- Deleuze, G., & Parnet, C. (1990). *Diyaloglar* (Trans. A. Akay). İstanbul: Bağlam Yayınları.
- Dennett, D. C. (2021). The user-illusion of consciousness. *Journal of Consciousness Studies*, 28(11-12), 167-177.
- Dolan, B., Goren, N., & Perlis, C. (2009). Epistolary medicine. *The Lancet*, 374, 1588-1589.
- Eliade, M. (1992). *İmgeler ve simgeler*. Ankara: Gece Yayınları.
- Fabbro, F., Cantone, D., Feruglio, S., & Crescentini, C. (2019). Origin and evolution of human consciousness. *Progress in Brain Research*, 250, 317-343.
- Farrell, B. D. (2016). The biology of consciousness. *ReVista*, 16(1), 26-29.

- Fletcher, L., & Carruthers, P. (2012). Metacognition and reasoning. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 367(1594), 1366-1378.
- Foucault, M., & Keskin, F. (2000). *Özne ve iktidar* (Trans. O. Akinbay). İstanbul: Ayrıntı Yayınları.
- Foucault, M. (1970). The archaeology of knowledge. *Social science information*, 9(1), 175-185.
- Fraenkel, J. R., Wallen, N. E., & Hyun, H. H. (2012). *How to design and evaluate research in education*. New York: McGraw-hill.
- Giddens, A. (2006). *Sociology*. Cambridge: Polity Press.
- Goffman, E. (2009). *Stigma: Notes on the management of spoiled identity*. Simon and Schuster.
- Greenwood, S. (2020). *The nature of magic: An anthropology of consciousness*. London: Routledge.
- Griffel, F. (2007). al-Ghazali. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy*.
- Hall, D. (1980). Interpreting Plato's cave as an allegory of the human condition. *Apeiron*, 4(2), 74-86.
- Hansen, W. F. (2000). Foam-born Aphrodite and the mythology of transformation. *American Journal of Philology*, 121(1), 1-19.
- Hatfield, G. (2006). Kant on the perception of space (and Time). In P. Guyer (Ed.), *The Cambridge Companion to Kant and Modern Philosophy* (pp. 61-93). Cambridge University Press.
- Hollis, M. (1986). *Invitation to philosophy*. New York, N.Y.: Blackwell.
- Horkheimer, M., & Adorno, T. W. (1972). *Dialectic of enlightenment: Max Horkheimer and Theodor W. Adorno*. New York: Seabury Press.
- Iqbal, M. (1908). *The development of metaphysics in Persia: A contribution to the history of Muslim philosophy*. London: Luzac & Company.
- James, W. (1892). The stream of consciousness. In W. James (Ed.), *Psychology* (pp. 151-175). Macmillan and Co. doi:10.1037/11060-011
- Jung, C. G. (2012). *Psychology of the unconscious*. Courier Corporation.
- Kawai, T. (2006). Postmodern consciousness in psychotherapy. *Journal of Analytical Psychology*, 51(3), 437-450.
- Khaldun, I. (1986). *Muqaddimah*. Jakarta: Pustaka.
- Knysh, A. D. (1999). *Ibn'Arabi in the later Islamic tradition: The making of a polemical image in medieval Islam*. Albany: Suny Press.
- Liaukovich, K., Sazhin, S., Bobrov, P., & Ukraintseva, Y. (2022). Event-related potential study of recovery of consciousness during forced awakening from slow-wave sleep and rapid eye movement sleep. *International Journal of Molecular Science*, 23(19).
- MacLennan, B. (1996). The elements of consciousness and their neurodynamical correlates. *Journal of Consciousness Studies*, 3(5-6), 409-424.
- McGrath, S. J. (2006). *The early Heidegger and medieval philosophy: Phenomenology for the godforsaken*. Washington: CUA Press.
- Morin, M.-E. (2009). Cohabitating in the globalized world: Peter Sloterdijk's global foams and Bruno Latour's cosmopolitics. *Environment and Planning D: Society and Space*, 27(1), 58-72.
- Nelkin, N. (1993). What is consciousness? *Philosophy of Science*, 60(3), 419-434.
- Neumann, E. (2015). *The origins and history of consciousness*. London: Routledge.
- Öztürk, A. (2019). *Imagology (A trial of a new discipline)* (3rd Edition). Ankara: Elis Publishing.
- Öztürk, A. (2020). Sibernatic universal: Nano-human, imaginary society and digi-societies (After post pandemic world). *Çocuk ve Medeniyet*, 5(9), 55-71.

- Öztürk, A. (2021). The digi-image age and the issue of the genericization of truth in the context of comparative religion. *İlahiyat Studies*, 12, 185-211.
- Öztürk, A. (2022a). On the fundamental problems of book and text review, critique and texts in social sciences and the metamorphosis of the book. *Sosyolojik Bağlam Dergisi*, 3(1), 69–79.
- Öztürk, A. (2022b). New types of human and the crisis of new educational models (Creating a new human or a creature. *Sosyoloji Divanı*, 10, 125-142.
- Reay, D. (2015). Habitus and the psychosocial: Bourdieu with feelings. *Cambridge Journal of Education*, 45(1), 9-23.
- Ricoeur, P. H. (1967). *An analysis of his phenomenology*. Evanston, Illinois: Northwestern University Press.
- Robinson, W. S. (2010). Epiphenomenalism. *Wiley Interdisciplinary Reviews: Cognitive Science*, 1(4), 539-547.
- Rosenthal, D. M. (2009). Concepts and definitions of consciousness. In W. P. Banks (Ed.), *Encyclopedia of Consciousness* (pp. 157–169). London, UK: Elsevier.
- Rumi, M. J. (2022). *The Mesnevi*. DigiCat.
- Sandoval, C. (1991). US third world feminism: The theory and method of oppositional consciousness in the postmodern world. *Genders*, 10, 1-24.
- Schimmelfennig, F. (2002). Goffman meets IR: Dramaturgical action in international community. *International Review of Sociology*, 12(3), 417-437.
- Schultz, D. P., & Schultz, S. E. (2015). *A history of modern psychology*. Cengage Learning.
- Stanton, K. M. (2022). Retrieved March 10, 2023, from <https://www.uniguide.com/peacock-symbolism-meaning-spirit-animal>
- Taylan, N. (1992). Bilgi. In *Diyanet Vakfı İslâm Ansiklopedisi* (Vol. 6, pp. 157-161). İstanbul: İsam.
- Tenny, S., Brannan, G. D., Brannan, J. M., & Sharts-Hopko, N. C. (2017). *Qualitative study*. Treasure Island: StatPearls Publishing.
- The meaning of the Holy Qur'an: Complete translation with selected notes (2015) Kube Publishing Ltd.
- Vithoukaskas, G., & Muresanu, D. F. (2014). Conscience and consciousness: A definition. *Journal of Medicine and Life*, 7(1), 104-108.
- Weisskopf, W. A. (1996). *Yabancılaşma ve iktisat*. (Trans. Ç. Koç). İstanbul: Anahtar Kitaplar.
- Xia, J. J., Fu, X. C., Bao, Z. M., Chen, T., Zhang X. Z., Chen, Y., Wang, R. J., Hu, C., & Jing L. S. (2017). Design of a modified particle analyzer for the automatic identification of the globular foam's boundary. In X. Jia, & F. Wu (Eds.), *Electromechanical Control Technology and Transportation* (pp. 329-334). CRC Press.
- Zagorin, P. (2001). Francis Bacon's concept of objectivity and the idols of the mind. *The British Journal for the History of Science*, 34(4), 379-393.