

INTERPARADIGMATIC TEXT

Luciana Ribeiro
Alexandre Zaslavsky
Adriana Hoffmann
Marina Vinha
Karine Brito
Vivian Costa

INTRODUCTION

This article presents the concept of *interparadigmatic text* and its categories, considering characteristics, intentions and consequences, based on the analysis of articles already published on issues 1 to 8 of the *Interparadigmas* journal, from 2013 to 2020.

The first ten years of existence of *Interparadigmas* allowed the Editorial Board to identify the diverse authorial needs regarding the self-paradigmatic transition (Zaslavsky *et al.*, 2019), evidenced in the review process of the proposed texts.

Given the challenges of writing and revising interparadigmatic texts, the Editorial Board team considered it necessary to characterize the interparadigmatic text, with the aim of guiding both authors and reviewers in mediating this new genre of textual approach. For this, all texts published in the journal were revisited, generating a first systematization of categories for interparadigmatic approaches. When different approaches were found within the same categories, subcategories were proposed.

It was possible to perceive the interassistential specificity of the revision of texts that seek to carry out the interparadigmatic dialogue, configuring itself practically as authorial preceptorship. Authors may find in the process of interparadigmatic review support for the process of self-paradigmatic transition, of which they are generally not even aware.

The specificity of this writing tends to expand the author's inter- and self-paradigmatic cognition. The theme, the audience to be assisted and the priority aspects to be clarified are usually factors made visible or more explicit during the review process, reconfiguring the depth and the assistential approach of the text.

We noticed that the authors, when coming into contact with the multi-dimensional field of the journal during the revisions, perceive more clearly the

different types of relationships between the paradigms, which becomes part of their interparadigmatic learning.

From the review, there are baitings of consciexes linked to the author's self-paradigmatic transition, allowing deintrusion, sometimes unsuspected. The level of multidimensional self-perception of the process, of conscious use of it and of self-paradigmatic transitional intention varies, depending on the author. However, interparadigmatic textual categories alone predispose to this condition.

Even, not infrequently, articles published in the journal are embryos of new gescons, being later expanded and deepened in the form of books. Possibly, the reflections initiated in the structuring and review of the interparadigmatic article lead the author to identify the paradigmatic assistential axis of their gescons, inaugurating a new line of work.

On the other hand, the review work has enabled the editorial board to better understand the process of self-paradigmatic transition itself and the writing of interparadigmatic texts, generating verpons in the field of interparadigmology, like this article.

Thus, this article initially addresses the definition of *interparadigmatic text* and briefly describes it, according to general characteristics. Then, it presents a section detailing the *categories of interparadigmatic text* mapped so far, systematized in a scale with nine categories, not normative. Finally, it outlines considerations regarding the relationship between interparadigmatic textual categories and the authorial self-paradigmatic transition process, summarizing guidelines for authors and reviewers.

1. CONCEPTUALIZATION OF INTERPARADIGMATIC TEXT

The *interparadigmatic text* is the written, systematic, reflexive and critical work that establishes correlations between the consciencial paradigm and other theoretical-methodological models of knowledge, and analyzes the respective doubts, impasses and dilemmas, favoring the paradigmatic and/or self-paradigmatic transition in focus.

Strictly speaking, the expression interparadigmatic text could be applied to any two or more paradigms in dialogue. However, our interest is the interlocution between the consciencial paradigm and others. Therefore, any definition, characterization or description of this genre of text will always include this perspective.

The interparadigmatic text, in general, has the following basic characteristics:

- It dialogues with different paradigms;
- It distends the process of self-paradigmatic transition, impelling the author to advance in this process;

- It operates in the self-paradigm to paradigm crescendo, that is, from intraconscientia to the scientific community.

2. CATEGORIES OF INTERPARADIGMATIC TEXT

The categories of interparadigmatic texts differ according to the type of interparadigmatic relationship. The paradigms in question can be in a close, distant, antagonistic, complementary, integrated relationships, among others.

The construction of the interparadigmatic relationship is a gradual and complex process. By surveying the articles already published in the journal, we were able to identify 9 types of relations and, consequently, of text.

The categories of interparadigmatic text are presented here in increasing order of development of the interparadigmatic relationship. In this sense, the minimum relationship to be considered interparadigmatic is controversy and the maximum is the interparadigmological study.

The first three categories - *controversy, characterization, and differentiation* - describe a still predominantly disorganized relationship between the paradigms, that is, an essay, an intention for dialogue. Metaphorically, we can say that it is a mental construction site.

With the advance of the organization in the interparadigmatic relation, we find the following three categories: *comparison, approximation, crescendo*. They already assume the distinct identities of paradigms, which are developed through gradually deeper comparisons.

A more organized and complete correlation is perceived in the last three categories, namely: *bridge, integration* and *interparadigmological text*. The paradigms in these cases are in close dialogue and cooperation, in a growing process of connection.

The interparadigmology specialty studies the process of paradigmatic transition of consciousness, but also the transition between types, models and fields of knowledge. The interparadigmological textual category *meta-reflexively* analyses the process of paradigmatic transition, while the other categories seek to establish relationships between the distinct models of knowledge that correspond to the realization of the transition itself.

Any interparadigmatic text necessarily corresponds to the self-paradigmatic transition movement (Zaslavsky *et al.*, 2019) and may also represent efforts towards a paradigmatic transition, in a given field of knowledge. Each category of interparadigmatic text may correspond to different evolutionary needs experienced in the transition process. Such a process is not linear, so not necessarily a consciousness will need to elaborate all categories of text throughout the paradigmatic transition.

