

REVIEWER'S REPORT

Manuscript No.: JNHST- 094

Title: On the Felicitous Trail of Felisi: An Autoethnography of Kristang Creole-Indigenous Felt-Relational Synchronicity and the Derivation of Occluded Knowledge in Hoppers (2026),

Recommendation:

Accept after minor revision

Rating	Excel.	Good	Fair	Poor
Originality		✓		
Techn. Quality			✓	
Clarity			✓	
Significance	✓			

Reviewer's ID: JPR-Abdul Haseeb Mir

Detailed Reviewer's Report

The manuscript attempts to formulate a Kristang Creole-Indigenous epistemic and psychological concept termed *felisi* (felt-embodied synchronicity) through an autoethnographic analysis of the 2026 animated film *Hoppers*. The author positions *felisi* as a mechanism within the practice of *dreamfishing* (a form of lucid dreaming) to excavate "occluded" or "unsaid" historical and linguistic knowledge from *Krismatra* (the collective unconscious). The paper sets out a four-part taxonomy of *felisi*, arguing that it moves beyond Carl Jung's notion of synchronicity as personal meaning-making and serves as a tool for deriving objective, historical knowledge.

While autoethnography and Indigenous epistemologies offer valuable qualitative methodologies, this manuscript falls short of academic standards for published research. The text relies almost entirely on self-citation, conflates personal associative projections with historical evidence, and makes unsubstantiated claims regarding future timelines and retrocausality. Consequently, the paper lacks methodological rigor, empirical verifiability, and academic objectivity.

DETAILED RECOMMENDATIONS FOR IMPROVEMENT

1. Epistemic Fallacy and Circular Self-Citation

- The core theoretical foundation of the paper relies almost exclusively on the author's own previous publications. Out of approximately 30 references in the bibliography, over 15 are self-citations attributed to "Wong" spanning from 2023 to 2026. The author cites their own self-

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published or obscure works to validate complex concepts such as *Krismatra*, *dreamfishing*, *quaternary Uncertainty Thinking*, and the historical lineage of *Kabesa*.

- To establish academic credibility, the author must anchor the theoretical framework in peer-reviewed literature from recognized scholars in Indigenous studies, autoethnography, postcolonial theory, and analytical psychology. Relying on one's own internal taxonomy to prove the validity of that same taxonomy constitutes circular reasoning.

2. Conflation of Subjective Association with Historical Truth

- The author argues that *felisi* allows for the derivation of "objective knowledge" regarding Kristang history. However, the methodology described consists entirely of personal mental associations triggered while watching a mainstream animated movie. For example, the author asserts that the film character named "Mabel" reveals occluded details about the author's great-grandmother, Mabel Martens, and her motivation for moving to Kampung Galistan in the 1950s.
- Linking a fictional character in a California-produced animated film to historical anti-colonial political movements in 1950s Singapore (such as the Rendel Commission and the Labour Party) lacks historical or empirical grounding. The manuscript fails to provide independent archival, oral historical, or documentary evidence to corroborate these assertions. The author must clearly distinguish between subjective psychological reflection and historical claim-making.

3. Pseudo-Scientific Claims and Retrocausality

- Section 3 introduces claims regarding future leaders (*Kabesa*) up to the year 3111 CE, "retrocausal temporal work," and time-loop mechanisms (*Novikov consistency paradoxes*, *arvahang*). Citing one's own future-dated projections (e.g., Wong, 2025a, 2025c) as established facts weakens the manuscript's scholarly integrity.
- The manuscript presents neurodiverse conditions (such as autism, ADHD, and synesthesia) alongside "muscular dysmorphia" as tools that augment time-travel perception and historical discovery. While neurodivergent perspectives in research are valid, framing clinical diagnoses as instruments for retrocausal temporal perception ventures into ungrounded speculation. These sections must be removed or heavily re-framed through established psychological framework terminology.

4. Structural Cleanup and Editorial Artifacts

- The draft contains line numbers (lines 1–535) and running layout artifacts that should be cleaned up.

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- Table 1 lists 13 historical and future *Kabesa* figures alongside metaphorical water symbols. The table lacks explanatory notes detailing how these metaphors were historically documented versus purely dreamfished by the author.

CONCLUSION AND FINAL RECOMMENDATION

The concept of investigating Kristang Creole-Indigenous ways of knowing is a valid field of study. However, this paper relies on circular self-referencing, uncorroborated personal associations presented as objective historical facts, and unprovable claims of retrocausal time travel.

Recommendation: Revision