THE TRANSPOSITION OF THE EVIDENTIAL METHOD TO PARA-HISTORIOGRAPHICAL SELF-RESEARCH: DISSECTING THE RETROCODE

Milena Mascarenhas

ABSTRACT: The evidential method, proposed by the historian Carlo Ginzburg (1939–), consists in, from a given datum, dissecting it to the point of constructing more complex hypotheses not directly experienced. This method is used in micro-history, one of the strands of historiography, a science whose paradigm is based on materiality. This article proposes the transposition of the evidential method in para-historiographical self-research, a science based on the consciential paradigm. Such interparadigmatic effort becomes relevant in multiexistential investigations that require the conscin to undertake consciential scanning techniques, verifying the multidimensional self-participation in facts and parafacts of the current existence, intermissive periods and previous lives. The objective of this research is to present the transposition of the evidential method to past self-research using the personal retrocode as data or source. The theoretical foundation is based on the constructs of Historiography and Conscientiology, in which the author's case study with the partial results of such a proposition will be presented.
Keywords: self-research; evidential method; retrocode.

INTRODUCTION

Contextualization. The interest in para-historiography and its transposition into multiexistential self-research arose when teaching the course Para-History and Seriexis at the *Consecutive Personality School* promoted by the International Association of Seriexological and Holobiographical Research (CONSECUTIVUS), where the author intends to map methods for investigation of past lives.

History. This article is the result of the research presented on April 12, 2020 during the 8th Week of Seriexological Self-Research, promoted by CONSECUTIVUS.

Objective. The objective of this article is, from the transposition of the evidential method used in Micro-History, one of the strands of Historiography, to investigate the holobiographical trajectory in para-historiographical self-research, using the hypothesis of personal retrocode as a source or clue to research. The proposed paradigmatic-methodological transposition is expected to help other researchers to deepen multiexistential self-knowledge.

History. History is the science of mankind over time (Bloch, 2001, p. 55) and it is guided by the materialist paradigm. History is mistakenly understood as a discipline specialized in studying the past, but Marc Bloch (1886–1944), a French historian, problematizes this approach by considering it absurd and impossible the past as an object of study, because, according to the researcher, History is carried out from the questions of the present time.

Para-history. Para-history, a subfield proposed by researcher Waldo Vieira (1932–2015), is a science, based on the consciential paradigm, applied to the study of multidimensional History, taking into account intraphysical, extraphysical and multiexistential aspects of the consciousnesses. It seeks through the integral approach to reality to understand the consciential phenomena that have occurred over time.

Present. Analogous to historiographical research, based on problems of the present time, the study of para-history begins when the consciousness pursues to understand and deepen the current context and seeks evidence or answers to the questions of existence in their acts of the past.

Sources. Research in the intraphysical context considers a huge collection of documents, records, books and other important artifacts to compose the knowledge of a given object.

Consciousness. Consciousness is a complex, singular, very personal reality because it composes a sum of lives, experiences, relationships, environments and genetics, which makes it unique, challenging conscientiologists to think of effective ways to extract information related to past lives.

Traces. The way to access the past of the consciousness requires an expansion in the collection of sources that go beyond the materiality of the object, observing traces, footprints, passwords, recollections among other possibilities indicating information corresponding to retrolives.

1. PARA-HISTORIOGRAPHICAL SELF-RESEARCH

Definition. Para-historiographical self-research is the application of consciential scanning techniques, by the investigating conscin, male or female, multidimensionally verifying the participation of consciousness in facts and parafacts of the current existence, intermissive periods and previous lives, in order to situate it in space and time (Mascarenhas, 2022, p. 249).

Objective. The objective is to understand when, where and in what contexts of the past the individual had lived experiences, in order to unravel the current constitution of the consciousness.

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Problem. One of the problems of para-historiographical research is the impossibility of verifying the experienced facts, since it is impossible to return to the past. However, the past can be accessed through mediations (sources, clues), either by retrocognitive remembrances, access to a parapsychotheque, or in the traces contained in the present time (temperament, personal traits, para-genetics, among other things).

Source. The source, in the context of para-historiographical research, consists of a clue, a trace and an indication of information, which may be material or immaterial. In theory, everything can become a source, according to Bloch, "the diversity of historical testimonies is almost infinite. Everything a man says or writes. Everything he manufactures, everything he touches can and must inform about him" (Bloch, 2001, p. 79).

