

CONSCIENTIOLOGY AND ACADEMIC PATH: INTERVIEW WITH CRISTIANE GILABERTE¹

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Cristiane Gilaberte is a university professor and conscientiologist, holding a degree in Psychology from the Universidade Federal do Rio de Janeiro (UFRJ). She completed a master's degree in Interdisciplinary Studies in Language and Society and a doctoral degree in Interdisciplinary Studies in Society, Culture, and Borders, both at the Universidade Estadual do Oeste do Paraná (UNIOESTE). She was introduced to Conscientiology and Projectiology in 1986 and has been a volunteer since then.

A.Z. You encountered Conscientiology, then known as Projectiology, during pre-adolescence. How did your involvement in volunteer work and research in Conscientiology influence your career choice during the early stages of your academic studies?

C.G. This relationship is quite close, very intimate indeed. Having chosen Psychology was tightly connected with my volunteer work in Conscientiology. When I was in middle school, I considered studying Biology because I wanted to study life. At that time, I thought, "Oh, I'll study life then, Biology studies everything related to life." However, I ended up getting to know Conscientiology, then called Projectiology, in 1986. As I got in touch with it and deepened my understanding of what Projectiology was, I became very interested in studying the subject. At the time, no university had a Projectiology course. In fact, there was a Parapsychology faculty in Curitiba; I decided to explore the field to understand its essence and what it entailed. But in a conversation with Professor Waldo Vieira, he said, "Look, I'd recommend diving into Psychology instead of Parapsychology, considering your interest. But, it's totally up to you to decide." He took a piece of paper and wrote down several professions in a table with three columns and several rows. One column was about my personal satisfaction with that profession, the other was about the income potential I would have, and there was a third column that I can't recall exactly now. He sat down with me, and together we worked through it. "Do you like Biology, would you enjoy studying it?" I responded, "Oh, I would really enjoy studying that field." So, he filled in the satisfaction column with about 80%. Then he drafted the income potential with

¹ Interview granted on September 10, 2022, via video conference.

me, “maybe not as much,” and we went through this draft of the table together. He did it for Biology, Psychology, Parapsychology, Medicine, and I think that was it, if I’m not mistaken. Then he said, “Now you’re going to repeat this on your own, you’re going to redo this table several times and decide which profession you’re going to pursue.” In the initial table I created, he sort of suggested Psychology. He said, “I wouldn’t recommend pursuing Parapsychology,” and I ended up redoing the table. I came to the conclusion that Psychology is the science most akin to Conscientiology as it delves into the study of the human being, the psyche, and what we term as intraconsciousness in Conscientiology. So, I decided to study Psychology, and it was a good choice. I really enjoyed the course; I found that it provided me with many cognitive tools to deepen self-awareness, and this self-awareness complemented the insights I already had from studying Projectiology in the early 1990s. When I started university in 1990, there wasn’t Conscientiology yet; it was only really systematized in 1994 with [the book] *700 Experiments of Conscientiology*. I was able to blend my efforts in this journey of self-discovery, so the impact of volunteering in Conscientiology on my career choice was significant. During the course, there were some choices I had to make that ended up being related to Conscientiology. There was the graduate thesis, which also played a role. It was fascinating because, for the internship, I seized every opportunity available, including a recommendation from a friend already working in the field. Eventually, I pursued an internship in Psychometrics, delving into psychological tests, which later intertwined with Conscientiometry. This internship was very interesting. And for my graduate thesis, I opted to explore Near-Death Experiences. At the Universidade Federal do Rio de Janeiro, we could work in pairs, so I chose to work with my sister, who was also studying Psychology. We had a supervisor, Professor Élide Sigelmann, who had already published books in the field of Lexicography, which was a coincidence because later I got involved with dictionaries. She became our supervisor, and together we integrated into this graduate thesis a discourse between conventional science and elements of Projectiology, as well as emerging lines of knowledge already present within Psychology. Back then, Transpersonal Psychology was engaging in discussions regarding parapsychic phenomena and topics involving energy, allowing us to navigate this discourse between paradigms with relative ease. The truth is, we managed to delve into this topic within our thesis. It was truly fulfilling to explore the near-death experience, and our supervisor’s positive reception was gratifying; the work was embraced seamlessly.