For example, the effort of *interparadigmatic approximation* arises in the so-called *immediate past*. Being part of the self-paradigmatic transition process, this category of writing has practical consequences in intraconscientiality, in interconsciential relations and in the experiences of parapsychic phenomena. This can generate several parapsychic occurrences like an energetic coupling and sympathetic assimilation with consciences and conscins, retrocognitions, clairvoyances, among others, offering information from the retroparadigmatic bases of the interlocutor, favorable or antagonistic to the ongoing interparadigmatic discussion.

Considering the complexity of this classification, each of the textual categories mentioned is explained below.

2.1. Interparadigmatic Controversy

Interparadigmatic controversy is the dissent, polemic, intellectual dispute or contestation, to some extent, aiming to challenge the theoretical-practical bases of a given paradigm or scientific model, establishing and reinforcing evidence of anomalies and contradictions and, thus, open space and viability for a new paradigm, explicit or still implicit.

In the presentation of the controversy, there is a tendency to problematize the subject-object relationship, highlighting data, facts, concepts, categories that contradict or challenge the standard research model, including theories, techniques and research methods. It is mainly a work of criticism and epistemological deconstruction. From their data and/or arguments, they seek evidence of the explanatory or interpretative insufficiency of a given paradigm

The controversy can be approached in an experimental, theoretical or casuistical/idiographical way, clearly seeking paradigmatic ruptures.

When it is based on the proposition or testing of hypotheses, usually associated with the natural sciences, which refute the epistemo-methodological bases of materialist research paradigms, it is the *experimental approach*.

When it elaborates reflections, criticisms and arguments in order to deconstruct the logical structure of a given system or conceptual field, it is a *theoretical controversy*.

When it presents significant situations or cases that illustrate and/or point out the theoretical-methodological insufficiency of a given paradigm, usually associated with the human and social sciences, it is a *casuistic or idiographic controversy*.

From the point of view of the self-paradigmatic transition, the authors are often located at the frontier, limit or edge of the universe covered by the paradigm. They are no longer satisfied with the explanations offered by the prevailing paradigm, however, they have not yet found another model to replace it.

This need may arise from parapsychic, cognitive or emotional experiences, which lead to an existential questioning that reaches and shakes the paradigmatic bases with which the person had hitherto organized their worldview or self-paradigm.

When this questioning reaches the point of establishing a self-paradigmatic crisis, the researcher begins to seek information that helps them to reconstruct meaning for their way of interpreting the world. By not finding them, they realize the insufficient paradigm and tend to actively seek for evidence to overcome it.

In this process of search and reconstruction, they may find other approaches or paradigmatic disruptive trends, employing them as allies in the elaboration of their text. For these border-paradigmatic researchers, certain conscientiological concepts can be used, in an interdisciplinary and or transdisciplinary way, as we see in the following examples:

2.1.1. Rosana Silistino *et al.* (n. 3): controversy: evidence of consciential energy (ectoplasm) increasing the anomaly in conventional science (physical energy only). Experimental.

1.1.1. Cristina Zaccarini (n. 4): controversy: parapsychism as a historiographical category increasing the anomaly in conventional science (relativization). Casuistry.

1.1.1. Alexandre Zaslavsky (n. 5): controversy: parapsychism as a rational philosophical category, demonstrating the logical possibility of a parapsychic science of consciousness. Theoretical.

1.1.1. Rico Sneller (n. 5): controversy: synchronistic acausality as an epistemological category demonstrating the limitation of efficient or linear causality for a science of consciousness. Theoretical.

1.1.2. Dean Radin (n. 5): controversy: parapsychic phenomena as evidence of reality beyond space and time, demonstrating the limitation of the materialistic assumptions of science. Experimental.

1.1.1. Alejandro Parra (n. 6): controversy: the relationship between temperament and paranormal phenomena as evidence of the validity of paranormal psychology as opposed to conventional materialistic psychology. Experimental.

2.2. Interparadigmatic Characterization

Interparadigmatic characterization is the description or detailed presentation of a given paradigm or scientific model in view of a potential comparison, not yet carried out. It points out paradigmatic limits of concepts, areas of knowledge, fields of study, but without presenting with the same detail or consistency the other paradigm in question, which remains in the background.

While the typical controversy merely problematizes a particular paradigm in question, the characterization describes, analyzes and brings it onto focus, deepening the controversy. Characterization is an essay or preparation to perform interparadigmatic differentiation, the next textual category.

2.2.1. Inês Terezinha do Rêgo (n. 5): spiritist paradigm (antagonism Christian moral philosophy/ Disbeliefology)

The example of the cited article assumes the antagonism between paradigms, however it develops much more the side or pole of the spiritist paradigm, in the moral aspect, hence the classification as characterization. In the text, disbeliefology is the aspect of the consciential paradigm in antagonism with Christian moral philosophy, but exerting only the function of assumption or reference to the approach.

In summary, characterization *is not yet* a differentiation, crescendo or comparison.

In it, the fundamentals of only one of the paradigms of the relationship are made explicit.

2.3. Interparadigmatic Differentiation

Interparadigmatic differentiation is the exposition of distinctions, contrasting approaches and highlighting concepts and/or themes dealt with by different areas of knowledge, specifying the identity of each paradigm involved in the relationship.