Fragment. The para-historiographical study is carried out with fragments, pieces, portions or slices collected, exhumed, quantified such as archaeological work that, to reach the totality of the object, many pieces were unearthed and collected to fit into a coherent whole.

Semiotics. Evidential research is commonly used in sciences in general. For example, in medicine, from semiotics, for a doctor to reach the diagnosis of a disease inaccessible to direct observation, he collects a series of signs. Conscientiology is used as a technique for analyzing self-research findings (Daibert, 2021), that is, it gathers a set of evidence evaluating its coherence and building a knowledge corpus.

Differentiation. On the other hand, the evidential method proposed by Carlo Ginzburg is part of microhistory, a historiographical theory that also works with clues, but differs from it in its approach. The method consists in, from a given (reduced scale of observation), reaching a global understanding of the study object. In other words, it starts from the micro, the particular, the singular and from this specific data it creates a series of inferences, interpretations and understandings.

2. PRESENTATION OF THE EVIDENTIAL METHOD

Paradigm. Carlo Ginzburg (1939–), Italian historian, author of the books "*The Cheese and the Worms*"; *"The Night Battles", among others,* whose themes approach parapsychism, such as conscious projections, in addition to special interest in the history of witchcraft. He developed a research method called the evidential method, described in the book *"Clues, Myths and the Historical Method" (Mitti emblemi spie: morphology and stori).*

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Strand. It should be noted that Carlo Ginzburg is associated with the historical genre or historiographical strand, initiated in Italy, called microhistory (Burque, 2005, p. 60).

Study. From the conception of microhistory, Ginzburg describes the origin of an epistemological model that he calls evidential. Let us see below three personalities who inspired him in the evidential method.

Morelli. Ginzburg discusses the work of the Italian physician Giovanni Morelli (1816–1881) in developing a method to discriminate a true work of art from a copy, a a very common practice due the challenges involved. The method consisted in identifying the "most negligible details", such as the earlobes, nails, the shapes of the fingers, in short, characteristics that the falsifier dedicates less effort to copy. Then, from a detail – a nail or an earlobe - Morelli could identify whether the picture was true or false. In order to do this, he would have written books with various illustrations of ears and fingers cataloging traits that would be present in the original works, facilitating the identification of forgeries.

Conan Doyle. The second personality is the English doctor, author and creator of Sherlock Holmes, Arthur Conan Doyle (1859–1930), who, similarly to Morelli, proposes criminal investigative methods based on clues imperceptible to most, requiring much insight to give meaning to certain signs or traces, such as interpreting footprints on the snow.

Freud. The third personality is Sigmund Freud (1856-1939), the Austrian author, who, through the study of one of his essays, revealed having read Morelli's texts, being influenced in the development of the principles of psychoanalysis, as he exposes in this excerpt, when comparing his method with that of Morelli's: "also has the habit of penetrating concrete and hidden things through little noticed or perceived elements, from the debris or "scraps" of our observation" (Freud, as quoted in: Ginzburg, 1989, p. 147). Similar to the analysis of the unconscious, it demonstrates the capture of something deeper, but not apparent.

Convergence. Researcher Carlo Ginzburg, when studying these three personalities, came across certain similarities in methodological approaches.

> In all three cases, perhaps infinitesimal evidentials allow us to grasp a deeper reality, in an unattainable way. Clues: more precisely, symptoms (in the case of Freud), indications (in the case of Sherlock Holmes), pictorial signs (in the case of Morelli). [...]
>
> In the three cases, the model of medical semiotics is seen: the discipline that allows diagnosing diseases that are inaccessible to direct observation on the basis of superficial symptoms, sometimes irrelevant to a layman's eyes. (Ginzburg, 1989, p. 150 and 151)

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Origin. The roots of this paradigm are very old, from hunter-gatherer periods when mankind needed to develop perceptions beyond visibility, from traces left by footprints, smells, broken branches, in sum, perfecting a hunting knowledge "ability to, from seemingly negligible data, go back to a complex reality not directly experienceable" (Ginzburg, 1989, p. 152). As for Antiquity, the author quotes the divinatory texts highlighting the fact that both competences, whether in *deciphering* meaning to turn to the *past* or in *guessing* meaning to turn to the *future*, contain the same intellectual processes.

