

INTERPARADIGMAS JOURNAL: STATEMENT OF THE 1ST DECADE (2012-2022)

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INTRODUÇÃO

The purpose of this article is to present a summary of the activities of the Interparadigmas Journal in its first decade of operation (2012-2022), as well as to assess the interassistential results achieved. The data is described in the following sections, and the synthesis of occurrences in this first decade is shown in Annex 1.

The story of Interparadigmas began on September 22, 2012. During the conscientiological tertulia *Analysis Tool*, Waldo Vieira presented the proposal for a Journal written exclusively by volunteers from Conscientiology who held doctorates. The intention would be to make interlocution with the academic world and address controversial topics in physicalist science, considering the preparation of doctoral researchers and their open access to the academic community.

Immediately, the first Editorial Board was formed, and the journal's regulations were elaborated. The first issue was published in 2013, one year after the public proposal.

The Interparadigmas Journal is the central focus of the team's work. The production of the Journals is the sustaining element of all the work, and the other actions reported in this article result from this process.

Over the course of a decade, the experience of the Editorial Board has led to reflections which have suggested a new conscientiological specialty - Interparadigmology. And with this, various fronts of action have emerged, such as courses, events, *lives* and the production of verbets in the *Encyclopedia of Conscientiology*.

In order to understand this trajectory, the following question arises: what is the materthosene of the interassistance carried out by Interparadigmas? And

what audience has been reached concretely? Each line of action provides information for this understanding, which constitutes the items that structure this article: journals, journals distribution, courses, events, live broadcasts, volunteers, itinerancies, verbets and partnerships. These items therefore constitute analysis variables. Thus, a spreadsheet was organized containing 9 tabs, corresponding to the mentioned items, called Assessment of Materthosene and Assisted Public. In each tab, the information relevant to the respective item was exhaustively listed. The 10 issues of the Journal were entirely consulted, with 8 issues available on the Journal's website. The method used was Cosmanalysis (Zaslavsky, 2021), using the Cosmogram technique (Vieira, 2000, p.33), inventorying the facts and parafacts of the period in question. The compilation of this information, in light of the questions above, resulted in the data discussed here, displayed in tables and graphs. For this stage, we use Cosmosynthesis (Vieira, 2018, p.7473).

1. JOURNALS

Interparadigmas Journal is bilingual and printed, published annually, with articles also available *online*. All the issues in the first decade were thematic, establishing a certain focus of priority interest.

Next, Table 1 shows the editions of Interparadigmas Journal by year, theme and number of texts.

Table 1 - Issues of Interparadigmas Journal

Edition	Year	Theme	Number of texts
01	2013	Principle of Disbelief	8
02	2014	Paraperceptiology	7
03	2015	Self-Consciousness Research - 1 st Interparadigmas Colloquium	7
04	2016	Interparadigmatic Dialogues	6
05	2017	Interparadigmatic Precursors	9
06	2018	The Consciential Paradigm and Other Paradigms of Consciousness Research	6
07	2019	Self-paradigmatic transition	4
08	2020	Evolution of Consciousness	7
09	2021	Participative Research	6
10	2022	Interparadigmas 1 st Decade	7
Total			67
Annual average			6.7

Table 2 presents the list of the published authors, with the respective number of publications, whether articles or interviews. For quantification purposes, co-authorships were considered authorships.

Table 2 - Published authors

N.º	Author	Quantity
01	Alexandre Zaslavsky	15
02	Adriana Kauati	8
03	Luciana Ribeiro	7
04	Inês Terezinha do Rêgo	5
05	Marina Vinha	5
06	Adriana Hoffmann	4
07	Mariana Cabral Schweitzer	4
08	Tanise Knakievicz	4
09	Patrícia Gaspar Mello	3
10	Vivian Brito	3
11	Adriana de Lacerda Rocha	2
12	Cilene Gomes	2
13	Fernanda Cabral Schweitzer	2
14	Leuzene Salgues	2
15	Aden Rodrigues Pereira	1
16	Adriana Chalita	1
17	Alejandro Parra	1
18	Carolina Ellwanger	1
19	Cecília Oderich	1
20	Cristina Zaccarini	1
21	Denise Rocha	1
22	Diana Araujo Pereira	1
23	Enilda Lara	1
24	Guilherme Kunz	1
25	Gustavo Ruiz Chiesa	1
26	Hernande Leite	1
27	Kadydja Fonseca	1
28	Karine Brito	1
29	Lauisa Barbosa Pinto Afonso	1
30	Luciano Melo	1
31	Lygia Decker	1
32	Marcela Kropf	1
33	Márcio Alves	1
34	Milena Mascarenhas	1
35	Ney Vugman	1
36	Patricia Caetano de Souza	1
37	Paulo Roney Ávila Fagúndez	1
38	Renata Peixoto de Oliveira	1
39	Ricchard Hallan	1

40	Rico Sneller	1
41	Rosa Nader	1
42	Rosana Silistino	1
43	Susana Gisela Lamas	1
44	Tânia Guimarães	1
45	Vicente Dressino	1
46	Viviane Acunha	1
47	Viviane Fernandes	1
48	Viviane Passos Gomes	1
49	Wanderley Carvalho	1

Source: the authors.

Considering the objective of Interparadigmas, we highlight the publication of authors and interviewees representing the academic community, who have made an interlocution with the consciential paradigm, until then without any published studies on Conscientiology:

1. Alejandro Parra (Institute of Paranormal Psychology - IPP; Buenos Aires, Argentina): Psychology; Parapsychology; History.

2. Cristina Zaccarini (Adelphi University; New York, USA): Historiography.

3. Dean Radin (Institute of Noetic Science - IONS; Petaluma, USA): Electrical Engineering; Parapsychology.

4. Diana Araujo Pereira (Federal University of Latin-American Integration; Foz do Iguaçu, Brazil): Literature.

5. Gustavo Ruiz Chiesa (Federal University of Pampa; Pelotas, Brazil): Anthropology.

6. Nolberto Salinas (Independent researcher; Santiago, Chile): Philosophy of Mind.

7. Paulo Roney Ávila Fagúndez (Federal University of Santa Catarina; Florianópolis, Brazil): Law.

8. Renata Peixoto de Oliveira (Federal University of Latin American Integration; Foz do Iguaçu, Brazil): Political Science.

9. Rico Sneller (Vrije Academy; Amsterdam, Netherlands): Philosophy.

10. Susana Gisela Lamas (Universidad de La Plata; La Plata, Argentina): Biological Sciences, Philosophy.

11. Vicente Dressino (Universidad de La Plata; La Plata, Argentina): Biological Sciences, Philosophy.

Among these authors, 4 are Brazilian, 3 are Argentinian, 2 are American, 1 is Chilean and 1 is Dutch. 4 are linked with Philosophy, 2 with Human Sciences, 2 with Parapsychology, 1 with Language and Arts and 1 with Applied Social Sci-

ences. 7 approach parapsychism from the first person (self-parapsychism) while 4 approach it from the third person (heteroparapsychism). The predominant profile of these authors is characterized by their involvement in the Humanities, their interest in self-parapsychism and their geographical location on the American continent.

By principle, every interparadigmatic text correlates at least two different paradigms, forming a paradigmatic binomial.

A paradigmatic binomial was assigned to each work published in the period. The paradigms were grouped into disciplinary areas, allowing thematic patterns to be better visualized and, therefore, quantified. Thus, Table 3 presents the binomials of disciplinary areas that had the highest number of occurrences, showing predominance.

Of the total of 67 texts published in the magazine, 52 (78%) conducted explicit interparadigmatic discussions involving two (or more) paradigms. Among them, 21 (31%), as indicated in Table 3, featured two (or more) repetitions of disciplinary binomials.

Table 3 - Paradigmatic binomials addressed

Paradigmatic binomial	Quantity
Epistemology-Paraepistemology	7
Methodology-Paramethodology	3
Parapsychology-Conscientiology (historical)	3
Cognitive Science-Paracogniciology (comparative essays)	2
Law-Paralaw	2
Ethics-Cosmoethics	2
Philosophy-Holophilosophy	2
Total	21

Source: the authors.

In 11 (16%) publications (articles, interviews, reports, and stories) among the other published papers, the interparadigmatic synthesis does not consist of binomials but is metareflexive, representing Interparadigmology itself.

The predominant theme was Interparadigmology, the systematic reflection on the relationships between different paradigms. Then, Epistemology and Methodology, when grouped together, form the second predominant group.

It is worth noting that 14 (21%) papers were empirical in nature, presenting quantitative or qualitative data. This data suggests that there is a predominance of conceptual foundation texts in the journal. In order to verify this hypothesis, we assessed the structure of the text in terms of its objective, resulting in Table 4, as follows:

Table 4 - Text category by objective

Category by objective	Quantity	Percentage
Essay	25	37%
Foundation/Rationale	22	33%
Empirical	14	21%
History	6	9%

Source: the authors.

Analyzing the texts' confor, we were able to identify four main structures, which reflect certain objectives and are presented in Table 4. Thus, 37% of the texts were essays, i.e. exploratory reflections, bringing original ideas without the depth required by philosophical exhaustiveness or the rigor of systematic data collection. Additionally, we found that 33% of the texts focused on scientific foundations, either within the scope of Conscientiology or other sciences. This was followed by texts with an empirical approach (21%), i.e., those that somehow bring quantitative or qualitative data into the analysis. Finally, a fourth structure identified was the historical one, comprising 9% of the total. These texts offer a deeper understanding of the history of Conscientiology.

Exactly one third of the publications were foundational, involving the search for greater rigor and precision, considering the focus on epistemological problems. This category of texts reflects the interparadigmatic approach in a more developed way, formulating and responding to deeper challenges to knowledge. These texts converge with the epistemological purpose of interparadigmatic studies, with reference to the science of Conscientiology.

Works involving empirical research, i.e., incorporating the collection of data and also its analysis, have a smaller presence in Interparadigmas' statistics. Research data can have a stronger reach than conceptual reflection, as it aims to acquire a factual character. Data is used to help both the personal self-paradigmatic transition and the paradigmatic transition of the sciences.

The smallest number of publications were historical texts, recording the interparadigmatic efforts of Conscientiology researchers.

In addition to classifications, the novelty that permeates interparadigmological studies leads published works to have an essayistic character in terms of content. Interparadigmatic text has been an exploratory effort to constitute a new field.