A.Z. Do you remember?

C.G. She engaged with the topic thoroughly. While not openly discussing every detail, it was a subject she already possessed private knowledge of; she had

delved into its study previously. In essence, it resonated with her personal curiosity about near-death experiences. This alignment likely contributed to the success of our endeavor, culminating in the thesis titled *Exploring Near-Death Experiences within Psychology*. Her input in choosing the title, emphasizing its essay-like nature as an initial exploration within Psychology, was very important. Thanks to her personal investment, supervision, and the collaborative effort, the process unfolded seamlessly. One could even suggest a reciprocal assistance, given her pre-existing interest in the subject.

A.Z. You both had a background that she might not have been aware of, stemming from your volunteer work in Conscientiology. Completing this work was essential for your graduation and degree attainment. Thus, one could already contemplate a multidimensional interassistance.

C.G. Yes, I think so. Back then, I lacked a comprehensive perspective, and I can't recall experiencing anything out of the ordinary, like paraperceptions. However, those conversations with her, that closeness, offered gentle guidance and facilitated a wonderfully enriching exchange of experiences.

A.Z. You completed your Psychology degree and later embarked on your master's journey. How did the transition unfold, the decision-making process, and the involvement of Conscientiology in this context?

C.G. I pursued my master's degree from 2003 to 2005, here in Foz do Iguaçu. I moved to Foz in 2000 and began working as a temporary professor at Unioeste, Universidade Estadual do Paraná, in 2001. I underwent a competitive exam in 2001, passed it, and started working as a permanent faculty member at Unioeste in 2002. At that time, the first class of the Interdisciplinary Master's in Language was opening in Cascavel. Foz do Iguaçu is about an hour and a half to two hours away from Cascavel. Since I was teaching Psychology for the Language program, I became interested in the interdisciplinary Master's program that was being offered, aligning with the class I was teaching. I proposed a project entirely inspired by the Holocycle, a department of the Center for Higher Studies of Conscientiology, the CEAEC. I started volunteering at the Holocycle in 2000, working on newspaper clipping and classification. We have a large newspaper clipping collection there, which has now over half a million clippings. We also have dictionaries and encyclopedias, and a variety of collections. Drawing inspiration from the newspapers, I devised a project aimed at identifying the key personality being spotlighted by Brazilian media as the nation's foremost figure during that period, with the intention of analyzing the discourse revolving around this personality. This idea stemmed from my studies in Sociometry at the time, which I began exploring in 2002 at the Holocycle, following a suggestion from Professor Waldo for his book, *Homo sapiens reurbanisatus*. I started studying Sociometry because

of his request and ended up using newspapers with a sociometric approach, aiming to identify the personality chosen as the most prominent and discussed in society. In 2003, the new president, Lula, took office, and his speeches were featured in all Brazilian newspapers. Since I had no background in politics, I realized it would be challenging to analyze his discourse within the limited time frame of the master's program, which lasted only two years. Therefore, I decided to change the direction of my project. I consulted Professor Waldo Vieira, inquiring if he had any suggestions regarding personalities whose discourse I could analyze. Initially, he declined, but later, while I was volunteering at the Holocycle, he called me and said, "Cristiane, I have a suggestion for a personality for you." And he suggested Zilda Arns, who was a pediatrician and public health specialist from Paraná. She founded the Pastoral da Criança, an organization within CNBB, a Catholic institution in Brazil, dedicated to caring for children or saving the lives of those aged 0 to 6 in vulnerable communities. Initially, I wasn't familiar with her, so he offered to provide me with information about her. A few days later, he came across material about her in the newspapers and shared it with me. When I read about Zilda, I was captivated. Her work was incredibly rich and assistential. All her efforts were voluntary, through the Pastoral da Criança. Interestingly, I was already volunteering, and the project was inspired within the Holocycle. I was going to explore an institution and Zilda Arns' discourse, as she was also coordinating voluntary assistential work in the area of child welfare, specifically for children aged 0 to 6. Despite the initial lack of support from professors who believed there wasn't enough material for discourse analysis, I remained calm and assured them I would conduct thorough research. Collecting materials, I began searching through newspapers. She released an autobiography at the end of 2003, followed by extensive coverage about the Pastoral da Criança. I even found a master's thesis about this organization. I started coming across a wealth of material. In 2004, she visited Foz do Iguaçu to give a lecture at Itaipu, which I attended. I asked for an interview, which we scheduled in Curitiba, and I travelled there in July 2004. I conducted the interview, and it became the analysis of the Catholic discourse in my master's dissertation. Throughout the process, many events unfolded. I had not intended to study the Catholic Church; in fact, I was hesitant due to my upbringing. My mother is Catholic, my grandmother was a spiritist, and although my mother baptized my siblings and me and we received our first communion, I felt disconnected from Catholicism. I encountered Conscientiology during adolescence due to an out-of-body experience, leading me to attend a lecture on Projectiology by Professor Waldo Vieira in Rio de Janeiro. The explanations I heard resonated deeply within me. Despite my admiration for Zilda Arns' work, I initially considered focusing solely on her efforts. However, my su-