Method. The evidential method consists of developing conjectural knowledge, based on residues, clues, marginal data, little observed trivialities, the environment, the small, the implicit, in short, the normally negligible details. Going from the part to the whole, from micro to macro. Therefore, those traces would be richer because they are the inner core of individuality.

Scale. As explained above, the evidential method does not consist only in researching a *reduced scope of reality* (since, in theory, any research requires delimitation). It is about researching *from the reduced scope of reality*, in order to go beyond the micro-located object.

Didactics. Regarding *didactics,* the researcher may, for example, study the ocean by observing the various parts that compose it or he can apply the evidential method in the context of microhistory, which is to research "a drop of water to discover something of the entire ocean" (Barros, 2007, p. 170).

Problem. Reflecting on this method, the following question arose: is it possible to transpose the evidential method proposed by Ginzburg to investigate multiexistential hypotheses in the context of the consciential paradigm? If so, how, based on a reduced datum, extracted from self-research, could it indicate conjectures related to retrolives or track data from past lives?

Datum. Faced with such questions, this author selected a datum from self-research, corresponding to the personal retrocode, because she understands it as a key variable to identify the *turning point* in holobiography.

Paradigm. It is important to emphasize that conscientiology, whose consciential paradigm is based on the premises of self-experimentation, holosomaticity, bioenergetic reality, multiexistentiality and multidimensionality, makes the study of consciousness a deeply complex field. Numerous sources of research (clues) can be used to know oneself - a projective experience, a personal trait, a genetic trait, among countless other possibilities. Therefore, in this research, there is no pretense that the chosen datum encompasses the totality of self-research, but rather, reflects on a fraction of consciential reality.

Choice. The choice of the retrocode, as a self-research clue to deepen, was due to the fact that it was considered significant to identify the traces from the

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study of the past. For, according to Fernandes (2021, p. 481), there is an intimate relationship between the retrocode and the critical retrolife, that is, with the past life in which the consciousness began the evolutionary turning for the better. In this way, studying the retrocode means understanding the line in which we do best and which is possibly related to current evolutionary tasks.

3. CASE STUDY

Retrocode. The concept of retrocode was proposed by Vieira (2009, p. 19.752) which consists in:

> [...] a mark, indication, word or formula created by the lucid conscin themselves, for themselves, previously conditioned to be used as a sign of self-cognitive recognition, capable of implying a certain relevant idea, or of coming to know something important, from a certain life to the next ones, following successive human existences, within the scope of the evolutionary scheme of Seriexology.

Technique. The hypothesis was identified in the course *Identification of the Personal Retrocode* created in 2013 by CONSECUTIVUS, whose technique consists in collecting personal data related to traits, autobiography, groupkarmometry, and historiometry composing a synthesis with three main holothosenes organized in circles. From this, points of intersection of those holothosenes are established, resulting the hypothesis of the personal retrocode in the central field (Fernandes, 2020, p. 485).