2. DISTRIBUTION OF JOURNALS

Interparadigmas was conceived as a printed Journal primarily for distribution, whether to individual researchers or libraries. We always believed that printed material would serve as the best calling card, an "energetic gift" demon-

strating the essence of the journal's work, even though we were aware that we were moving against the digital trend. Nevertheless, in parallel, all materials were made available free of charge on the Interparadigmas *website*.

In the first four years of the Journal, hundreds of copies were sent by post to Brazil and abroad. However, as the cost of this procedure increased, the Journal members began taking copies to libraries and research centers when they traveled, and also asked friends and colleagues to do the same. In addition, copies of the Journal were donated to interested researchers, research groups with related themes, libraries and laboratories of conscientiocentric institutions. Furthermore, copies were distributed at related scientific events.

Next, Table 5 presents in alphabetical order by country, the donations to libraries and research centers, where the copies were sent.

Table 5 - Donations to libraries and research groups

Library	Country
Ibero-Amerikanisches-Institut (Berlin)	Germany
Institut für Grenzgebiete der Psychologie und Psychohygiene E. V.	Germany
Institute of Paranormal Psychology (Buenos Aires)	Argentina
UNLP - National University of La Plata	Argentina
Public Library of Parana (Curitiba)	Brazil
Library of the Pontifical Catholic University of Rio Grande do Sul (Porto Alegre)	Brazil
Library of the Federal University of Grande Dourados/ MS	Brazil
UFRB - Federal University of Bahia's Recôncavo - Teacher Training Center	Brazil
USP- University of São Paulo - Ribeirão Preto	Brazil
UFRN, Brain Institute	Brazil
Jundiaí Clinic - Natal/RN	Brazil
Brazilian Association of Psychology and Mental Sciences - Joinville/SC	Brazil
Free Parapsychology Course - Curitiba/PR	Brazil
Department of Biochemistry and Department of Genetics - UFRGS	Brazil
Research Institute and Restructuring Experiential Peres Therapy (São Paulo)	Brazil
Miglior Institute - São Paulo	Brazil
National Institute for Psychobiophysical Research - Curitiba	Brazil
Padre Quevedo Institute of Parapsychology - São Paulo	Brazil
Pernambuco Institute of Psychobiophysical Research - Recife	Brazil
Consciousness Journal - Holocosmology Essays and Advanced Consciousness Experiments - Florianópolis	Brazil
University of Pernambuco, FACETEG - Faculty of Science and Technology of Garanhuns - Recife	Brazil
São Paulo State University Júlio de Mesquita Filho, Faculty of Philosophy and Sciences - Marília Campus	Brazil

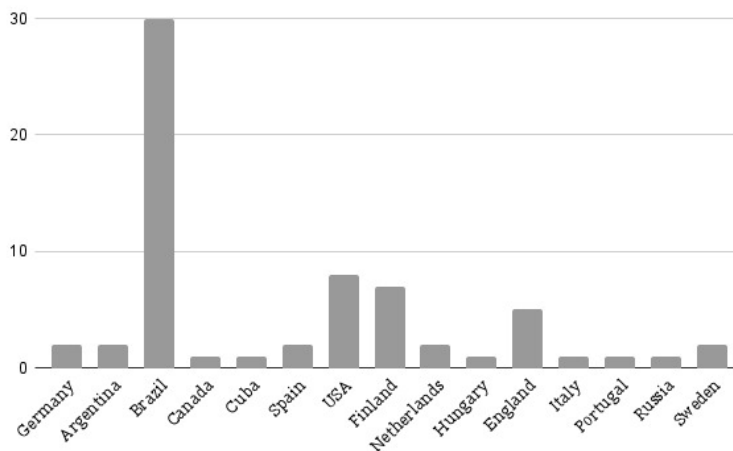
Federal University of Bahia, Faculty of Education, Department of Education II	Brazil
Federal University of Rio de Janeiro, Faculty of Education	Brazil
USP - Butantã	Brazil
UNIFESP, Department of Science and Technology/Biomedical Engineering. Areas: Brain-Machine Interface, Social Neuroscience and Philosophy of Science	Brazil
University of Sorocaba - São Paulo	Brazil
Federal University of Santa Catarina - UFSC	Brazil
Federal University of Bahia	Brazil
Federal University of Pelotas - UFPEL	Brazil
Rio de Janeiro State University - UERJ	Brazil
Bahia State University - UNEB - Caetité Campus	Brazil
Fluminense Federal University - UFF	Brazil
Federal Rural University of Rio de Janeiro - UFRRJ	Brazil
UTSC - University of Toronto Scarborough	Canada
Universidad de la Habana	Cuba
Real Library (Madrid)	Spain
University School of Social Work, UPV/EHU University of the Basque Country	Spain
Kingsborough Community College/CUNY	USA
University of Washington - Bothell	USA
Rockland Community College of the State of New York	USA
The Mindshift Institute	USA
San Jose State University, California	USA
Institute of Noetic Sciences	USA
West Virginia University	USA
University of Arizona	USA
University of Helsinki	Finland
Parapsykologian Institute	Finland
University of Turku	Finland
University of Oulu	Finland
University of Jyväskylä	Finland
Häme University of Applied Sciences - HAMK	Finland
Tampere University of Applied Sciences - TAMK	Finland
University of Leiden	The Netherlands
Parapsychologisch Instituut	The Netherlands
Budapest University	Hungary
Bodleian Library, University of Oxford	England
University of Leeds	England

University of Cambridge	England
King's College London	England
University of York	England
Samiarc Foundation	Italy
University of Porto	Portugal
Moscow University Library	Russia
Stockholm University	Sweden
Uppsala University	Sweden
Total: 67 institutions	

Source: the authors.

In summary, donations can be grouped by their frequency, as shown in Graph 1. In this sense, 45% of the time donations went to Brazilian institutions. In second place, with 12%, are the USA and Finland. In third place, with 7%, is England. Each with 3% Germany, Argentina, Spain, the Netherlands and Sweden. Lastly, with 1.5% Canada, Cuba, Hungary, Italy, Portugal and Russia.

Graph 1 - Donations by country



Source: the authors.

There was no intentional, planned distribution strategy for the journal. The sole intention was to make it available and foster diversified interlocution, hence the decision for open-access digital publication, distribution at related events, and sending it to libraries and research centers identified with similar themes.

Thus, in view of the concrete efforts made, the materhosene of the distribution was publicization, i.e. presenting the Journal to the academic world and to conscientiological volunteers.

Almost half of the institutional target recipient (45%) of the remittances were Brazilian, while 55% was international. This highlights the journal's universalist tendency. Except for Argentina and Cuba, consciousness research institutions were primarily concentrated in Europe and North America, pointing to possible groupkarmic connections with the journal, with intermissivist and/or pre-intermissivist colleagues. The institutions reached may refer to other fronts on which reurbex operates. Alternatively, they could be thosenic signatures of the Journal's team reverberating from the past. In any case, intraphysically, it represented a public interested in consciousness research.

On the other hand, this diagnosis highlights the need to plan for expanding the reach of the Journal's donations to the continents of the global South.

3. COURSES

In July 2016, after four years of work and having edited four issues of the Journal, the team realized the need to explain the link between the paradigms change in science and its *correspondence* in the cognition of consciousness. During the Parascientific Week, the first edition of the Introduction to Paradigms Shift course took place, at the invitation of CEAEC. In 2017, there were three more editions of the course, two in Curitiba and one in Foz do Iguaçu. The funds raised were used to design and print the Journal.

In 2018, there were again three editions of the course, now under a new name: Self- Paradigmatic Transition. Two of these classes were held in Foz do Iguaçu, and the third took place in Frankfurt, one week after the Intermissivist Meeting that occurred on the French border, in Strasbourg.

In 2019, only one class was offered, in partnership with Evolucion, in Foz do Iguaçu.

Two classes were scheduled for 2020, with enrollment already full. However, it was necessary to wait until 2022 for the ninth edition of the course to take place, due to the isolation imposed by the COVID-19 coronavirus pandemic. This edition was held in partnership with Reaprendentia.

Most editions of the course have taken place in partnership, starting with CEAEC, followed by Integracons space (2), *Consecutivus* (2), interspersed with CEAEC, and finally Evolucion (1) and *Reaprendentia* (1), totaling 78 students to date, as shown in Table 6. The only class held without a partnership was in Frankfurt.

Table 6 - Self-Paradigmatic Transition Course classes

Classes	Teachers	Date	Location	no. students
Introduction to Paradigm Shift	Alexandre, Luciana, Patrícia, Mariana	III Parascientific Week, July 21 th , 2016	Foz do Iguaçu - CEAEC	7
Introduction to Paradigm Shift	Alexandre, Luciana	April 29-30, 2017	Curitiba - Integracons space	10
Introduction to Paradigm Shift	Alexandre, Luciana, Mariana, Viviane	September 16-17, 2017	Curitiba - Integracons space	13
Introduction to Paradigm Shift	Alexandre, Luciana	October 28-29, 2017	Foz do Iguaçu - Consecutivus	11
Self-paradigmatic transition	Alexandre, Luciana	March 31, April 1, 2018	Foz do Iguaçu - CEAEC	8
Self-paradigmatic transition	Alexandre, Luciana, Viviane	October 13-14, 2018	Foz do Iguaçu - Consecutivus	5
<i>Self-paradigmatic Transition (Denkmuster Wechsel)</i>	Alexandre, Luciana, Adriana	November 17-18, 2018	<i>Frankfurt am Main - Haus der Jugend</i>	8
Self-paradigmatic transition	Alexandre, Luciana	October 26-17, 2019	Foz do Iguaçu - Evolucion	8
Self-paradigmatic transition	Alexandre, Luciana	November 26-27, 2022	Foz do Iguaçu - Reaprendentia	8
			TOTAL	78

Source: the authors.

Since we updated the name of the course, the number of students seems to have stabilized at 8, which we consider ideal for providing proper attention to each person. The redefinition of the course's name, which better specifies the interassistential materthosene of the work, has led to greater depth and delimitation of the approach. Possibly, the stabilization of the number of students in the classes is related to this.

Edition after edition, the course has been refined, focusing more and more on the intraconsciential process of updating and reformulating personal reference systems, the self- paradigms. The classes held with Integracons in Curitiba had the largest number of students (10 and 13 participants).

In addition to the Self-Paradigmatic Transition course, the Journal also offered punctually a workshop on *Personal Paradigm* during Proexis Week in 2017, taught by Alexandre Zaslavsky and Patrícia Mello, and a weekend course on *Consciential Paradigm*, in Berlin, in January 2018, with teachers Alexandre Zaslavsky and Regina Tschud.