This category of text exposes the conflict of aspects and their consequences, resistances and frictions, under a certain paradigmatic aspect, such as theories, concepts and procedures. That is, the focus of differentiation may vary, as shown below:

2.3.1. Adriana Lacerda (n. 2): differentiation of natural law x parala (Principle of Disbelief)

2.3.2. Patricia Caetano de Souza (n. 2): differentiation of materialist approach - multidimensional approach (Paraphenomenology)

2.3.3. Interview with Waldo Vieira about Alexander Imich (n. 2): differentiation between objectives and view on phenomena, maneuvers and techniques (Parapsychology and Conscientiology).

2.3.4. Nolberto Salinas (n. 3): differentiation between monism (Neurometaphysics) and dualism (apparent-Neuroscience and real-Conscientiology)

2.3.5. Antonio Pitaguari (n. 6): methodological differentiation of self-research (self-verification) - hetero-research (material proof).

The interview can function as a resource intentionally used in order to differentiate the paradigms, raising reflections in this perspective, as can be seen in the cases of interviews with Pitaguari, Salinas and Vieira. In these cases, the problematization of methodological procedures (Pitaguari), ontological assumptions (Salinas) and objectives and purposes (Vieira) is observed.

Lacerda's and Souza's articles contrast the multidimensional and physicalist approaches, under different aspects: Lacerda starts from the Principle of Disbelief (epistemological basis) and Souza emphasizes Paraphenomenology.

2.4. Interparadigmatic Comparison

The *interparadigmatic comparison* is the comparative analysis of differences and similarities between different paradigms, and can emphasize *complementarity* with a focus on clarifying the object or the *contrast* with the focus on epistemological controversy.

These text categories identify the tension points of the inter- and self-paradigmatic transition. The author maps the discontinuities between the paradigms. The development of the theme itself is tensioned between the approaches of the paradigms in question. Consequently, by clearly diagnosing the convergent and divergent points between the paradigms, the author highlights the gaps of the self-paradigmatic transition, which has not yet been well understood and experienced by themselves.

Here there is still no approximation, only the visualization of what each paradigm encompasses and the boundary or limit between them. It works with the distinction of concepts that have apparent similarity, making clear the aspects that resemble and differentiate, as can be seen in the following examples:

2.4.1. Paulo Rónei & Adriana Lacerda: comparison of bioethical solution - cosmoethical solution (ethical crisis) (n. 1)

2.4.2. Adriana Kauati: contrast comparison of scientificity (Parapsychology and Neuroscience) X self-scientificity (Self-researchology) (n. 2)

2.4.3. Adriana Kauati: complementary comparison of epidemiological research (Positivist psychology) - self-research (Conscientiology) (n. 6)

The contemporary ethical crisis is the underlying theme of Rónei & Lacerda's article, distinguishing ethical solutions in two types, bioethics and cosmoethics, each one belonging to a distinct paradigm. Kauati's first article characterizes scientificity in different paradigms, addressing self-research as a theme. Kauati's second article addresses the Impostor Syndrome, comparing research methodologies in Psychology and Conscientiology.

2.5. Interparadigmatic Approximation

The *interparadigmatic approximation* is the movement of heuristic convergence between different paradigms, by establishing a common theme that allows communication between constructs (theories, concepts, methodologies, procedures, hypotheses etc.), consequently leading to the elaboration of associative transpositions, in order to lay the foundations for possible interparadigmatic bridges.

Strictly speaking, approximation is the first truly *interparadigmatic* cognitive movement. Comparison, differentiation and characterization are still juxtapositions between paradigms.

Examples of interparadigmatic approximation are the following works:

2.5.1. Susana Lamas and Vicente Dressino (n. 3): binomial subjectivity of the researcher - self-research (intersection: objectification of *first-person experience*). E.g.: Anthropology, Psychology, Projectiology.

2.5.2. Fernanda Cabral Schweitzer and Mariana Cabral Schweitzer (n. 3): binomial Health Sciences - Conscientiology (intersection: research of self-awareness).

2.5.3. Adriana Kauati (n. 5): binomial mission (Theology of Vocation) - proexis (Proexology) (intersection: assistentiality).

2.5.4. Tanise Knakievicz (n. 6): trinomial levels of socio-political consciousness (Economics) - therapeutic-spiritual (Psychology) - parapsychic-scientific (Conscientiology) (intersection: evolution of consciousness).

2.5.5. Marina Vinha (n. 6): binomial shamanic biomedicine (Anthropology) - parapsychic self-knowledge (Conscientiology) (intersection: rupture with materialist and Eurocentric epistemology).

2.5.6. Denise Rocha (n. 8): theoretical binomial lucid dream (Psychology) - conscious projection (Projectiology) (intersection: participant research).

The six articles above seek to approximate a given binomial of constructs through common themes performing the intersection. The approach is heuristic, problematizing, essayistic as to the possible connections between the paradigms. The analogy of an interparadigmatic bridge *project* is useful in understanding this category; it is not yet the bridge itself. The bridge will be the consolidation of the approximation, after the interparadigmatic crescendo.

The article by Lamas and Dressino deals with the inclusion of the subject as an object of research in areas of science that consider first-person experience. This is the interparadigmatic approximation, the inclusion of subjectivity in the context of analysis. There is, therefore, a confluence of rupture with positivist science, which makes the separation between subject and object in the analysis.

However, conscientiological self-experimentation would be the interparadigmatic bridge not yet realized.

Schweitzer & Schweitzer's text lists and describes the various paradigms in use in Health Sciences and, through the research of self-awareness as an intersection, makes an approximation with Conscientiology.

Kauati's study, a biographical analysis of Florence Nightingale, problematizes the approximation between the theological approach to vocation, in the figure of missionaryism, and the scientific approach to Proexology, through the intersection made by the theme of assistance.

