

Peer Review

Review of: "Awareness at the Crossroad of Illusion and the Soul"

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Review Report

Awareness at the Crossroad of Illusion and the Soul

This paper discusses the distinction between awareness and consciousness. The author thinks that awareness poses challenges to the current physical framework of brain function, leading to ongoing debates about its nature. The author argues against the claim that awareness is an illusion. This article examines awareness as a cognitive construct within the Trilogy Theory of Consciousness (TTC) and explores its role in processes such as awareness-based choice selection (ABCS). For TTC, awareness is not an illusion or a dysfunctional cognitive process. Also, awareness is not a metaphysical notion of the immaterial soul. Ultimately, it underscores the essential role of awareness in self-reflection and decision-making.

The author expresses confusion regarding contemporary definitions and philosophical theories, as well as a lack of clarity in explaining the significance of the paper. It is recommended that the author elaborate on why the Trilogy Theory of Consciousness was chosen to support the claim that awareness is not an illusion, and clarify the relationship between this claim and the assertion that awareness is not equivalent to the soul. Given that most contemporary philosophers do not equate awareness with the soul, the author should emphasize the significance of the paper and its contributions to existing literature.

The author may also consider revising the definition of consciousness in the abstract to align with current literature. The statement, "Awareness and consciousness are often used interchangeably, yet they represent distinct cognitive phenomena. While consciousness is commonly perceived as a state of mind encompassing one's environment and self, awareness is the subjective experience derived from objective mental processes," does not accurately reflect how other philosophers define these terms.

The author states, “This transformation converts sensation into perception, knowledge into knowing, emotion into feeling, and memory into remembering. Despite its undeniable importance, awareness challenges the current physical framework of brain function, sparking debates about its nature.” However, the specific transformation being referenced is not clearly identified. It would be beneficial for the author to explicitly state what this transformation entails.

Additionally, the author notes, “Some scholars argue that awareness is an illusion—an interpretative process of the brain adapted to reality—while others equate it to the immaterial and immortal concept of the soul.” It is important to explicitly name the scholars who propose that awareness is equivalent to an immaterial or immortal soul.

The statement, “awareness is considered a constructed perception designed to make sense of what is happening,” does not align with the common definition of awareness in contemporary literature.

The author asserts, “According to TTC, awareness is not merely a byproduct of cognitive reconstruction but rather the keystone of human experience and the foundation for meaning in life.” Readers may not understand why the TTC supports the idea that awareness serves as the foundation for meaning in life; further explanation would enhance clarity. If this point is not essential, the author may consider omitting it.

The phrase, “the ‘I’ emerges from the interplay between two cognitive functions: ‘Awareness-Based Choice Selection,’ or free will...” does not align with the typical definition of free will in philosophical literature. The author should consider revising or removing this terminology.

In the statement, “In the transformation stage of awareness, biologically objective information within our mind is converted into subjective experiences,” the term “biologically objective information” is unconventional and requires further clarification.

In the section titled “Awareness is a Shared Experience,” the basis for this assertion is unclear. The author should provide supporting evidence or references to experimental findings.

The assertion, “Because general awareness is largely suppressed during sleep...” does not accurately reflect current research findings. The author should verify this statement against contemporary literature.

The claim, “Everyone experiences awareness every moment, yet we do not experience the soul directly,” overlooks Descartes’ philosophy and requires a more nuanced discussion.

The statement, “This metaphysical agent—soul—is a form of self that is not bound to causality,” inaccurately represents the historical philosophical understanding of the soul.

Finally, the assertion, “awareness has also been equated with the immaterial and immortal concept of the soul,” requires the author to specify which scholars propose this view, as it is central to the paper’s argument. Clarity on opposing perspectives is essential for a comprehensive discussion.

The required revision aims to enhance clarity, coherence, and professionalism while maintaining the original content and intent.

Declarations

Potential competing interests: No potential competing interests to declare.