It is noteworthy that right after this Berlin course on the consciential paradigm, the team decided to change the name from Introduction to Paradigm Shift to Self-Paradigmatic Transition.

There were, therefore, four editions under the name Introduction to Paradigm Shift and five under the new name Self-Paradigmatic Transition, with the chronological turning point of this change being the Consciential Paradigm course in Berlin. So far, the course has taken place in three cities (Foz do Iguaçu, Curitiba and Frankfurt), two in southern Brazil and one in Germany. The volunteers on these itinerancies acknowledged having holothosenic and seriexological links with Germany, which could be further investigated to verify the presence of paradigms of Germanic origin.

In terms of materthosene and public assisted, we have the summary described in Table 7.

Table 7 - Materthosene and courses audiences

Course	Assistable audience	Materthosene
1. Introduction to Paradigm Shift	conscins linked to communication	pioneering experimentation
2. Personal Paradigm Identification Workshop	conscins in transition	pioneering experimentation
3. Introduction to Paradigm Shift	linked to politics	evolutionary turn
4. Introduction to Paradigm Shift	linked to politics	positioning
5. Introduction to Paradigm Shift	linked to religion	anti-imperialism
6. Consciential Paradigm	mystical	strongtraitism
7. Self-paradigmatic transition	Warmonger, military	reconciliation
8. Self-paradigmatic transition	former colonizers/expansionists	calculation
9. Self-paradigmatic Transition	migrants	strongtraitism
10. Self-paradigmatic transition	rigid	interculturality
11. Self-paradigmatic transition	seriexological roots	reurbex

Source: the authors.

In order to identify the public and the materthosene, as informed in the introduction, cosmoanalysis was used. Each course had the profiles of the participants analyzed, considering the location of the course, the self-paradigmatic transition diagrams constructed, the extraphysical fields formed during the activities, as well as the respective extraphysical clusters served.

The courses are listed in the sequence shown above. The first class took place as part of Parascientific Week, at CEAEC, in 2016, with pioneering experimentation as its materthosene and conscins related with communication as its audience. Since it was the first edition, still entirely experimental, it seemed fitting to be held in the framework of the Parascientific Week and to welcome participants interested in communication. After all, interparadigmatic dialog and un-

derstanding the process of self-paradigmatic transition require careful attention to communication. Individuals interested in interlocution and debates about paradigms are also open to new knowledge.

The Personal Paradigm Identification workshop was also pioneering. The topic of self-paradigm was still in its infancy in interparadigmology studies. The target assistable audience comprised conscins seeking to understand their paradigm within the context of the Existential Balance course. The materthosene was *pioneering experimentation*. There have been no other workshops with the same theme to date.

It's noteworthy that both courses (3rd and 4th), with audiences primarily linked to politics, took place in Curitiba, at Integracons, a space geared towards integrated CI work and, in this sense, political. As materthosene, *evolutionary turn* and *positioning* corresponded, respectively, which seems to resonate with the profile and needs of the public at that time.

The 5th class was predominantly attended by people with holothosene and religious seriexological ties, the materthosene being *anti-imperialism*, in the form of a vaccine and resolution of problems deriving from expansionism and religious domination. The fact that the course took place in the environment of Consecutivus, a CI dedicated to seriexological research, can also be informative about the work of those volunteers, one of the most productive in terms of consciological research. After all, developing and teaching parascientific research is the antithesis of domination through religious mentality. The materthosene was *anti-imperialism*.

In the 6th class, the audience of mystics predominated and the materthosene was *strongtraitism*. In the 7th class the presence of individuals associated with warmongering holothosene was notable, with *reconciliation as* the materthosene, in other words, the recomposition of actions driven by the pursuit of supremacy.

Again at Consecutivus, the 8th class was predominantly made up of ex-colonizers and expansionists. *Calculation* was the materthosene. Once again, expansionism was evident, reiterating the information in Consecutivus. However, this time, instead of imperialists, we have colonialists. Another branch of expansionism, a little less warmongering, exercising domination by a variety of means (trade, slavery, religion) and not just by war for territory or physical threat to survival.

In Frankfurt, the 9th class took place right after the 2018 Intermissivists Meeting, an event held in Strasbourg. The audience was mainly migrants, which seemed to converge with the spirit of the event, as did the materthosene *strongtraitism*.

The following year, the 10th class took place in the Evolucin environment, and its audience were consciousnesses with a holothosene of rigidity. The materthosene *interculturality* was remarkable, as a counterpoint to the rigid mentality. Interculturality requires a certain level of universalism.

The 11th class had to wait for the COVID-19 pandemic to pass, only happening in 2022. It was held at Reaprendentia, an environment for re-education and the development of erudition. The materthosene of the *reurbex* of this class had as assisted consciousnesses those that accessed serioxological roots.

By hypothesis, due to the nature of the 5 classes dealing with the Self-Paradigmatic Transition, the materthosene of the work was to give a *recyclogenic impulse to the recomposition with the priority paradigmatic group*. The audience, diversified in its form, shares similar needs: to *portray aspects linked to the use of leadership and to cosmoethically resignify the use of power*.

The paradigms of the past, with which people sought to recompose themselves by making transitions to other paradigms, referred to two areas: *Politics* and *Parapsychism*. This leads us to believe that the relationships developed in these two areas were the source of the most significant mistakes from an evolutionary point of view, i.e. where there was the greatest accumulation of groupkarmic debts to be repaid and entrenched ideas to be renewed.

4. EVENTS

Interparadigmas events are moments of integration with the Journal's audience, especially the International Cosmoethical Conscientiological Community (CCCI). They are:

a) A Day in Cognópolis, an event open to the general public, in which we carried out an interactive activity called **Encounter Between Worldviews** to convey to the lay public the aim and nature of our activities. The main hallmark of this event was to have built a physical bridge, a simulacrum of the mentalsomatic bridges that we carry out with interparadigmatic studies. Additionally, the event focused on explaining the processes of paradigmatic transition and unveiling the self-paradigm. Two editions were held in 2016 and 2018. The Journal team carried out an activity in which two people met on the bridge, drew a word or phrase, and then shared their personal interpretations with each other, provoking the interparadigmatic dialog. There was an atmosphere of great joy, warmth, reconciliation and encounters of proaxis. The materthosene was therefore *welcoming*.

b) The **Doctors' World Cafe** is an event aimed at PhD researchers and doctoral students engaged in interparadigmatic studies, with the aim of better understanding the needs of the public, bringing people together and cultivating a clos-

er relationship with the journal's holothosene, while updating our approach. We have hosted three editions of this event: 2018, 2019 and 2022. Unfortunately, we were unable to hold it in 2020 and 2021 due to the Covid-19 pandemic. The materthosene of this event has been the *doctorate-maxiproexis synergism*, employing different themes with each new edition. Participants have consistently reported the perception of numerous synchronicities during the event, both in relation to their evolutionary moment and personal trajectories. Table 8 provides details of the three Doctors' World Cafes held to date.

Table 8 - Doctors' World Cafe

Nº	Date	Theme	Location	Participants
1	July 22, 2018	Academic life and proexis	Hotel <i>Interludium</i>	19
2	December 7, 2019	The multidimensional backstage of writing a doctoral thesis	International Association of Parasurgery and Ectoplas-mology (ECTOLAB)	18
3	September 11, 2022	Building the foundations of Inter-paradigmology	International Association of Parapedagogy and Reeducaciology (REAPRENDENTIA)	20
			Total	57

Source: the authors.

The **Interparadigmas Colloquium** has been a space for dialogue, publicity and dissemination of the scientific productions of the Interparadigmas Journal. In 10 years, two editions of the event have been held. The first, in 2015, was held in person, with an audience of 70 people, and was registered in issue 3 of the journal. The second edition was held in 2022, in electronic format, with approximately 135 participants. It took place in the context of the Journal's 10th anniversary celebrations. The materthosene of the Colloquium was *interparadigmatic dialog*.

In addition to the events aimed at integration and bringing the public closer together, there are also Interparadigmas' internal events, which are generally experimental and aimed at qualifying the team itself, such as the Interparadigmatic Dialogues debate and the two editions of the Cycle of Studies, the first focused on the philosophy of science and the second on the consciencial paradigm.

We would also like to highlight the events to which we have been invited to share Interparadigmas' experiences and reflections:

- Round table *Evolutionary gains in/from diversity* - held at the III Paralaw Forum.
- Serenological Athenaeum (February 6, 2018).
- Presentations at the 2018 and 2019 Parascience Weeks.

Table 9 - Interparadigmas events

Events	Year	Location	Matherthosene	Qualitative audience	Quantitative audience
Evolutionary gains in/from diversity - III ParalaW Forum	June/2015	CEAEC	Theorice of Interparadigmatic dialog/universalism	Juricons, UNICIN, interested in the theme of universalism	around 30 people
1 st Interparadigmas Colloquium	July/2015	CEAEC	Paving the way for Interparadigmology	Interested in (para) epistemology, doctors and doctoral students	around 70 people
Meeting between Worldviews (bridge) - A Day in Cognópolis	October 10, 2016	CEAEC	Interparadigmatic dialog	In reconciliation; in updates	around 600 people
Interparadigmatic Dialogues	May 25, 2016	UNICIN	Experimental interparadigmatic dialog	Physicalists and materialists	8
1 st Doctors' World Cafe	July 22, 2018	Hotel Interludium	Getting closer to PhD intermissivists	Doctors, among friends and volunteers	20
Meeting of worldviews (bridge) - A day in Cognópolis	October 10, 2018	CEAEC	Interparadigmatic dialog,	Mini-piece	around 600 people
			intercomprehension		
Serenological Athenaeum	June 2, 2018	CEAEC	Serenology- Interparadigmology interface	Serenus volunteers and the public interested in. serenology	physically less than 10 people, virtually and extraphysically ignored
Study Cycles - Philosophy of Science	2018	CEAEC	Background, rationale	Interparadigmas volunteers and eventual guests and consciexes related to Epistemology	6
Parascience Week 2018	2018	CEAEC	Interparadigmatic basis	Conscientiology researchers	80
Cycles of Study - Consciential paradigm	2019	Interparadigmas	Interparadigmatic basis	Interparadigmas volunteers and eventual guests and consciexes related to Epistemology	6
Parascience Week 2019	2019	CEAEC	Interlocution of specialties	Conscientiology researchers	6
2 nd Doctors' World Cafe	December 1, 2019	ECTOLAB	Case studies from behind the scenes of the thesis. Welcoming.	Volunteers and doctor friends, who are in tune with Conscientiology	20

3 rd Doctors' World Cafe	September 11, 2022	Reaprendentia	Interaction Journal- doctors' proexis	volunteers and doctor friends, attuned to conscientiology; there were many synchronicities in the dynamics carried out, a very mentalso-matic field and with consciexes interested in expansion	15
10 th Anniversary Dinner and Journal launch	September 2, 2022	Hotel Interludium	Proexologic Positioning	Leaders of the conscientiological community, authors external to the ICC	50+

Source: the authors.