Knakievicz approximates the scale of the types of economic mentalities and levels of consciousness in the systemic constellations of the stages of human holokarma, having as intersection or common theme the evolution of consciousness.

Marina Vinha conducts approximative reasoning using as an intersection the theme of rupture with materialist and Eurocentric epistemology, observed since Anthropology, considering the shamanic procedures of health care, and from Conscientiology, when considering parapsychism as a source of self-knowledge. Both shamanic and conscientiological parapsychism break with materialistic and Eurocentric epistemology, but they do so differently. In the case of shamanism there is a mythological perspective in the interpretation of practical experience with the energies of nature, while in Conscientiology the perspective is self-experimental, of testing and understanding of the interaction of immanent energies with the vehicles of manifestation (holosoma).

Denise Rocha approximates the lucid dream approaches made by contemporary Psychology and the research of personal experiences with conscious projections, under the focus of Projectiology, having as intersection the methodology of participant research.

The categories prior to the approximation still represent the movement of encounter between the paradigms, with emphasis on conflict or controversy, configuring divergent intersection. The approximation marks the beginning of an area of convergent intersection between paradigms.

2.6. Interparadigmatic Crescendo

The *interparadigmatic crescendo* is the relationship of progressive expansion, with continuous and rupture elements, from a paradigm of more restricted analysis of reality, phenomenon or object, to another with a more comprehensive approach, extrapolating the scope of investigation and establishing the connection with one or more related aspects between them.

The convergent intersection can be established, despite the rupture and existing tensions, forming properly adapted and adjusted continuity links. As an

example, the crescendo of the research of past lives, done by Psychiatry, to the research of existential seriality, done by Seriexology, presupposes simultaneously a theoretical-methodological *rupture* regarding the nature of reality (material x multidimensional) and thematic *continuity* regarding multiple existences. In short, in a crescendo, the disagreements and concordances of the interparadigmatic relationship become clearer and more evident. The *crescendo* textual category is a kind of sum of ruptures and continuities.

The crescendos present a diversity of possibilities, which can refer to the result, the intention, the organization, the method or the specialty. The following texts exemplify the *interparadigmatic crescendo* and can be grouped into 5 sub-categories:

1) *Conceptual crescendo*:

The articles by Ney Vugman and Adriana Kauati perform *conceptual crescendos*. Kauati expands the concept of impostor syndrome, initially approached by psychology (one-dimensional, materialistic paradigm), with the conscientio-therapeutic look of Conscientiology (multidimensional paradigm). Vugman addresses the paradigmatic crescendo in the history of science, from mythology to contemporaneity and conscientiology.

2.6.1. Ney Vugman (n. 1): crescendo ancient-modern-conscientiological science

2.6.2. Adriana Kauati (n. 1): crescendo psychopathology-conscientiotherapy

2.6.3. Leuzene Salgues (n. 4): crescendo Ethics-Cosmoethics

2) *Paradigmatic crescendo*:

Author Inês Terezinha do Rêgo, in her two works, points to the *paradigmatic crescendo* of materialistic science to conscientiological science. Aden Pereira studies the personality of Mary Wollstonecraft, establishing a paradigmatic crescendo from Conscientiometry, comparing the avant-garde ideas of the biographed person with some conscientiological verpons.

2.6.4. Inês Terezinha do Rêgo (n. 3): electronotic-consciential crescendo.

2.6.5. Aden Rodrigues Pereira (n. 5): comparison in crescendo avant-garde-verpon

2.6.6. Inês Terezinha do Rêgo (n. 7): crescendo Materialism (Philosophy) - Conscientiology (Holophilosophy)

3) *Epistemological crescendo*:

Chiesa proposes an *epistemological crescendo* by looking historically at ectoplasm research. The element of convergence between the paradigms, in this case, is the theme (ectoplasm), while the divergence or rupture occurs through

the method (self-experimentation). Similarly, Schweitzer and Schweitzer address in their article the crescendo epistemology-paraepistemology by extrapolating Fleck's main concepts with the consciential paradigm view, applying them to evolutionary logic.

2.6.7. Gustavo Ruiz Chiesa (n. 5): crescendo Metapsychic-Conscientiology

1.1.8. Fernanda C. Schweitzer and Mariana C. Schweitzer (n. 4): crescendo Epistemology-Paraepistemology

4) *Methodological crescendo:*

In the case of the works of Kauati and Knakievicz we also have a theme of convergence, past lives and archetypes, respectively, treated methodologically in different ways. They are, therefore, *methodological crescendos*. Kauati initially presents the data and the form of research developed by psychology, medicine, psychiatry and parapsychology on past lives, advancing the consciential paradigm for *self*-research on a consecutive personality (a past life in particular). Knakievicz first presents the Jungian approach to male and female genders as mythological archetypes and then proposes conscientiological interpretation of the theme based on Paragenetics and thosenes, proposing a crescendo between neuropsychology and projectiology.

2.6.9. Adriana Kauati (n. 3): crescendo past lives research - consecutive personality self-research.

2.6.10. Tanise Knakievicz (n. 5): crescendo neuropsychology-projectiology

5) *Evolutionary crescendo:*

Authors Márcio Alves and Tânia Guimarães develop in their articles a crescendo of *evolutionary* type, that is, focusing on the evolutionary results of a consciousness when adopting one approach or another. In Alves, we see the expansion of evolutionary possibilities when a consciousness surpasses the condition of belief or self-conviction experienced with the use of self-experimentation. Guimarães, on the other hand, advances from theoretical epistemology to theoretical paraepistemology, presenting several examples of cutting-edge conventional theories and their conscientiological extrapolations from the experiential point of view.