Self-research. After going through the dynamics subsidized with different sources of self-research, the author identified the hypothesis of the retrocode. Below, as an example, is the presentation of the conclusions.
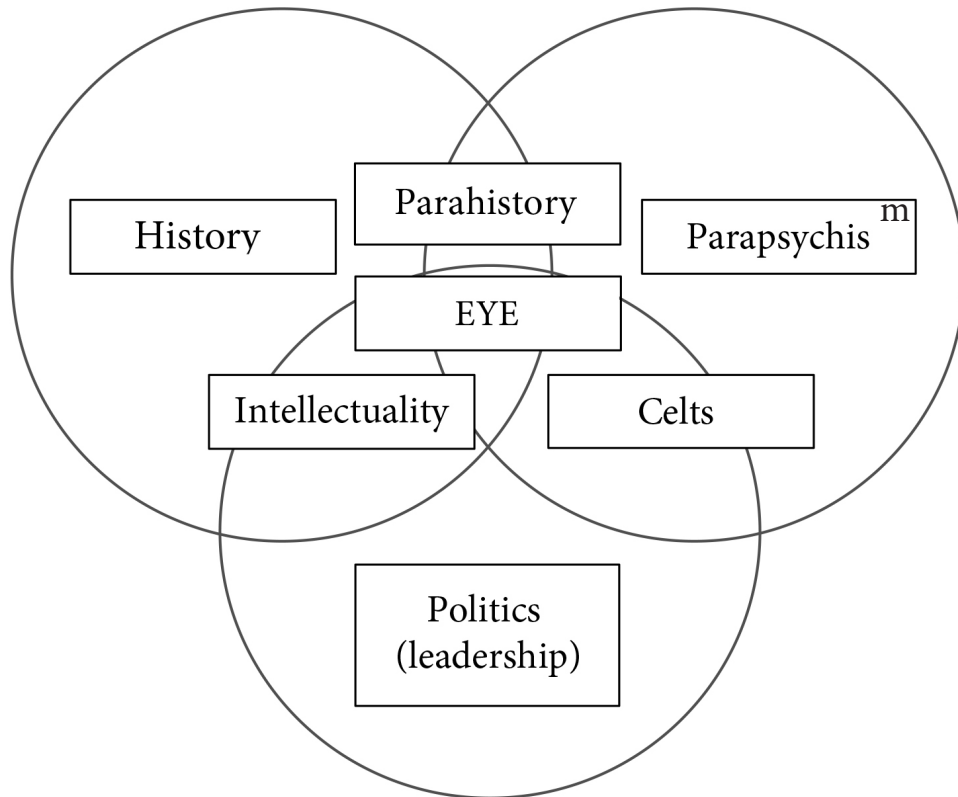
Holothosenes. The 3 main holothosenes identified were: History, Parapsychism and Politics. The crossing of the holothosene of history and politics resulted in intellectuality. The crossing of the holothosene of parapsychism and politics spawned the Celtic group. And the crossing of the holothosene of history and parapsychism generated parahistory.

Singularity. It is important to emphasize that holothosenic associations do not occur directly or automatically, given the uniqueness of the seriexological path of each consciousness. The conclusions of the crossings were reached after successive debates that started from personal history (facts and parafacs).

Retrocode. After the holothosenic intersections, the resulting word was *eye*, chosen as a hypothesis of multiexistential self-code. The retrocode is the result of the identified holothosenes, "the common element among the semantic

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fields of all holothosenes [...]" (Fernandes, 2020, p. 487).

Examplology. By way of illustration, the variables identified in the course described above are as follows:

Figure 1: Representation of holothosenic circles and intersection using the technique of identification of the personal retrocode.

Singularity. To reinforce it, the intersection between holothosenes and the election of the retrocode do not occur directly and/or automatically, that is, there needs to be relation to the holobiography of the consciousness, in the case of another researcher identifying the same holothosenes. The seriexological trajectory of each consciousness is unique, and from this historical singularity, the retrocode is reached.

Word. The word has to be able to evoke a relevant idea of cognitive self-recognition, contributing to access the holomemory, with some coherence with all the research variables raised until this point.

Ratification. Adding the initial hypothesis of the word chosen as the retrocode, another clue that reinforced this hypothesis occurred in a second course called *Self-Retrocognitive Immersion* also promoted by CONSECUTIVUS, where there is a predominance of parapsychic techniques within the Self-Retrocogni-

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tion Laboratory of the Center for Higher Studies of Conscientiology (CEAEC) held in 2015. In that setting, paraperceptions were added to the elements previously identified.

Source. It is important to emphasize, in the context of this research, that the hypothesis of the personal retrocode was used as a source (clue), that is, this self-research variable was used to transpose the evidential method in the context of para-historiographical self-research.

4. TRANSPOSITION OF THE EVIDENTIAL METHOD

Dissect. The evidential method consists in dissecting the object of study in detail and deepening the research from a micro variable (it is not a matter of decreasing the scale of observation but starting from the micro). Using the Morelli's example described by Ginzburg, the art expert starts the research from the *nail* reproduced by the artist in the painting, dissecting its components, investigating its forms and compositions exhaustively to later understand the painting as a whole.

Retrocode. The evidential method transposed to para-historiographical self-research means to dissect a micro element, in this case, the retrocode, to the maximum, understanding its holobiographical elements.

Problematization. This research contributes to the self-investigator, from the transposition of a method used in historiography, offering more subsidies to deepen the knowledge about their past, unraveling variables already identified, and testing hypotheses under different approaches.

Didactics. In order to make the transposition of the evidential method didactic in para-historiographical self-research, the trajectory experienced by the author is presented starting from the retrocode as an object/source to investigate multiexistential contexts.

