

# EDITORIAL

## PARTICIPATIVE RESEARCH

Scientific research is usually distinguished by a third-person or first-person epistemic perspective. The natural sciences advocate the perspective of an unimplicated or third-person observer. The natural phenomenon is considered distinct and separate from the researcher, that is, a reality observed from a distance. On the other hand, the human sciences rise with the proposal to study realities in which the researcher is inserted, making it challenging to explain the epistemic perspective, in this case, the first-person. Participative research designates the investigative modality in which the researcher has a relationship of participation in the object and not of observation.

The present issue intends precisely to emphasize the epistemic perspective of the first-person, which emerged with the Humanities, however, raising inter-paradigmatic reflections in view of the consciential paradigm. Conscientiology shares this epistemic perspective, but duly expanded multidimensionally. Participative research into integral consciousness is different from that carried out by the conventional knowing subject, only intraphysically and socially.

Historian Milena Mascarenhas, in the article *The Transposition of the Evidential Method to Para-historiographical Self-Research: Dissecting the Retrocode*, reflects on the way of receiving Ginzburg's historiographic method along with conscientiological participative research, with emphasis on personal feedback.

With the text *Comparative Analysis Between Sociology's and Conscientiology's Participative Research*, educator Leuzene Salgues scrutinizes the core of the interparadigmatic problem in order to clarify the respective transposition.

The report *Resignification of Desoma: Personal Experience with Cardiac Children*, by nurse Enilda Lara, exposes the author's process of self-paradigmatic transition based on participatory research carried out during her doctorate.

The geographer Cilene Gomes, with the article *From Rudolf Steiner's Nooscience to Conscientiological Research*, systematizes the Goethean cosmivision allowing the elaboration of an interparadigmatic dialogue with the bases of conscientiological research.

With the article *Parapsychiatry: a Neoapproach to Psychopathology Research*, psychiatrist Adriana Chalita develops interparadigmatic counterpoints

and proposes structural elements to the new discipline, emphasizing self-experimentation.

The *Interparadigmas Census 2022* report, organized by administrator Cecília Oderich and psychologist Karine Brito, presents the results regarding doctors and doctoral students related to Conscientiology, with regard to relations with Interparadigmology.

Good interparadigmatic studies!

Alexandre Zaslavsky

Chief Editor

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