From September 11 to 18, 2022, we celebrated the 10-year anniversary of Interparadigmas journal with the program outlined in Table 10.

Table 10 - Celebrating 10 years of Interparadigmas Journal

Date	Activity	Responsible
September 11, 2022	Morning Tertulia <i>Interparadigmas Census</i>	Cecília Oderich
September 11, 2022	Conscientiological Tertulia <i>Interparadigmology</i>	Alexandre Zaslavsky
September 11, 2022	3 rd Doctors' World Coffee	Vivian Brito
September 15, 2022	Tertulia <i>Lucid PhD Intermissivist</i>	Karine Brito
September 16, 2022	Conscientiological Tertulia <i>Communicative Turning Point</i>	Adriana Hoffmann
September 17, 2022	Mentalsomatic Circle <i>Interparadigmatic Authorial Approach</i>	Interparadigmas' Team
September 17, 2022	Launch of Issue 8	Interparadigmas' Team
September 17, 2022	Commemorative Dinner	Interparadigmas' Team
September 18, 2022	3 rd Interparadigmas' Colloquium	Interparadigmas' Team

Source: the authors.

In summary, the objectives of the various events hosted by Interparadigmas correspond to four natures, each aligned with specific materthosenes, as detailed in Table 11, as follows:

Table 11 - Synthesis of events' materthosene

Events	Objectives	Materthosene
Meeting between Worldviews; Celebration of 10 years of the Journal	Integration with the community	Interparadigmatic dialog
Doctors' World Cafe	Approaching doctoral level conscientiologists	PhD-Proexis synergism
Interparadigmatic Dialogues; Interparadigm Study Cycles	Team experimentation	Interparadigmatic reasoning
Parascientific Week; Paralaw Forum; Serenological Athenaeum	Promoting Interparadigmology	Inter-specialty dialogue

Source: the authors.

5. LIVE BROADCASTS - INTERPARADIGMAS LIVES

Live broadcasts, also known as lives, *are* a monthly virtual debate in which interlocutions are made between the Interparadigmas authors, doctors of Conscientiology, other researchers and the assistable audience. They are broadcast on Interparadigmas' YouTube channel in public mode and are available in recorded form for later access.

Up to the end of 2022, among the 19 live broadcasts conducted, the one with the highest viewership was the first one, featuring the editor of the Journal as a guest, reaching 252 views and having *scientific self-experience as its materthosene*. The last live of 2022 had *consciential openness as its materthosene*. We emphasize that the reach of interassistance is qualitative and continuous, given the permanent availability of the live broadcasts on social networks.

This interparadigmatic interassistance field began on July 10, 2021. The typology of the live broadcasts was defined in three approaches, with one being presented each month: Interparadigmatic *Dialogues*, *Interparadigms in Debate* and *Interparadigmatic Backstage*.

In order to briefly present each of the three types of programs, we organized the main information in a table format, always including the year the live was held, the name of the guest, the title/theme discussed, the perceived materthosene, the assistable audience, and the number of views.

We emphasize that the identification of the audience of each live is related to the topic brought up by the guest, the debate that took place in the field of the live and the paraperceptions of the team and the guest at the time of the event. In order to better understand this audience, we made paraperceptiographic records of each live, writing down the changes in the field during the different moments.

Below are the records of the broadcasts listed in Table 12 (Dialogues), Table 13 (Interparadigms in Debate) and Table 14 (Behind the Scenes).

The *Interparadigmatic Dialogues* program addresses the researcher's academic career and its interrelationship with Conscientiology, from the perspective of possible contributions to group maxiproexis. Its main focus is the reflection on the self-paradigm, understanding that the most lucid consciousness is able to make a paradigmatic suprahovering, choosing for the most wholesaling approach from an interassistential point of view. Five lives were held on this theme, described in Table 12. As these live broadcasts involve dialogues between paradigms, the materthosene of them is comprehensive in nature.

Table 12 - Live broadcasts - Interparadigmatic Dialogues

Year	Guest	Title	Materthosene	Assistable Audience	Views
2021	Viviane Fernandes	Dialectics and Conscientiology	Complexity	Conscientiology researcher and dogmatists	56
2022	Gabriel Araujo	Evolution of knowledge	Sustainability	Militaries and politicians	141
2022	Marcelo Silva	Megafraternology in the face of contemporary slavery	Universalism	Slavers, slaved people and abolitionists	116
2022	Alessandra Nascimento	From medicine to consencial health	Autonomy	Electronotic scientists and healers	96
2022	Lauisa Barbosa	Communicative action and evolving autonomy	Intercomprehension	Revolutionaries and victimizers	138

Source: the authors.

In the *Interparadigms in Debate* program, an author that had a paper published by the journal presents a lecture on his/her article, dialoguing with readers and researchers, explaining and deepening the interparadigmatic arguments. Discussion of the paradigm-self-paradigm binomial prevails, with an emphasis on paradigmatic and self-paradigmatic transition. Six lives were held on this theme as shown in Table 13. As the comparison between a Paradigm and the Consencial Paradigm is characteristic, the materthosenes refer on the one hand to the *epistemological and paraepistemological approach* and on the other to the *intraconsencial approach*. It's worth noting that the live with the highest number of views so far refers to the first approach.

Table 13 - Live broadcasts - Interparadigms in Debate

Year	Guest	Title	Materthosene	Attendance	Views
2021	Alexandre Zaslavsky	Methodical Doubt (Descartes) x Principle of Disbelief (Conscientiology)	Scientific self-experience	Electronotic, dogmatists and intermissivists	252
2021	Adriana Lacerda	Paralaw x Natural Law	Cosmoethics	Mystical/religious, groups, and anticosmoethics clusters	77
2022	Márcio Alves	Conscientiology and current challenges	Paraepistemology	Theorists, believers, electronotics, borderparadigmatics	99
2022	Patricia Mello	Cosmoethics in the face of female genital mutilation	Cosmoethical beaconing	Traumatized consciousnesses, vigilantes and blind guides	56
2022	Adriana Kauati	Impostor Syndrome and Academic Life	Self-confidence	Academics, self-victimizing conscins	96
2022	Rosa Nader	Coherence: mathematical property versus consencial attribute	Conscientiality	Dogmatists, task retakers, intermissivists	

Source: the authors.

In the *Interparadigmatic Backstage*, as shown in Table 14, we studied the multidimensional backstage casuistry of the doctorate, to better understand the consciential and multiexistential aspects, the context of the multiple dimensions and the recompositions that involve the processes of self-paradigmatic transition, thus requiring the researcher to have paraperceptiologic self-lucidity and paradigmatic suprahovering. This modality of live meets the demand to understand and explain the nuances, layers and interassistential spectrum experienced by Conscientiology volunteers in the process of completing their doctorate.

Table 14 - Live broadcasts - Interparadigmatics Backstages

Year	Guest	Title	Materthosene	Assistable Audience	View
2021	Bárbara Maia	Sound connections in the diaspora: investigating the web of affections between migrants and expanded radio	Identity	Migrants	98
2021	Luciana Ribeiro	University professors' values and their relationship with environmental education	Planetary responsibility	Environmental educators and environmentalists	89
2021	Karine Brito	From prevention to paraprophylaxis	Paraprophylaxis	Slavers, slaved people, mystics, aggressors, and victims	62
2022	Cecilia Oderich	Borders, organizational movements and multidimensionality	Consciousness diversity	Structuralist administrators and artists	52
2022	Alexandre Zaslavsky	From Didactics to Paradidactics	Clarification	Theorists and intellectuals	78
2022	Adriana Hoffmann	Midiatic Education and Consciousness	Criticism	Catechizers and communicators	69
2022	Marcela Kropf	Crossing consciential boundaries	Consciential opening	Imperialists and environmentalists	46

Source: the authors.

The lives seek to develop the specialty of Interparadigmology and through them the team develops and learns about interparadigmatic communication, creating an interlocution with the target audience in the dialog between conventional science and conscientiological science.

It is important to consider that part of Conscientiology proposes the interparadigmatic interlocution, demonstrating the consciential openness and maturity of this neoscience to provide exchange and approximations between different paradigmatic perspectives. The experience of the lives amplifies and makes visible this process of interlocution and offers reflective material on various interconnected themes.

The lives explicit characteristics of Interparadigmology's interassistential work, which involves some of the skills of evolutiologists and is therefore an exercise of self- development. Supporting and guiding the interviewees, as well as the authors, requires evolutiologic reasoning, manifested through questions in view of lucidity for the process of self-paradigmatic transition.

6. VOLUNTEERS

The materhosene of volunteering at Interparadigmas is the *expansion of conscientiality*, based on an understanding of the self-paradigmatic and paradigmatic transition.

Interparadigmology demands a universalist approach, as the construction of interparadigmatic dialogues goes beyond the conversation between specialties, requiring openness and a willingness to understand and compare diverse paradigms. Naturally, this holothosene has attracted a diverse academic profile of volunteers, covering the 8 areas and 16 sub-areas of knowledge of CAPES to date: Administration, Biological Sciences, Communication, Law, Education, Physical Education, Nursing, Engineering, Philosophy, Physics, Geography, History, Language (Literature), Pedagogy, Psychology and Tourism. At the same time as the volunteers develop their academic specialties, their contributions are integrated into the volunteer activities in a systemic way.