2.6.11. Márcio Alves (n. 1): belief – self-conviction antagonism experienced through self-experimentation

2.6.12. Tania Guimarães (n. 1): crescendo theoretical epistemology-theorice paraepistemology

Salgues and Pereira are authors whose works expand the respective themes advancing from the *materialist paradigm to the consciential paradigm*, from the lenses of conscientiological *specialties*. Thus, Salgues' article makes a conceptual

crescendo, from ethics to cosmoethics, starting from Convivology, while Pereira develops a paradigmatic crescendo.

The crescendo movement is the development of the structure of the interparadigmatic bridge, the next category of text, whose foundations were made in the movement of approximation.

2.7. Interparadigmatic Bridge

The interparadigmatic bridge was defined in 2017, through a verbet in the Encyclopedia of Conscientiology (Zaslavsky, 2017), developing ideas already present in an article on the intercomprehension between the ICCC and the socin (Zaslavsky, 2008). Both works raise reflections regarding the action of establishing interparadigmatic bridges, whether in a conversation, class or text.

Here, however, we are dealing with the *textual* category of interparadigmatic bridge, a specific clipping or application of the action of establishing interparadigmatic bridges. The application of the definition of interparadigmatic bridge to the text, currently, would be reduced if guided by the proposition of the verbet, as it considered only and generically the criterion of the connection between the paradigms.

With the development of Interparadigmology, especially by reviewing the articles sent to Interparadigmas journal, it became possible and necessary to specify the various ways of establishing this connection in texts, including the bridge approach, among other textual categories described in this work.

Thus, the new and more specific definition for *interparadigmatic bridge* is the transposition or mutual translation between constructs of different paradigms, enabling effective and clear interlocution, potentially broadening the scope of each paradigm and enriching the production of knowledge.

It is a well-established path, a self-sustainable space for exchange. It presupposes paradigmatic work of scientific communities, however exceeding their parameters of origin and generating a new field of studies, program or research agenda. The following articles exemplify interparadigmatic bridges:

2.7.1. Alexandre Zaslavsky (n. 1): binomial methodical doubt-principle of disbelief (bridge concept: questioning)

2.7.2. Rosa Nader (n. 1): binomial rigid logic-consciential flexibility (bridge concept: coherence)

2.7.3. Patricia Gaspar Mello (n. 4): binomial law-paralaw (bridge concept: cosmoethics)

2.7.4. Viviane dos Passos Gomes (n. 6): binomial migratory adaptability - consciential evolution (bridge concept: adaptability)

2.7.5. Renata Peixoto de Oliveira (n. 8): binomial political-historical reparation - holokarma of nations (bridge concept: decolonial approach)

Zaslavsky's article addresses the role of methodical doubt in the construction of modern science and the role of the principle of disbelief in the construction of neoscience Conscientiology. In both paradigms, questioning plays a central role, but with very different procedures and, therefore, different scientific results and implications. The act of *questioning*, as a common element of both paradigms, is the interparadigmatic bridge, allowing interlocution and mutual contributions, based on their differences. Paraepistemology is the new field of studies made possible by the scope of intersection consolidated in the bridge, contributing to enrich both paradigms.

Rosa Nader's article has the bridge in the concept of *coherence*, which has a rigid logical meaning in Mathematics, while in Conscientiology, due to the evolutionary and cosmoethical perspective, coherence requires admitting and dealing with ambiguities in order to become viable. At the interface, the mathematization of consciousness emerges as a theme, either with a psychometric-psychological or conscientiometric-conscientiological approach.

From the perspective of ethics, Patrícia Mello approaches the issue of infibulation initially with the viewpoint of cultural relativism, expanding it later with the perspective of human rights. Cosmoethics would be the meeting point of these two very different approaches, as it shares characteristics with both: universalism of human rights, on the one hand, and contextualization of cultural relativism, on the other. Paralaw is a possible field of study from this interparadigmatic encounter.

Using the concept of *adaptability* as a bridge, Viviane Gomes explains the skills developed by the migrant in the process of changing territory, while the process of consciential evolution also requires various adaptations. Studies of migratory adaptability can contribute to conscientiology with analysis variables that can be expanded and, at the same time, such studies can be enriched with notions of the consciential paradigm, such as seriality, evolutivity, bioenergetics and holokarmality. Migration is and will be increasingly common at the present time, whether for environmental, geopolitical, ethnic and/or economic reasons, constituting a unique opportunity for individual and collective maturation. Parareurbanology is evident as a field of studies resulting from the convergence and interaction of both approaches, based on the theme of adaptability.

Renata Oliveira's article compares and analyzes facts of historical situations in Latin America from the perspective of political-historical reparation (decolonial paradigm of political science) and the holokarma of nations (consciential

paradigm), using as a bridge the decolonial approach, which proposes as an integrating element of the analyzes and mutually enriching for both paradigms. The author points out the *deficit* of studies regarding the Andean Afro-American region of Latin America by Conscientiology and proposes not only a study on the subject, but mainly the extrapolation of the decolonial approach to a paradecolonial approach, expanding the fields of parapolitics, paradiplomacy and paralaw. It also proposes the concept of *holokarmic intercrossing*, which already supposes a certain interparadigmatic integration, a textual category to be addressed in the next topic.

The construction of interparadigmatic bridges allows the deepening of inter-scientific dialogue and the elaboration of new constructs and problems, which may lead consequently to new fields of research and collaboration, predisposing future interparadigmatic integration.