Trajectory. The author followed the research, from three strands, arranged below in alphabetical order:

1. **Autobiography.**
2. **Bibliography.**
3. **Para-historiography.**

Presentation. Next is the presentation of the variables analyzed in each of the aforementioned aspects:

1. **Autobiography.** Autobiographical research consisted in a survey of the history of personal life that had a direct or indirect relationship with the retrocode (figure 2).

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Examplology. When analyzing the author's academic background (undergraduate and graduate degrees in History) it was possible to research the etymology of the word, in this case, from the Greek term *histor*, which means witness as "one who sees" (Le Goff, 2003, p. 18). In this case, an obvious association with the retrocode "eye".

2. **Bibliography.** Bibliographic research consists of reading and researching on the subject, deepening knowledge about the history and physiology of the *eye*.

Examplology. Here are three examples of books that illustrate different facets of study on the same topic:

A. **Biographical.** *The story of my life* by Hellen Keller. *Studying* the perception of those who do not see.

B.**History.** *The Eye: A Natural History of Vision* by Simon Ings . *Studying* the physiology of the eye.

C. **Parapsychism.** *The Third Vision* by T. Lobsang Rampa. *Studying* the relationship of the eye to parapsychism.

3. **Para-historiography.** Para-historiographical research of possible retro-events based on the holothosenes identified in the course *Identification of the Personal Retrocode.*

Synthesis. Below, arranged in logical order, is the biographical synthesis table pinching the element of the retrocode in the current trajectory.

	Holothosene	Historiographical record
1.	History	• **Etymology**. The Greek term *histor* means witness in the sense of "one who sees" (Le Goff, 2003, p. 18). • **Symbology.** According to the Dictionary of Symbols (Lexikon, 1978, p. 148), the right eye was often associated with activity, the future and the Sun; the left, passivity, the past and the Moon. • **History.** According to Mauad (2012, p. 264) "From Herodotus, historical evidence became a matter of the eye and vision. In the 20th Century we observe a displacement of historical evidence from the eye to thinking, from vision to reflection, from the visible to the invisible". • **Memory.** According to Le Goff (2003, p. 449) when referring to memory "as a three-eyed woman who can see past, present and future things". • **Anachronism.** To avoid anachronism, it is necessary *to see from the gaze of the other.*
2.	Leadership / Politics	• **Egypt.** In Egyptian mythology the symbolic representation of the eye, known as the "Eye of Horus" means power and protection. In a battle with his uncle Seth, Horus had his left eye plucked and thrown into the sky to become the moon. • **Viking.** In Norse mythology, Odin, the chief god, asked Mimir, the guardian of the fountain (holder of all knowledge of the past and future) to take a sip of the magic water from its fountain. Mimir authorized it in exchange for a sacrifice, one of his eyes. Odin did not hesitate and plucked out his eye and it became the symbolic shape of the moon. He became a being able to see the outer world with the normal eye and understand the inner world with his removed eye.

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		● **Celtic.** In Celtic mythology, the god Lug (the most popular among the Celts) in battle with Balar (demon) struck his eye with the spear, killing him, and becoming the bearer of the spear and the eye. ● **Mesopotamia.** The Talion Law "an eye for an eye, a tooth for a tooth" refers to the symbol of justice itself (a blindfolded woman holds the scales in search of balance).
3.	Parapsychism	● **Surgery.** In order to stimulate clairvoyance, surgeries were performed in the middle of the forehead for the opening of the third eye (frontochakra) "Now you are one of us, Lobsang. For the rest of your life, you will be able to see people as they are and not as they pretend to be" (Lobsang Rampa, s/d). ● **Memory.** According to the Kalapalo, at the beginning of their training the sorcerers drip in their eyes a bitter substance, found in an internal organ of the traitorous fish (of the genus Hoplias), which makes them forget who their relatives are (Guerreiro Jr., 2012). ● **Oracular centers.** The oracle of Delphi. ● **Parapsychic.** Oracular deities. Seers, soothsayers, prophetesses, sibilas, druids. ● **Power.** The Druids practiced in certain cases the voluntary mutilation of an eye, with the aim of reaffirming supernatural power. ● **Practices.** Premonitory dreams, dream visions (omneiromancy), divination magic, reading of visible signs (animal entrails, flight of birds), cleromancy, metoscopy. ● **Cure.** Among the Celts, magic and healing were connected, they would use the Selago plant for eye diseases and to ward off any fatalities. Titus Janianus was a kind of Celtic ophthalmologist.