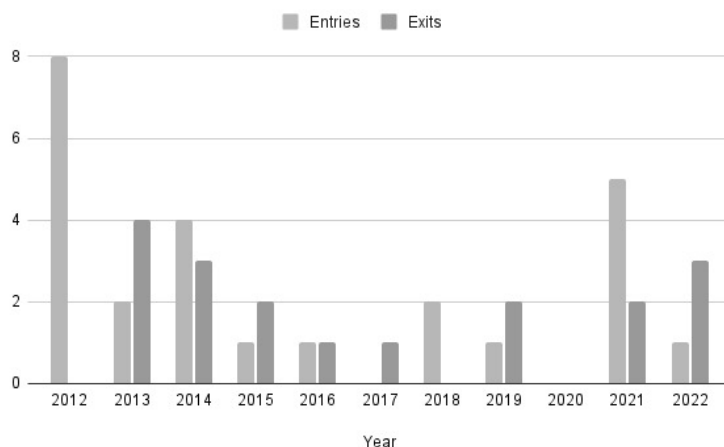
At first, the Journal worked exclusively on editorial production. However, the work itself indicated the need for new investments in assistance, as we came to understand tcharacteristics involved in preparing and reviewing interparadigmatic dialogues. Thus, the Interparadigm Colloquium (2015) was proposed, seeking to increase the critical mass of the interparadigmatic debate. This was followed by the Self-Paradigmatic Transition course (2016), which sought to show authors and interested parties how the process of self- paradigmatic transition takes place and how it is reflected in the writing of the text. In this way, the aim was to qualify the texts sent to the journal and support the authors in their transition. The Doctors' World Coffee (starting at 2018) and the lives (starting at 2021) were intended to bring the Journal closer to the public, while the free events, such as the course during the Existential Balance and the workshop at the event One Day in Cognópolis, took place by invitation and were focused on the general public. This diversity of activities by Interparadigmas Journal requires the following actions:

1. Editor of the articles;
2. Reviewer of texts and Reviewer of *American Psychological Association* (APA) References;

3. Translator of Portuguese-English, English-Portuguese, Portuguese-Spanish, Spanish-Portuguese;
4. Co-authorship of collective texts;
5. *Lives* coordinator with the following team: presenter, debaters during the *live*; transmitter; paraperceptiographer; *YouTube* debater;
6. Teaching itinerancies in the Self-Paradigmatic Transition course;
7. Editor-in-chief of the Journal;
8. Coordination;
9. Organization, analysis of the Census of Doctors;
10. Coordinator of the *Facebook* and *Instagram* pages;
11. Course organizer;
12. Event organizer: Colloquia, Doctors' World Coffee and A Day in Cognópolis; and
13. Reviewers - internal and external volunteers.

Over the 10 years, the Journal has had 27 volunteers. The largest number of volunteers joined the Journal in its founding year (2012), with 8 volunteers. In 2021 there were 5 new volunteers. In 2014, there were 4 volunteers. In 2013, 2015, 2018 and 2022, 2 volunteers joined. In 2016, 2019 and 2020, 1 new volunteer joined each year (Graph 2).

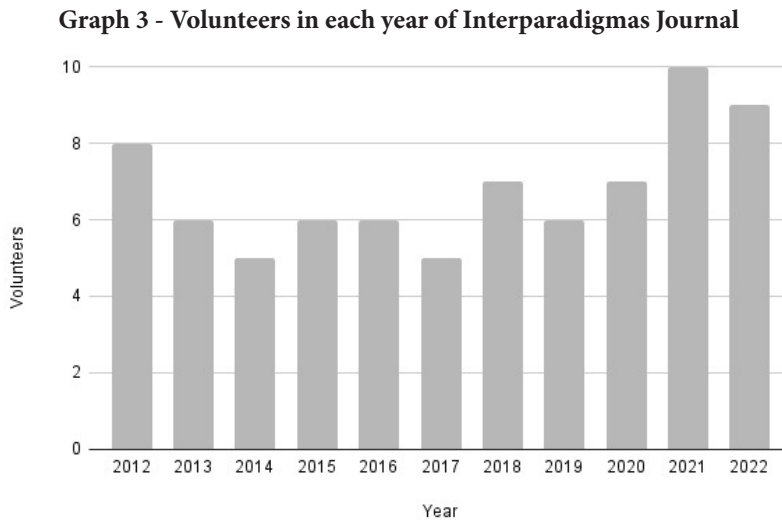
Graph 2 - Interparadigmas Journal volunteers - entries and exits



Source: the authors.

Graph 2 shows that dismissals began in 2013, with 4 volunteers leaving in the same year and another 4 volunteers in 2014; in 2015, 2016 and 2017 there was 1 dismissal per year, totaling 3; in 2018 and 2020 there were no dismissals; in 2019 and 2021 there were 2 dismissals each year; and in 2022 there were 3 dismissals. In total, there were 18 dismissals. The year 2022 ended with 9 active volunteers, as

shown in Graph 3 below. There is therefore a slight fluctuation in the number of volunteers over the decade, while maintaining the sustainability of the work and yet diversifying it.



Source: the authors.

The holothosene of the Interparadigmas Journal has yielded published material of gesconographic nature, involving almost all of the volunteers. The volunteers and ex-volunteers maintain a scientific production related to interparadigmatic studies within the CCCI, resulting in articles, verbets, reports, books and research developments. There is therefore a critical mass in formation, which has helped to expand this specialty. Among the profiles of assisted consciousnesses already observed in the activities of volunteers, we can highlight:

- a) Different types of movements and political tendencies (predominantly);
- b) Warmongers;
- c) Electronotic;
- d) Religious, mystical and parapsychic;
- e) Artists;
- f) *Border* paradigmatic researchers;
- g) Ethnic and social minorities.

By enhancing our understanding the relationship between proexis, paradigmatic transition, and self-paradigm, conscientiality is broadened. Volunteers become mentalsomatically qualified to meet the specific needs of their intra- and extraphysical audiences. At the same time, they are laying the the foundations of Interparadigmology.

7. ITINERANCIES

Itinerancies refer to the participation of Interparadigmas Journal's volunteers in scientific events in the academic world. In these ten years of the journal, itinerancies have taken place on two occasions, as shown in Table 15, because of synchronicities that pointed to the importance of probing and prospecting for interparadigmatic potential in conventional science contexts. From September 15 to 19, 2014, three volunteers participated in the 9th Meeting of Philosophy and History of Science of the Southern Cone, in the city of Los Cocos, Argentina. And from June 9 to 13, 2015, two volunteers went to TSC - *Toward a Science of Consciousness* 2015, in Helsinki, Finland.

Table 15 - Itinerancies to scientific events

	Events	Date	Location	Participants	Donations	Institutions contacted
1	9 th Meeting of History and Philosophy of Science of the <i>Conesul</i>	September 15-19, 2014	Los Cocos, Argentina	100	13	8
2	TSC - <i>Toward a Science of Consciousness</i> 2015	June 8-13, 2015	Helsinki, Finland	600	20	20

Source: the authors.

The 9th Meeting of History and Philosophy of Science of the *Conesul* is an event promoted by AFICH (Association of Philosophy and History of Science of the *Conesul*), which covers various topics of interest on consciousness, such as perception, philosophy of mind, among others. Two of the volunteers who took part in this itinerancy had already taken part in previous editions of the event, and they resumed old contacts. The journey was made by car, departing from Foz do Iguaçu in Paraná, spanning a total of 8 days.

As an institutional balance, the following were reported: greater team rapport; better understanding of proexical links; perception of an intuitive teamwork methodology, with very clear and defined complementary roles; mapping of convergences in terms of the intellectual holokarma of the group members; definition and preparation of activities and work tools for the task of establishing interparadigmatic bridges; and identification of priority writing topics for each person with regard to interparadigmatics. Another aspect to highlight was the identification of the holothosene and equipex of the *Serenissimus Australino* during the return trip.

In terms of directions derived from this itinerancy, the group organized the Interparadigmatic Colloquium in Foz do Iguaçu, in partnership with the Invisible Colleges of Conscientiology and CEAEC. The following participants of the

Los Cocos event were invited to this activity: Nolberto Salinas, Gisela Lamas and Vicente Dressino. The first gave an interview to the Journal about neurometa-physics, while the other two developed a methodological foundation for first-person research considering the consciousness as an object. Both contributions were published in Interparadigmas Journal, issue 3. It was the first international external contribution published in the Journal.

Toward a Science of Consciousness (TSC) 2015 is an event that brings together researchers from different strands and areas whose object is *consciousness*. By participating in the TSC, in addition to investigating the state of the art of discussions on consciousness and other paradigmatic approaches, the group wanted to raise concepts and approaches presented at the event, so as to be able to explore them in future issues of the Journal; to establish contacts with researchers predisposed to interparadigmatic dialogue and with possible intermissivists. Other motivators for this itinerancy were the presence of the researcher Antti Revonsuo, whose studies are related to projectiological themes, and the fact that two Interparadigmas Journal's volunteers had other activities during the same period in Europe.

The institutional balance of the event was the team's deeper understanding of the need for clarification regarding the self-paradigm and its role in the transition of paradigms.

In both events, the balance of assistance provided by the itinerancy was the clarification given to parapsychic researchers present at the event (possible intermissivists); the distribution of the Journal to various researchers, libraries and research institutions; the contacts made and possibilities for partnerships forwarded with research groups identified during the event.

After the itinerancy to Finland, the lecturer Cristina Zaccarini was invited to submit a paper to the Journal, which was published in issue 4. The subject of the article was an interparadigmatic analysis of US activist Victoria Woodhull, a presidential candidate, feminist and parapsychic. In addition, copies of the Journal were donated, as described in section 2 of this article.

The two events allowed for *in loco* case studies of consciousness researchers, in view of the possible interconnection to the consciencial paradigm. From these reflections emerged the initial ideas of the construct later called *self-paradigmatic transition*, which is now the core of Interparadigmas' activities. The following year, the course Introduction to Paradigm Shift (later called Self-Paradigmatic Transition) was proposed as a result of these experiences.

In brief, we realized that these itinerancies were fundamental in boosting the Journal's activities and broadening the assisted audience, by identifying themes and researchers related to Conscientiology, as well as understanding the

transitional process. It also enhanced volunteering and significantly marked the group's proaxis.

8. VERBETS

The verbets in the *Encyclopedia of Conscientiology* are theoretic texts, carrying out thematic megasynthesis based on a meganalysis of pre-fixed variables, in a specific format (verbetographic plate), whose title is made up of words, neologisms and/or lexical expressions that bring relevant definitions from the perspective of the Consciential Paradigm. They are presented by their authors in daily Tertulias, mediated by the *Encyclossapiens* team. In a way, the verbets are part of the state of the art on the subject. According to *Encyclossapiens*, the Encyclopedia of Conscientiology is “a detailed analysis of human consciousness, based on factual and para-factual research techniques” (Encyclossapiens, 2023).

The verbets in the *Encyclopedia of Conscientiology* are publications that are not institutionally associated with the Interparadigm Journal. However, it is interesting to note the existence of several verbets with themes related to Interparadigmology, some predating the birth of the Journal and others emerging afterward. In all cases, it is understood that the verbets and articles in the Interparadigmas Journal operate *in a two-way street*, providing theoretical support for each other, favoring the interlocution of ideas and broadening the field of studies.

