

Errata

Corrections to Two Abstracts in JCER Vol.1 Issue 3

Chief Editor*

ABSTRACT

Due to the oversight of the Chief Editor of JCER, two Abstracts in JCER Volume 1 Issue 3 contain wordings which belong to two other authors in the same issue. JCER hereby apologizes to the authors so affected and publishes this errata to correct the mistakes so made.

Key Words: errata.

1. The Abstract of author Syamala Hari online at <http://jcer.com/index.php/jci/article/view/29> and in JCER Volume 1 Issue 3 at Page 352 should read:

A brief summary of the concepts of God, divine Consciousness and human consciousness described in Indian philosophy is added here to dispel any misconceptions of this philosophy.

2. The Abstract of author Ram L. P. Vimal online at <http://jcer.com/index.php/jci/article/view/37> and in JCER Volume 1 Issue 3 at Page 383 should read:

A general definition of consciousness that accommodates most views (Vimal, 2010b) is: “ ‘consciousness is a mental aspect of a system or a process, which is a conscious experience, a conscious function, or both depending on the context and particular bias (e.g. metaphysical assumptions)’, where experiences can be conscious experiences and/or non-conscious experiences and functions can be conscious functions and/or non-conscious functions that include qualities of objects. These are a posteriori definitions because they are based on observations and the categorization.” Non-conscious experiences are equivalent to relevant proto-experiences and non-conscious functions are equivalent to related proto-functions at various levels as these terms are precursors of respective conscious subjective experiences and conscious functions aspect of consciousness. The non-conscious experiences and non-conscious functions may be considered as a part of the definition of mind and/or awareness.