Table 1: Para-historiographical data related to the personal retrocode.

Hypotheses. From the survey and study of the three aspects presented, it is possible to infer a certain holobiographical trajectory. Thus one can question, for example, about the groupkarmic course.

Course. The groupkarmic course is the set of stages of the consciousness within the evolutionary consciential group (Vieira, 1994, p. 626).

Holokarma. In the context of Holokarmalogy, within the law of cause and effect, every consciousness has an open checking account, varying the percentage of instances, debts and balances. Thus, it is necessary to apprehend the studies and researches of the holokarmic account of the evolving consciousness, covering egokarmality, groupkarmality and polykarmality.

Stages. Within this premise, we work with five stages or phases within groupkarmality, arranged below in logical order.

1. **Interprison.** The groupkarmic interprison phase is generated by anticosmoethical actions.

2. **Victimization.** In the victimization phase, a consciousness becomes a victim of their own anticosmoethical acts.

3. **Recomposition.** In the recovery phase, a consciousness assists the former victims.

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4. **Liberation.** In the liberation phase the consciousness can feel more relief from the extraphysical pressures of intruders.

5. **Polykarmality.** In the polykarmality phase, the consciousness assists various evolutionary groups, applying the universalist sense in practice, no longer urging for personal gain.

Interprison. Having the word "eye" as retrocode, the author raised hypotheses, based on parapsychic experiences and bibliographic review, of possible contexts, in past lives, which generated groupkarmic interprison. The identified fields, in the personal case, would be related to parapsychic rituals, bellicism and memoricide.

Recomposition. In this way, it is possible to raise conclusions about the process related to the recomposition line. As an example of actions related to the development of lucid parapsychism, recycling of traits related to bellicism and para-historiographical record.

Adjustology. The same deductive process can be done with the possible correct answers related to retrocodes, since the objective is, from the identification of the word (holobiographical trace), to access information relevant to the current life, useful from an evolutionary point of view, as it is a semantic field whose essence accompanies consciousness for a long time in the seriexis (Fernandes, 2021, 482).

Semantics. To increase cognition related to the retrocode, Fernandes (2021, p. 487) suggests looking up in *dictionaries of related ideas* (thesaurus). Thus, when applying the retrocode "eye", 50 words, among others, were identified and listed below, in alphabetical order:

01. Appear
02. Appearance
03. Behind the scenes
04. Bezel
05. Blindness
06. Clairvoyance
07. Color blindness
08. Coming to light
09. Flashlight
10. Four eyes
11. Ghostly vision
12. Glimpse
13. Glimpse
14. Hyperopia
15. Illusionism

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16. Lens
17. Losing sight
18. Lucid
19. Magnifier
20. Microscope
21. Mirage
22. Missing
23. Monocle
24. Myopia
25. Observation field
26. Observe
27. Oculist
28. Optical illusion
29. Overview
30. Peeking
31. Perspective
32. Photophobia
33. Point of view
34. Prediction
35. Prosopography
36. Reveal
37. Seer
38. Sentinel
39. Shine
40. Spectator
41. Spying
42. Telescope
43. Translucency
44. Uneclipse
45. Unglaring
46. Unveil
47. View
48. Visible
49. Watchman
50. Witness

Expressions. A valid exercise that also contributes to the ideational cosmovision is the analysis of proverbs, sayings or popular expressions related to the identified word. Here are, as examples, 12 expressions arranged below in alphabetical order:

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01. **Antipathy.** *Pepper in someone else's eyes is a salve.*

02. **Appearing.** *Out of sight, out of mind.*

03. **Appearance.** *Not all that glitters is gold.*

04. **Gluttony.** *The eyes are bigger than the belly.*

05. **Honesty.** *What you don't see with your eyes, don't witness with your mouth.*

06. **Illusion.** *What the eye does not see, the heart does not grieve over.*

07. **Obnubilation.** *Love is blind.*

08. **Privilege.** *The one-eyed is a king in the land of the blind.*

09. **Relativity.** *Beauty lies in the eye of the beholder.*

10. **Transparency.** *The eyes are the window of the soul.*

11. **Universalism.** *Do good and don't look at who.*

12. **Revenge.** *An eye for an eye and a tooth for a tooth.*

Clues. In the evidential paradigm, everything can be a research trace, and the periscope look provides an overview of the research topic. Therefore, capturing the details, the surroundings, the hidden things provide data for the associations of ideas and connection of information.