In this section, we aimed to (1) identify the verbets related to the specialty of Interparadigmology; (2) check the variation in the number of verbets published over the last 10 years; and (3) identify the authors of the verbets. To this end, a search was carried out on the ICGE using the term “PARADIGM” to identify verbets with the theme in the title, specialty and/or synonymology section, with a focus on those published over the first decade. The data was then compiled by identifying the name of the verbets, year of defense, title, specialty, author, author's background, assistable audience and central theme. The findings are shown in Tables 16 and 17 and Graph 4, and discussed below.

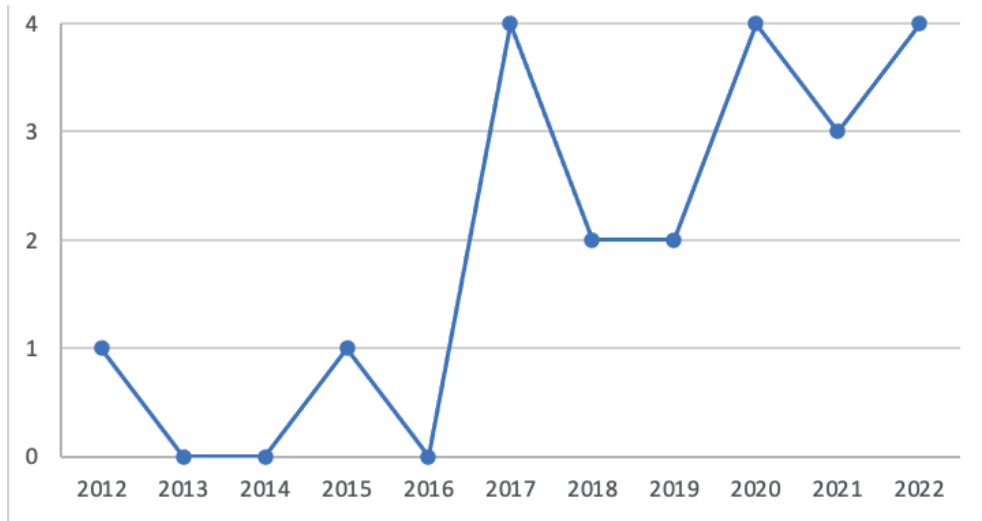
Table 16 – Verbets with themes related to Interparadigmology

	Year	Verbet	Specialty	Verbetograph	Verbetograph Background	Assistable Audience	Central Theme
1	2012	Paradigm Conflict Syndrome	Parapathology	Juliana dos Remédios	Medicine	Evolutient	Nosographic
2	2015	Self-Paradigmatic update	Self-paradigmology	Juliana dos Remédios	Medicine	Evolutient	Neutral
3	2017	Interparadigmatic Bridge	Interparadigmology	Alexandre Zaslavsky	Philosophy	Intermissivists	Neutral
4	2017	Biological Evolution	Interparadigmology	Lucas Viegas	Biology	Biologists	Neutral
5	2017	Interparadigmatic Diplomacy	Parapoliticology	Marcelo Cover	Engineering	Politicians, diplomats, statesmen	Homeostatic
6	2017	Changing the Food Paradigm	Recinology	Mercedes Luiña	Psychology	Existential recyclers	Homeostatic
7	2018	Mentalsomatic welcome	Interassistenciology	Alexandre Zaslavsky	Philosophy	Intermissivists	Homeostatic
8	2018	Self-overcoming the Electronotic Paradigm	Holomaturology	Sidnei Shibata	Electronic Engineering	Electronotic conscins and consciexes	Homeostatic
9	2019	Paradigmatic transition	Recinology	Albertina Michelan	Landscaping	Intermissivists	Neutral
10	2019	Self-paradigm	Self-paradigmology	Alexandre Zaslavsky	Philosophy	Intermissivists, religious	Neutral
11	2020	Interparadigmatic Journal	Interparadigmology	Alexandre Zaslavsky	Philosophy	Scientific and cultural journalists	Homeostatic
12	2020	Neoparadigmatic Projective Support	Interparadigmology	Beatriz Tenius	Chemistry	Natural scientists, intermissivists	Homeostatic
13	2020	Neoparadigmatic Argumentation	Neoparadigmology	Beatriz Tenius	Chemistry	Natural scientists	Neutral
14	2020	Mechanistic Paradigm	Paradigmology	Gustavo Carvalho	Physics	Physicists, engineers	Neutral
15	2021	Self-paradigmatic Transitology	Interparadigmology	Alexandre Zaslavsky	Philosophy	Intermissivists	Homeostatic
16	2021	Transboundary approach	Interparadigmology	Marcela Kropf	Biology	Politicians, managers, environmentalists	Homeostatic
17	2021	Self-experience of the Consciential Paradigm	Theoriceology	Nelson Marinho	Telecommunications Engineering	Intermissivists	Homeostatic
18	2022	Communicative Turning Point	Interparadigmology	Adriana Hoffmann	Pedagogy	Communicators, educators, humanities scientists	Homeostatic
19	2022	Interparadigmology	Communicology	Alexandre Zaslavsky	Philosophy	Intermissivists	Neutral
20	2022	Lucid Doctor Intermissivist	Interparadigmology	Karine Brito	Psychology	Intermissivists	Homeostatic
21	2022	Conscientiocentric Financial Management	Paradigmology	Nelson Marinho	Telecommunications Engineering	Intermissivists	Hmeostatic

Source: the authors.

The search identified a total of 21 verbets, in 12 different specialties, published by 13 authors, between 2012 and 2022. Of the verbets identified, 8 had a neutral central theme, 12 were homeostatic and 1 was nosographic. Four verbetographers are Interparadigmas volunteers, representing 31%. Graph 4 shows the annual variation in the number of verbets published in the first decade of Interparadigmas.

Graph 4 - Number of Verbets per year



Source: the authors.

According to the data collected, a total of 21 verbets were identified, with an average of 2.1 verbets per year. The highest number of verbets defended in a single year was 4, and this was the number defended in 2017, 2020 and 2022. The lowest number of verbets defended in one year was 1, which was the number defended in 2012 and 2015.

Table 17 shows the number of verbets per author, listed in ranking.

Table 17 - Ranking of authorship of verbets related to Interparadigmology

Ranking	Author	N.º Verbets	% Verbetograph	% Total
1 st	Alexandre Zaslavsky	6	28.5%	28.5%
2 nd	Beatriz Tenius	2	9.5%	28.5%
	Juliana dos Remédios	2	9.5%	
	Nelson Marinho	2	9.5%	
3 rd	Adriana Hoffmann	1	4.7%	42.8%
	Albertina Michelin	1	4.7%	
	Gustavo Carvalho	1	4.7%	
	Karine Brito	1	4.7%	
	Lucas Viegas	1	4.7%	
	Marcela Kropf	1	4.7%	
	Marcelo Cover	1	4.7%	
	Mercedes Luiña	1	4.7%	
Sidnei Shibata	1	4.7%		

Source: the authors.

The search identified three positions of thematic production among the verbetographers. The first place was obtained by the verbetographer Alexandre Zaslavsky, author of 6 verbets, representing almost 1/3 of the total number of verbets with themes related to Interparadigmology defended in the period. Second place was shared by Beatriz Tenius, Juliana dos Remédios and Nelson Marinho, each one of them defended 2 verbets. The other authors, each defending 1 verbet, shared the third place.

A curious fact is that, although the research for this article focused solely on verbets published in the Journal's first decade, a search without filtering by time revealed only 1 verbet published before 2012. The verbet, entitled *Antimodel*, was published by Waldo Vieira in 2008. This reveals a significant increase in verbets in this specialty after the creation of the Interparadigmas Journal, allowing for interesting inferences about this synchronicity. It is understood that the creation of the Journal has provided a field for the development of publications about Interparadigmology, encouraging those related to the subject to produce gescons.

Regarding the materthosene, in summary, this set of studied verbets have in common the *paradigmatic renewal*, involving greater depth in intraconsciential recycling and presupposing cosmoethical neophilia. Most of the assisted audience are intermissivists, whether conscins or consciexes.

9. PARTNERSHIPS

In its early years, Interparadigmas was an independent editorial board, albeit within the scope of the Conscientiological Community. Since 2016, it has become an organism of the Association of International Conscientiocentric Institutions (UNICIN). In both cases, Interparadigmas is not an institution, so it

has no autonomy to hold events. This is the reason for the partnerships for the realization of courses and events.

The first partnership was with Editares, to publish the Journal with the official publisher of Conscientiology. The journal's editorial board was responsible for selecting and reviewing the articles, while Editares was responsible for Portuguese proofreading and printing. This was the first partnership of its kind with a publishing house, and it later paved the way for other scientific journals. Publishing was financially viable through a partnership with Epígrafe.

The course Parapsychism in the *History of Philosophy* was offered in partnership with ASSIPI, whose work focuses on the study of parapsychism. The focus of the course is to show that parapsychism has its place in the history of Philosophy, that it is a legitimate philosophical topic, and therefore, rational. Throughout history, the predominant view has been that parapsychism is not rational knowledge and has been relegated to the fields of religious, mystical, artistic, and mythical knowledge. In social practice, parapsychism has often been associated with the use of power and the domination of elites. In this sense, considering the multiexistential past of involvement of conscientiologists with parapsychic activities, it was important to highlight in ASSIPI's environment of parapsychic studies the role of parapsychism in philosophy and philosophy in parapsychism.

At UNILA, the focus was on presenting Conscientiology as a science that develops from a neoparadigm in the academic sphere at a discussion table on different perspectives of consciousness studies.

In the partnership with Consecutivus, we were able to try out new versions of the course and take more ownership of the teaching role required by the intention of this type of parapedagogical activity. We found the relationship with CI to be a welcoming environment in many ways, a space to boost the work of Interparadigmas.

In 2019, we held an edition of the *Self-Paradigmatic Transition* course in the Evolucion environment. It was a very ostentatious field, with participants of a high level of engagement and multidimensional representativeness. During the course, not only were clusters of participants present and assisted, but there were also groups of diverse consciousnesses interested in observing and understanding what we were doing there. Perhaps this interest and in-depth engagement manifested at Evolucion because of the institutional holothosene of Intermissiology and Resomatology specialties. The formation of this particular class attracted consciousnesses that seemed to be at a critical turning point in their evolution, which perhaps points to the opportunity of this particular partnership. Among the convergences, it is also worth highlighting the intraphysical moment of the course, 2 months before the covid-19 pandemic. Towards the end of the course

there was an intense storm, with strong winds and large blocks of hail, making it impossible for everyone to leave for half an hour. The weather phenomenon supposedly contributed to extraphysical sanitization. We also observed significant changes in the work of Interparadigmas and Evolucion itself after the course. By hypothesis, the course led to a reurbanizing intervention. In the pandemic period that followed, the team dedicated to deepening interparadigmological concepts in texts, instruments, and techniques.