2.8. Interparadigmatic Integration

Interparadigmatic integration is the objective synthesis, developed from an interparadigmatic bridge, allowing theoretical, conceptual and procedural fluidity, free transit between different paradigms, reconciling and discerning the epistemological perspectives as much as possible, overcoming and surpassing methodological barriers. The differences between the paradigms are less important and are at the service of understanding the phenomenon.

This synthesis integrates different themes and areas, in a transdisciplinary way, due to the maturation of interparadigmatic exchanges, developing a new area, with its own identity, proposing new paradigmatic limits. It raises reflections and proposes research horizons to expand the links between different paradigms and can remedy eventual sources of invalidity in interparadigmatic studies. The texts listed below illustrate interparadigmatic integrations:

2.8.1. Guilherme Kunz (n. 2): synthesis of physical and parapsychic laboratory research (bridge concept: entropy)

2.8.2. Tanise Knakievicz (n. 2) - synthesis of Biology - Intraconscientiology (bridge concept: empathy)

2.8.3. Tanise Knakievicz (n. 3) - synthesis of Physiology - Paraphysiology (bridge concept: belief)

2.8.4. Luciano Melo (n. 8) - synthesis of Politics - Parapolitics (bridge concept: political regime)

2.8.5. Diana Araújo Pereira (n. 8): synthesis of social consciousness - intra-conscientiality (bridge concept: mediation)

Kunz's paper discusses the paradigmatic fundamentals of methods using controlled experimentation. Experiments based on the conventional paradigm are based on increasing entropy, as they consider *material-energetic reality* only, while parapsychic self-experiments are based on decreasing entropy, as they deal with another reality, the *reality of the consciousness*. The conceptual domain of *entropy* allows to build the bridge and move freely between paradigms, comparing with lightness and depth its principles, methods and consequences.

Tanise Knakievicz's first text uses *empathy* as an interparadigmatic bridge, allowing the integration of fields such as Biology, Psychology and Conscientiology in the study of the relationship between empathy, perception and intelligence. The author compares the methodologies of the paradigms, the fundamentals of the studies of cognition and moral evolution, in addition to employing correlations between the functioning of oxytocin and altruistic and envious behaviors. Finally, it demonstrates the evolutionary contribution of parapsychism and inter-assistentiality to improve the level of empathy.

Knakievicz's second article problematizes the construction of scientific thinking as a neurophysiological and intraconsciential habit. The concept of *belief* was used as an interparadigmatic bridge to analyze the construction of scientific thought, moving with freedom and coherence between Neuroscience and Conscientiology. It considers the need to understand the biocultural and consciential nature of the human being, applying the principle of disbelief as a tool to renew habits and beliefs.

Employing the bridge-concept of *political regime*, Luciano Melo develops an integrative synthesis between the political and parapolitical approaches. The author presents the fundamentals of the various political regimes, according to the perspective of Political Science. He also presents the fundamentals of parapolitical regimes, from the perspective of the consciential paradigm. He elaborates an evolutionary scale of political regimes by correlating average levels of group evolution and models of government.

Based on the concept-bridge of *mediation*, Diana Araujo discusses the convergence of training and professional practice with the author's parapsychic experiences, experiences that contributed to the construction of a particular and expanded evolutionary cognition. It associates cognitive construction, constituting herself by self-observation (self-paradigm) and learning about herself by observing the world (paradigms), with the development of the ability to discern. It proposes the concept of evolutionary self-mediation to encompass this paradigmatic diversity of learning processes.

In her analysis, the texts of interparadigmatic integration synthesize the consciential paradigm and other paradigms in a harmonious way, even when

they point out paradigmatic limitations. In them, it is possible to address, in a single approach, themes from the perspective of different paradigms, undoing the bordering distinctions.

2.9. Interparadigmological

“Interparadigmology is the transdisciplinary, systematic and theoretical science, specialty of Conscientiology, applied to the studies of the act, effect and process of gradual transition, until the complete change between cognitive models of reference, collective or personal (self-paradigms), and potentiator of the dialogue between groups, intra and extraphysical, constituting such models” (Zaslavsky, 2022, p. 1).

The *interparadigmological text* is the epistemological and/or methodological meta-reflection analyzing, describing and systematically evaluating the process of self-paradigmatic and paradigmatic transition, often resulting in a verpon.

The development of this category of text requires an understanding of the evolutionary process from the perspective of the consciousness’ cognition. The interparadigmological analysis allows us to identify the evolutionary theses defended throughout multiple existences and their holokarmic consequences. It facilitates the choice of more assertive and intentionally directed evolutionary movements for self-overcoming and priority assistance.

The interparadigmological text predisposes to the expansion of self-scientificity through the understanding of the mechanisms of self-paradigmatic transition. It is important here to identify what leads to the interparadigmatic transition itself, as well as the obstacles and catalysts that permeate this process of neosynapses generating.

Such a text can catalog, explore, detail problems, difficulties, syndromes related to the process of self-paradigmatic transition, including in academic social context. It also analyzes frequent problems of intraconscientuality of scientists and/or other groups.

The following texts exemplify interparadigmological analyzes and can be grouped into 3 subcategories:

1) *Interparadigmological text with methodological emphasis*: it reflects, reconstructs and describes the sequence of procedures used to make the self-paradigmatic and/or paradigmatic transition from a central theme.