Deepening. Another approach is to deepen new layers of self-research, more related to intraconscientiality, which is the intimate quality of the consciousness composing the mentalsomatic, psychosomatic, energetic, somatic, cosmoethical and parapsychic attributes (Mascarenhas, 2019, p. 71).

Method. In the field of Conscientiology, there is no variable and method that can account, in an isolated way, for the complexity of the study of the consciousness. The research described in this article is one possibility, among countless, to access *puzzle* pieces that compose the history of consciousness.

Layers. Thus, this research elected a variable of self-research (retrocode) and associated it with autobiographical, bibliographical and historiographical data. The next step is to deepen the research from the meta-look, when performing the self-investigation of the act of seeing.

Citaciology. According to researcher Amy Herman (2006, s/p.) "No two people see a thing in exactly the same way. From our biological heritage of the biases we have developed, everything influences our way of seeing and acting in the world". Therefore, there is no right or wrong way to look, there is a singularity in the act of seeing.

Look. Thus, the particularity in seeing and what to see may be associated with intraconsciential processes, built along the holobiographical trajectory (specificities of the retrolived contexts), therefore, there is a wide field of research to be unveiled.

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Questions. Based on this premise, that *looking* and *seeing* are singular actions, the following questions can be made with this author's objective to deepen self-research, based on the data collected to date:

1. **Footprints.** What traces of my past are in my looking?
2. **Qualification.** How to qualify the skill of observation, perception and communication?
3. **Erspective.** How do I see the world? What is essential for me?
4. **Filters.** What are the perceptual filters that shape my own experiences?
5. **Blindness.** In what area is my blindness?
6. **Performance.** How to train the gaze to increase evolutionary performance?

Paradigm. The consciential paradigm goes beyond, of course, any method proposed by conventional science. If Carlo Ginzburg proposes to reconstruct the History of a subject from the micro, the conscientiology researcher, from a variable, can infer and reflect the para-historiographical constitution of a consciousness.

FINAL CONSIDERATIONS

Method. The evidential method developed by microhistory, a subfield of historiography, allows us to capture aspects which are not perceived or not obvious because this is a matter of investigating the research object from a reduction in the researcher's observation scale. Inserted in conventional science, the method allows us to understand something external to the investigator and within the limits of the materialist paradigm.

Paradigm. When transposing this method to consciential self-research whose multiexistential, multidimensional, bioenergetic and holosomatic aspects are considered, the analysis of the microlocalized examination of a reality of consciousness tends to expand significantly.

Clue. The trace, analyzed in para-historiographical self-research, can be a personal trait, an experience, a retrocognition, in short, a datum on which the researcher will dwell, undertaking to reduce the scale of observation, in order to extract data or information about their own consciousness that may go unnoticed (for not being obvious), but are considered important to track past lives.

Transposition. The self-experimentation, based on the transposition of the evidential method proposed in the historiographical field of microhistory, brought an analytical, microscopic look at a pinched variable of self-research, in this case, the retrocode. Using it as a research clue made it possible to dissect the word by understanding it from different angles and approaches, generating new

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layers of questions not previously contemplated. The research of the retrocode "eye" allowed to expand cognition on the subject as well as intraconsciential traits that can be overcome, discarded or expanded.

Questioning. Have you ever sought to see something of your multiexistential reality from a fragment of your consciousness? In which variable of your self-research would you put the microscopic lenses to investigate?

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Milena Mascarenhas is a historian, PhD in Society, Culture and Borders by the West Parana State University (UNIOESTE / Foz do Iguaçu), master in History (UNIO-ESTE / Marechal Cândido Rondon), post-graduate in History of Brazilian Education (UNIOESTE / Cascavel) and graduate in History by FAPA in Porto Alegre, RS. Author of books *Fundamentals of Para-Historiographology* (2022); *History of the da International Friendship Bridge: representations of a binational space* (2021); organizer and co-author of books *Life Projects for Youngsters* (2015) and *Places of Memory* (2022). Volunteer and instructor to the International Association for Seriexological and Holobiographical Research (CONSECUTIVUS) and to the Centre of Higher Studies of Conscientiology (CEAEC). Verbetographer to the Encyclopedia of Conscientiology; author of articles and chapters of conscientiological books.

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