Ectolab provided a room for the 2nd Doctors' World Coffee. This activity highlighted the importance of dealing with the multidimensional backstage of the doctoral thesis, considering the richness of the participants' accounts and their respective perceptions of the field. The participants experienced catharsis by expressing aspects of their doctoral experiences that had hitherto only been private, which, on our part, triggered a catalysis of the work. We were able to formulate an initial diagnosis of the repressed interassistential demand, due to the surprising manifestations of the doctors and doctoral students who took part. As a result of this data, Interparadigmas then organized a census of conscientiological doctors and doctoral students and those related to Conscientiology, as well as creating a live program specifically dedicated to exploring and exposing the multidimensional and multiexistential backstage of the thesis. The development of this program, called *Interparadigmatic Backstage*, prompted the proposal of a self-assessment form to help guests identify these backstage areas more clearly. We believe that this result was achieved through conscientiocentric support from the Ectolab institution and respective extraphysical team.

The partnerships with Evolucion and Ectolab brought experiences of extrapolacionism, raising themes and priorities that represented a change in the level of action. It is possible that the Intermissiology (Evolucion) and Ectoplasmology (Ectolab) specialties have predisposed these extrapolations by influencing the constitution of the energy field. This new content proved to be of fundamental importance in guiding the team's production during the critical period of the COVID-19 pandemic, which was about to begin.

The partnership with Reaprendentia led to more activities: editions of the *Self-Paradigmatic Transition* course and the 10th Anniversary, specifically the 3rd Doctors' World Coffee. These events were held at the beginning of the post-social isolation period during the Covid-19 pandemic and took place with the necessary safety measures in place, without encountering any major complications. In the *Self-Paradigmatic Transition* course, the need to broaden the analysis of the parapsychic contexts of self-paradigmatic transition processes, such as paraelenchology and paraphenomenology, became more evident. Table 18 lists the partnerships made with the Journal, the corresponding activity, the materthosene and the associated audience.

Table 18 - Partnerships

Institution	Activity	Materthosene	Public
Editors and Epigraph (2012-Present)	Journal publication	Scientific institutionality	Journals and scientific sectors of the CCCI
ASSIPI (2017)	Course: Parapsychism in the history of philosophy	Epistemological legitimization of parapsychism	Parapsychics
UNILA (2017)	Round table at the 1 st Philosophy Academic Week: Epistemological reflections on the study of consciousness - limits and advances towards a new paradigm	Cosmoethical infiltration	University students
Consecutivus (2017 e 2018)	Self-Paradigmatic Transition Course	Welcoming	Interparadigm Team
EVOLUTION (2019)	Self-Paradigmatic Transition Course	Interparadigmatic deintrusion	Leaders
ECTOLAB (2019)	2 nd Doctors' World Coffee	Conscientiocentric support	Consciexes and intermissivists
Reaprendentia (2022)	Self-Paradigmatic Transition course; 10 th Anniversary; 3 rd Doctors' World Coffee	Parapedagogical synergism	Intermissivists

Source: the authors.

The interassistential balance of the partnerships was quite significant. Most of the audience in the partnerships were intermissivists, each with different characteristics. Looking at Table 19, it is possible to infer that the result of these inter-assistances is more consciential qualification and, by extension, greater scientific consolidation of Conscientiology.

Bringing together the holothosenes of the Journal and of different partner CIs allowed a field to be set up that was different from what was usual, predisposing to extrapolations in terms of multidimensional interassistance. It's worth remembering that the materthosene of Interparadigmas involves communicability. In other words, the combination of the materthosenes of the specificities, target audiences and extraphysical teams produce interassistential singularities, which we can study. In this way, new partnerships can be established in view of the predisposing convergences of the intended field. Table 19 displays the holothosenic combinations in the partnerships made, including specialty and synthesis.

Table 19 - Holothosenic combinations in partnerships made

Interparadigmas Journal	Specialty of the partner CI	Holothosenic synthesis
Interparadigmology	Seriexology	Holokarmality, paralawology, explaining the nature of debt
Interparadigmology	Ectoplasmology	Interdimensional bridge, tangibility of paraperception, materialization, explicitness of public demand

Interparadigmology	Editoriology	Materiality to parascientificity, representativeness
Interparadigmology	Parapedagogy	Resignification, paradigmatic transposition
Interparadigmology	Paraperceptiology	Mentalsomatic parapsychism, rationality
Interparadigmology	Intermissiology	Recovery of cons, reperspectivation of consciential manifestation

Source: the authors.

The materthosene of the partnerships was *interassistance optimization*. In all cases, although to different extents, there was a step change in the work of Interparadigmas, due to the special holothosenic conditions obtained, as already described.

10. INTERASSISTANTIAL BALANCE

After taking inventory and characterizing the first 10 years of the Journal, an interassistential balance was conducted. Each activity was revisited and a megasynthesis was carried out in order to extract the general synthesis.

The first decade of the **journal** Interparadigmas, in terms of publications, had the predominant materthosene of *interparadigmatic essayism*. The essay is an exploratory textual genre, in which the author has the freedom to reflect beyond the usual theoretical-methodological boundaries. This is expected and natural: the constitution of the interparadigmatic field. It can be said that there is a relationship of gradual interassistential interconnection between the Interparadigmology team and the assistable audience, both intra and extraphysical. It is the initial experimentation that aims to identify the relevant variables for future developments, in this case, the structuring of Interparadigmology. In terms of audience, the journal has reached researchers from the conscientiological community and the academic community in general, both nationally and internationally. Approximately one third of the journal's authors were interlocutors from other areas of knowledge.

The materthosene behind **distributing** the Journal was to *publicize it* nationally and internationally through the donation of copies. The distribution audience was categorized into internal and external groups. Internally, the focus was on the institutions of the International Cosmoethical Conscientiological Community (CCCI) and their projects. Externally, the audience included educational and/or research institutions, as well as researchers from the broader academic community. The predominance of European and North American geographical regions underscores the connection to reurbanization processes that originated in Europe and are now extending to other parts of the globe.

The **courses** centered on the materthosene of *self-paradigmatic transition*, defined as a multifaceted process involving the retraction from groups linked to past self-paradigms, the adoption of new evolutionary stances through claritask actions and the formation of neosynapses towards the expansion of the experience of the consciential paradigm as second nature. In terms of the public attending the courses, the characteristic that emerged was the quest to qualify the use of power to develop the strongtrait of interassistential cosmoethical leadership. This tends to occur as the recins and gescons in the identified specialty advance towards the future self-paradigm of the self-paradigmatic transition diagram.

We can see that the materthosene associated with the **events** to which Interparadigmas was invited, points to the *dissemination of Interparadigmology*. The events, in general, served as opportunities for interlocution and integration with new or not so close audiences, yet open and like-minded, and therefore had the character of communication and presentation of the interparadigmological approach. The heuristic surprise was the mentalsomatic pattern observed in the different audiences at the events, possibly an intrinsic characteristic of the interparadigmatic interassistential field.

Regarding the live **broadcasts**, in the 19 *lives*, in their three types of programs, the materthosene associated with the *construction of Interparadigmology knowledge* prevails. Although the characteristics of the assistable audience are diverse, allowing for a wide range of case studies, we can summarize the common denominator of each of the programs:

- Interparadigmatic Dialogues (academic trajectory): growing up political-parapolitical.
- Interparadigmatic Debates (articles published in the journal): anti-dogmatism.
- Interparadigmatic Backstage (thesis) - self-paradigmatic transition.

Considering the interassistential polynomial, we could say that the interlocution developed in Dialogues corresponds to *welcoming*. On the other hand, the interlocution in Debates, which is entirely the result of writing an article for the Journal, corresponds predominantly to *guidance*, given the essayistic nature of most of the articles. Finally, the Backstage program corresponds to *forwarding*, considering the dissidents and holobiographical updates made from the graphed neo-positionings. The fourth item in the polynomial, *monitoring*, by hypothesis, is the work of the journal's second decade, a consequence of the consolidation of the area.

In a way, the assistable audience is made up of consciousnesses entrenched in a self-paradigm, in the process of self-paradigmatic transition, which can be

avored by broadening the cosmovision. Interparadigmatic interlocution is the resource that favors interassistance.

The materthosene of **volunteering** at Interparadigmas is the *expansion of conscientiality*, resulting from the understanding of the self-paradigmatic and paradigmatic transition in relation to personal and group proexis. The formulation of themes and the motivation to develop gescons is an important indicator of this expansion.

The assistable audience of the Journal's volunteers so far can be characterized as that resulting from the groupkarmic connection related to each person's past self-paradigm, which is now being updated.

The **itinerancies**, although limited to just two events, had profound consequences for Interparadigmology. The volunteers' experience of immersing themselves in the field of two events of significant epistemological and scientific importance, representing the holothosene of Interparadigmology, and distributing copies of the Journal, allowed for extremely valuable *in loco* case studies. In this sense, the materthosene of the itinerancies was the *interparadigmological heuristic*. The paradiplomatic nature of the group meetings was evident, fostering closer ties between the Interparadigmas Journal and the academic community. The predominant audience was *borderparadigmatic* condition.

Paradigmatic renewal was the materthosene of the **verbets** associated with the Interparadigmology specialty. All of them have proposed, in diverse aspects, processes of deeper recycling, reaching the self-paradigm, that is, the mentalso-ma. Featured as an audience, intermissivist conscins and consciexes, who have cosmoethical neophilia.

Interassistential optimization was the materthosene of the **partnerships**. Studying them made it possible to think of ways to better guide the direction of the activities of the second decade. Considering the materthosene of the possible partner CI in combination with that of the Interparadigmas Journal allows for greater assertiveness in serving those assisted audience and the objectives. Intermissivists were the audience that was evidenced in the partnerships. Table 20 presents a general synthesis of the interassistential balance of the first decade, including aspects observed, the materthosene and the assisted public.