2.9.1. Adriana Kauati (n. 4): methodological description of interparadigmatic dialogue in crescendo (theme: self-research)

2.9.2. Alexandre Zaslavsky (n. 4): exemplary description of interparadigmatic approximation in comparison (theme: universalism)

2.9.3. Interparadigmas Team (n. 7): methodological guidance of the mapping the self-paradigmatic transition (theme: self-paradigms)

2.9.4. Adriana Kauati (n. 8): methodological proposition of strongtraitist self-conscientiometric analysis and planning of the self-paradigmatic transition (theme: self-scientificity)

With the text *Self-research through interparadigmatic extrapolation*, Kauati presents the Technique of Interparadigmatic Extrapolation In the present case, starting from Newtonian-Cartesian science (Psychology) and advancing to Conscientiology in seven extrapolative steps, using the theme of self-research as a motto. Zaslavsky, in the article *Approximations between philosophical and cosmoeethical ethics*, problematizes the construction of conscientiological universalism, through comparative methodology applying the technique of complex approximations (Vieira, 2003, p. 352) to interparadigmology. In the article *Self-paradigmatic Transition Diagram (ATD)*, the Interparadigmas team proposes the instrument of the diagram and the technique for its application, calling attention to the need to lucidly experience the process of self-paradigmatic transition. In Kauati's second article, *Planning of the consciential self-evolution from the perspective of self-paradigmatic transition*, the author describes the hypothesis of a holobiographical personal paradigmatic trajectory, presenting possible planning of next transitional steps, applying the ATD from the self-scientificity theme. The last two texts propose to explain, through mapping, analysis and planning methods, ways of doing the process of self-paradigmatic transition.

2) *Interparadigmological text centered on casuistry*: it describes the author's personal process of self-paradigmatic transition based on reflection about situations lived, spontaneously or intentionally, with the perspective of advancing in the appropriation of the consciential paradigm.

2.9.5. Wanderley Carvalho (n. 7): paraepistemological description of the beginning of the paradigmatic transition of the author (theme: apprehension of the consciential paradigm)

2.9.6. Laurentino Afonso (n. 7): description of the parapsychic-mentalsomatic theorice of the stages of the interviewee's self-paradigmatic transition process (theme: autoverpon)

2.9.7. Inês Terezinha do Rêgo (n. 8): self-examplarist account of self-confrontation techniques in the self-paradigmatic transition (theme: antidogmatism)

In the first case, authored by Carvalho, the beginning of the transition process is reported, when knowing the consciential paradigm. In the second, by Afonso, a retrospective of the current existence was carried out, examining the successive transitional processes. In the third, Rêgo describes the combined use

of penta, teaching and gescon techniques to carry out the self-paradigmatic transition, gradually emancipating herself from old religious ties.

3) *Interparadigmological text with parasociological emphasis*: it analyzes the transition process in a broad, systemic and cosmobiological way, involving and integrating the self-paradigms and paradigms, considering the intra and extra-physical group interconsciential relations. Decker's article exemplifies this textual subcategory, using theorice as its central theme.

2.9.8. Lygia Decker (n. 8): evolutionary proposition of parageopolitical analysis correlating proxemic and chronemic with self and paradigmatic transition (theme: theorice).

Chart 1 summarizes the specific interparadigmatic intention of the argumentation in each textual category.

Chart 1
Argumentative Differential of Interparadigmatic Textual Categories

	Interparadigmatic textual categories	Argumentative differential
1	Controversial	Challenge to paradigmatic bases
2	Characterization	Detailed description of the paradigm
3	Differentiation	Exposition of paradigmatic distinctions
4	Comparison	Paradigmatic comparative analysis
5	Approximation	Paradigmatic heuristic convergence movement
6	Crescendo	Relation of progressive paradigmatic expansion
7	Bridge	Paradigmatic transposition or mutual translation, dialogue
8	Integration	Conciliatory and innovative synthesis between paradigms
9	Interparadigmological	Interparadigmatic meta-reflection

This categories section does not exhaust the possibilities of interparadigmatic writing, it only synthesizes the profiles already identified. Possibly, new textual categories of interparadigmatic dialogue will emerge.

FINAL CONSIDERATIONS

The process of self-paradigmatic transition begins, develops and progresses to a new temporary self-paradigmatic synthesis. By hypothesis, it is the work of every intermissivist and task of the lucid PhD intermissivist (Brito, 2022).

Considering that the self-paradigmatic transition involves new understandings of reality, and of oneself in reality, the change of reference systems implies the accumulation of experiences, perceptions and interpretations that question the hitherto known. Along the way, it is observed the existence of a procedural and

progressive cognitive movement, dependent on new positions, which is reflected in the construction of the text itself:

1. It begins in the state of accommodation to the personal paradigm (auto-mimesis);
2. Evolves into a dissatisfaction with the self-paradigm, not necessarily conscious (self-saturation);
 1. Advances to the exploration of paradigmatic frontiers, with the expansion of dissatisfaction or doubts, leaving a latent rupture (evolutionary crisis);
 2. Begins to develop neosynapses, building arguments that mature them and favor self-clarification (dissidence);
 3. Culminates with the publication of gescons related to the neoparadigm and respective triggered assistances (maxidissidence);
 4. And finally, the consciousness is dedicated to the development of the neo(self)paradigm (self-sustainability).

Given that the category of interparadigmatic text refers to the cognition of the author, by knowing the various possibilities of interparadigmatic dialogue, the consciousness can become lucid for more conscious and assertive choices, according to the holokarmic clarifications that they need to perform, whether they are retractions, updates or expansions, leveraging their own process. In addition, it can favor the experience of extrapolationisms and the construction of new verpons, resulting from this mentalsomatic effort.

The interparadigmatic textual categories are 9 items, in a crescendo. Controversy is the minimal and initial approach. The transition from one category to the next represents greater development and interparadigmatic effectiveness. In this sense, these categories can be considered a scale, from the simplest and tenuous to the most complex and substantial, offering parameters for the author's self-localization. That is, writing is an indicator of the moment of self-paradigmatic transition. The text category reflects the self-evolutionary need, as this transition process synthesizes the understanding already achieved about evolution.

By being aware of the ongoing self-paradigmatic transition, the consciousness decreases the risk of confusing paradigms already overcome by themselves, assuming them to be evolutionarily promising, incurring into paradigmatic regression. Employing an interparadigmatic textual approach, as a mentalsomatic exercise, contributes to the transition process, helping to avoid regressions, such as the retroparadigmatic ricochet effect (Zaslavsky, 2017) and the bounce effect (Zaslavsky *et al.*, 2019). It also predisposes to openness to change levels, to break with the cognitive vicious circle and to overcome self-paradigmatic inertia.

By clarifying the process of constructing the textual interparadigmatic approach, it becomes easier to establish dialogues between the consciencial par-

adigm and other paradigms. This can be done at different levels of depth and complexity, according to the author's assistential intention and is reflected in the categories described in this work.

Interparadigmatic writing practically impels the establishment of neosynapses, since paradigms are closed totalities and bringing them closer necessarily generates new ideas and approaches. In addition, the formation of neosynapses can contribute to rescue parasynapses learned in the intermissive course, strengthening connections between the brain and the parabrain (parabrain irruption).

The interparadigmatic text tends to become a verponographic conceptacle, from which other ideas derive, and may constitute a matrix of neoconstructs. The paradigm dialogue requires the development of polymathy and multidimensional culture, expanding the cognition of the authors.

Faced with the presented interparadigmatic textual categories, the author can intentionally select the one that best meets his/her needs for progression in the transition process.

The reviewer uses the categories of interparadigmatic texts to understand the moment lived by the author in the process of self-paradigmatic transition, allowing them to help the author to locate themselves interparadigmatically and to position themselves assertively.

It is up to the reviewer to assist the author in a cosmoethical way to position themselves in the text in the face of the problems, contradictions and interparadigmatic dilemmas identified in his/her transition process, elaborating arguments and exposing favorable casuistry to the scope of the neolevel. For example, the interassistential demands of the author at a time of controversy differ from the needs of the author who is building the interparadigmatic bridge. In the first case, it is necessary to widen the distance in relation to the paradigm of origin by gathering evidence that points to the insufficiency of the criticized paradigm. In the second, the author needs to clarify the neoconstructs arising from the dialogue between different paradigms.

It is worth mentioning that the self-paradigm is connected with the paradigmatic experience of scientific communities, which in Conscientiology occurs in the various spheres of development of its specialties (Invisible Colleges, Journals and Conscientiocentric Institutions). The self-paradigmatic transition is therefore necessary to the paradigmatic transition in science. The interparadigmatic text represents the place where both transitions meet explicitly.

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Luciana Ribeiro is a professor at the Federal University of Latin American Integration (UNILA), biologist (UNESP), master and doctor of education (PUC-Rio); volunteer to Conscientiology since 1997; Conscientiology instructor since 2003; verbetographer of the Encyclopedia of Conscientiology; author of conscientiological articles and co-author of the book *Boa noite, Universo!* (2002).

Alexandre Zaslavsky is a teacher at the Federal Institute of Paraná (IFPR). Degree in Philosophy, Master and Doctor of Education (UFRGS). Volunteer to Conscientiology since 1999, Conscientiology instructor since 2003, author of conscientiological articles and co-author of the book *Existential Inversion: self-knowledge, assistance and evolution since youth* (2011).

Adriana Hoffmann is a university professor and researcher at the Federal University of the State of Rio de Janeiro (UNIRIO), with a degree in Pedagogy (PUC-Rio), a master's degree (PUC-Rio) and a doctorate in Education and Media (UERJ), with a postdoctoral degree in Communication (UFF). Researcher of Communication/Image in Education. Author of the book *Narrative of Children in the Image Society* (2019). Volunteer to Conscientiology since 2014 and Conscientiology instructor since 2017.

Marina Vinha is a retired university professor, PhD and master in Physical Education (UNICAMP), with a Specialization in Non-formal Physical Education and a degree in Physical Education (UfMS). She worked in the training of indigenous Guarani and Kaiowá teachers and in the training of undergraduates in Physical Education, at the Federal University of Grande Dourados (UFGD), in Mato Grosso do Sul. She became acquainted with conscientiology in 1994.

Karine Brito is a psychologist and communicologist. PhD in Clinical Psychology and Culture (PsiCC) and Master in Social, Labor and Organizational Psychology (PSTO) from the University of Brasilia. Substitute professor in the Collective Health Course of the Federal University of Latin American Integration (UNILA). Volunteer to Conscientiology since 2001. Volunteer to OIC and Interparadigmas journal.

Vivian Brito has a PhD in Regional Development from FURB, a Master's Degree in Regional Analysis from Universidade Salvador (2008), a Specialist in Tourism and Hospitality from Faveni (2021), a degree in Geography from UNINTER (2018) and a degree in Tourism from Universidade Salvador (1999). Honorable Mention of the Capes Thesis Award 2021 in the area of Urban and Regional Planning/ Demography. She is currently a professor at the State University of Paraná and SEED of Paraná. Volunteer to Conscientiology since 2005 and Interparadigmas since 2021.

Translation: Sergio Fernandes (ISIC).

Revision: Oscar Kenji Nihei.