Table 20 - General synthesis of the Journal's 10-year interassistential balance

	Observed aspect	Materthosene	Public
1	Journal	Interparadigmatic essayism	Researchers
2	Distribution	Publicization the Journal	Research institutions
3	Courses	Self-paradigmatic transition	Leaders
4	Events	Disseminating Interparadigmology	New researchers

5	Transmissions	Building knowledge of Interparadigmology	Ex-dogmatists
6	Volunteering	Amplifying conscientiality	Representatives of paradigmatic groups from the past
7	Itinerancies	Interparadigmatic heuristics	Borderparadigmatics
8	Verbets	Paradigmatic renewal	Intermissivists
9	Partnerships	Interassistential optimization	Intermissivists
Synthesis		Implementation of Interparadigmology	Vanguardists

Source: the authors.

All the matert hoses of the various aspects observed in this 1st decade signify a phase of implementation. If only the publication of the journal were considered, this result would seem inadequate. However, when considering the proposal of a new specialty, Interparadigmology, it makes perfect sense, given the set of challenges that its object - the paradigmatic transition - implies. Realizing that all this work has only been a phase of implementation has the effect of broadening the cosmovision of what is being done. Thus, it outlines a rationale for starting to think about the second decade.

The average profile of the diverse assisted audience, in terms of the different studied aspects, indicates a very special group, consistent with the process of implementing a new discipline of study. Whether within the conscientiological community or in the institutional scientific context, those who came along to the activities inevitably had an avant-garde profile, willing to study and work in a paradigmatic frontier area.

11. EVALUATION ACCORDING TO JOURNAL'S ORIGINAL OBJECTIVES

An important question in the balance of this 1st decade is the relationship between initial goals and current conditions. In other words: are the objectives proposed when the journal was created being achieved?

To answer this question, we reviewed the interview with Waldo Vieira, published in the first issue of Interparadigmas Journal, in order to identify the points he described as the Journal's objectives. Below are the 12 objectives found, arranged in alphabetical order, and the data that may or may not point to meeting the expectations described.

Given the evidence, it can be said that, in its first decade, Interparadigmas has largely met the objectives it set out to achieve.

Table 21, below, illustrates this assessment.

Table 21 - The Journal's initial objectives and current status

Nº	Initial objectives	Evidence
01	Expanding contact with conventional science researchers	The Journal had the participation of diverse researchers of the conventional science, listed after Table 2 of this article.
02	Create the Conscientiocentric Institution Interparadigmas	The idea was debated, and it was decided to make the Journal a supra-institutional UNICIN project, broadening its reach in the community.
03	Building a safe context that fosters a sense of belonging for electronic consciousnesses in the process of resoma, with a focus on recycling and recombination in the scientific field	Paraperceptions recorded by the team and authors and shared with the groups identified these profiles of consciexes being assisted.
04	Giving more consistency and coherence to research, including self-research	Many published articles include the authors' self-research experiences.
05	Encourage self-criticism and heterocriticism, promoting discernment	All 9 items in Table 22 are oriented towards this.
06	Encourage high-level debates	The debates take place based on reviews of the articles submitted, interparadigmatic <i>lives</i> , and the scientific events organized
07	Become a time capsule	The publication of articles and <i>lives</i> can act as a password for self-relay.
08	Facilitate equal peer-to-peer debate, exposing the multidimensional representativeness of the doctors of Conscientiology	All articles published in the Journal must have at least one author with a doctoral degree
09	Make it easier for Doctors of Conscientiology to show that they think differently from Doctors of Conventional Science	One of the criteria for publication in the Journal is the inclusion of aspects of conscientiological science in the texts submitted. So far, 9 ways of constructing interparadigmatic dialog have been identified, according to the article <i>Interparadigmatic Text</i> , in this same issue.
10	Strengthen the use of rationality in scientific debates and mobilize the mentalsoma	The revision of articles, the organization of <i>lives</i> , and Interparadigmas events are all oriented towards this goal.
11	Offering a physical workspace suited to the profile of the target audience	Environments designed for this purpose are listed in Table 9 - partnerships for the Doctors' World Coffee.
	Publishing controversial topics that conventional scientists avoid addressing	More than 90% of the Journal's publications and all of its issues have controversial themes, such as those shown in Table 1. In addition, Ribeiro <i>et al.</i> (2022) describe a category of articles aimed at interparadigmatic <i>controversies</i> .

Source: the authors.

FINAL CONSIDERATIONS

When we began analyzing the data presented here, we were uncertain about the findings we would uncover. The intention was to systematize and explore the

information about the work of the Journal's first decade, to broaden our understanding of the characteristics, developments and needs of this work.

The first five years were the "start" of the work, with an almost exclusive focus on publishing the Journal and brainstorming ideas for future projects. The trip to Los Cocos, in October 2014, was the turning point, bringing ideas of a more pragmatic, operational nature. The second five-year period, in comparison, was much more accomplishment, starting with the *Self-Paradigmatic Transition* course in July 2016 and consolidating with the monthly online broadcasts, which began in June 2021.

These conclusions are supported by the volume of productions (articles and verbets), volunteers and projects in each half of the period. It is plausible to assume that the initial period acted as an energetic support and a call to consciousnesses associated with the idea of Interparadigmology, to then open up space and encourage the development of this specialty - the *matertose* of the second decade.

In this sense, it is expected that there will be a multiplication of *gescons* related to the process of self-paradigmatic transition, a concept that gave rise to interparadigmatic research. Considering the ideas under discussion, or concepts germinating now, it is likely that the next five years will be dedicated to understanding the consciometric relationships intrinsic to the process of self-paradigmatic transition, including variables such as traits, values, paragenetics, cognition, *matertose*, among others. In addition, it is necessary to go deeper into the Paradigmology, that is, to situate the paradigm in the self-paradigmatic transition from the self-paradigm. Likewise, the bases and foundations of Interparadigmology need to be presented more didactically. There is also the question of the role of the metaparadigm in interparadigmatic studies. Examples of ongoing *gescons* with these themes are: *Bases of Interparadigmology*; *Manual of the Self-paradigm*.

The second five-year period will expand on this, including the paradigmatic discussion in the sciences in general, clarifying the possibilities and paths of dialog with the consciential paradigm. An example of this is the discussion of possible paths of paradigmatic change in science, from the monodimensional perspective to the consciential paradigm. This will allow greater holophilosophical exploration of the subject. On the other hand, the study of the holokarmic, maxiproexological and reurbanological repercussions of the transition process is already emerging.

Based on this interassistential balance, actions are planned to take advantage of the accumulated reflections and data and to deepen the specialty, considering:

- Interassistential monitoring of the served audience
- Analysis of the census already carried out

- Expanding the types of *lives*
- Expanding the dissemination of interparadigmatic materials and content to the Global South
- Interparadigmas course itinerancies
- The training of new specialist teachers in Interparadigmology, geosonographic production and the realization of new projects, within the framework of volunteering
- The development of new parapedagogical activities
- Establishing partnerships and interinstitutional projects aimed at closer ties with the academic public and greater clarification among the conscientiological public.

The proposal of Interparadigmas in 2012, by Waldo Vieira, represented a novelty in the conscientiological community. The idea that volunteers with a doctorate could play a specific role in Conscientiology was unprecedented. The possibilities opened by using the academic background and training of doctors in multidimensional interassistential terms was completely unknown, but very promising. Despite the initial surprise sparked by the apparent elitism of a doctor's journal, the ongoing interassistential work and the team's approach have gradually revealed the materthosene in question—a new interassistential strategy targeted at a specific group. Waldo Vieira had already said, in a book published in 1981, “It is foolish for those who have obtained a doctorate to belittle those who regularly graduate from the same school” (2013, p. 37).

We observed that the title of doctor potentially exerts a special interassistential synergism with a view to structuring a new science, due to its multidimensional representativeness in the face of the clusters associated with the physicalist paradigm, resulting above all from the process of self-deintrusion and deintrusion during the writing of the doctoral thesis.

The presentation of Interparadigmology's own themes in the broader studies of Conscientiology, such as verbets and courses, introduced in a way that was as emphatic and in-depth as it was widespread, epistemological and methodological issues. The Interscientific Council of UNICIN was structured in parallel during the second five-year period of Interparadigmas and received this influence. In summary, it can be said that Interparadigmas has made a difference in the holothosene of the conscientiological community by spreading epistemological and methodological interest focused on the consciential paradigm.

Interparadigmatic reflection and dialogue enhance the epistemological and methodological approaches of Conscientiology, thereby strengthening the foundations of science as a whole. All conscientiological specialties converge towards the foundation of Conscientiology. In summary, the role of

Interparadigmas is to advance the maxiproexological focus on implementing Conscientiology as a neoscience within the intraphysical dimension.

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Annex 1

Chronology of the 1st Decade (2012-2022)

Year	Actions developed
2012	First meetings; creation of the journal's statutes and regulations; organization of the workflow; constitution of the editorial board; drafting of the first call for papers; first revisions
2013	Reviews; creation of the Interparadigmas website; partnerships with Editares and Epígrafe; first publication of the Journal; donations of the Journal
2014	Itinerancy to Los Cocos; publication of the Journal; donations of the Journal
2015	Itinerancy to Finland and region; publication of the Journal; donations of the Journal; First Interparadigmas Colloquium; Paralaw Forum
2016	Course <i>Introduction to Paradigms Shift</i> ; publication of the Journal; donations of the Journal; internal experimental events; Meeting Between Worldviews
2017	New editions of the course; publication of the Journal; donations of the Journal; internal experimental events; <i>Interparadigmatic Bridge</i> verbet; <i>Parapsychism in the History of Philosophy</i> course
2018	Change of course name to Self-Paradigmatic Transition; publication of the journal; I Doctors' World Coffee; internal experimental events; Parascientific Week; Serenological Athenaeum; Meeting between Worldviews; courses in Germany
2019	New editions of the course; publication of the Journal; 2 nd Doctors' World Coffee; internal experimental events; Parascientific Week; <i>Self-paradigm</i> verbet; article <i>Self-paradigmatic Transition Diagram</i>
2020	Journal publication; verbet <i>Interparadigmatic Periodical</i>
2021	Publication of the journal; start of Interparadigmas' lives; verbets <i>Self-Paradigmatic Transitology</i> and <i>Transboundary approach</i> ; Interparadigmas census; article <i>Interparadigmatic Text</i>
2022	II Interparadigmas Colloquium; Celebration of 10 years; 3 rd Doctors' World Coffee; Publication of the journal; new editions of the course; verbets <i>Lucid Doctor Intermissivist</i> , <i>Communicative Turning Point</i> and <i>Interparadigmology</i> ; Morning Tertulia; Interparadigmas Census

Source: the authors.

Translation: Oscar Kenji Nihei and Patrícia Mello.

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