pervisor insisted I wrote about the institution to which she belonged, the Catholic Church. This required me to overcome my personal reservations and positioned the Pastoral da Criança within the context of the Catholic Church's two-thousand-year history. During my master's program, several phenomena occurred, including extraphysical attacks by extraphysical consciousnesses of priests. They approached me speaking Latin with a heavy energy. I had to work extensively with energy during this period, especially while in Cascavel. I consulted Professor Waldo Vieira and explained the situation. He acknowledged the extraphysical repercussions of my study involving priests and confirmed the attacks. He advised me: "The priests are all chasing you, but do your job, stay positive and work out energies", which I diligently did. It was an intense period of energetic work. The entire process was challenging, demanding considerable attention, dedication, cognitive, energetic and research focus. I felt as though I was repositioning myself in relation to my former colleagues as I delved into the church's history, wrote, and sensed the presence of these extraphysical consciousnesses. It was a profound period of self-repositioning. The sensation I experienced was akin to being part of the church's history previously, and now I was offering a different perspective, a more critical stance that diverged from many of the viewpoints this institution has embraced over the centuries. It was a complex process, demanding considerable effort from me. After completing my master's degree, the following year, I submitted the dissertation for publication. However, the Publisher at Unioeste University took four years to publish it. Due to the university press's publication queue, the process moves rather slowly. Nevertheless, the publication finally came out in 2010. The title was *Jean-Jacques Rousseau and Pastoral da Criança: A Contemporary Dialogue*, and in smaller letters, "Reflections on the interaction between Jean-Jacques Rousseau's pedagogical discourse and the religious discourse of Pastoral da Criança." After the publication of this book, some information began to surface. Pedro, my evolving duo, my partner, asked Professor Waldo Vieira what this book meant in my life. What was the purpose of this book, why this topic? Professor Waldo Vieira commented that this book had been written mainly for those closest to me: my supervisor and family members. He specifically mentioned my mother, saying, "Your mother is Catholic, this book was written for her, you wrote this book for her." I found all of that very curious. Professor Waldo even brought up some possibilities for the future. He said, "In your next life, you won't have an Italian last name anymore, and Zilda Arns will still come to help you; she will be your extraphysical helper." He brought up this information at the time, and it was very impactful. I questioned and reflected on the role of research, an academic book, and how intense all of this had been. And, at a later moment, in further conversations, still questioning about this study about

the Catholic Church, he [Waldo Vieira] mentioned that the one who had suggested Zilda Arns' name to me that day back in 2003, in the Holocycle, had been an extraphysical helper called by the pseudonym Veronesa, who was a personality in the Catholic Church and later considered a saint. She lived during the late 17th century and early 18th century and is the personality of Lucia Filippini (1672-1732). So, I had that information. There was also a Tertulia discussion led by Pedro where I was present; it's recorded on video. In the middle of the discussion, Pedro mentioned my book, and Professor Waldo Vieira commented that Zilda Arns had been a Lucia Filippini's student when she lived in Italy and founded Catholic schools. And then I thought, "Well, I probably should have been there too." After the discussion, I went to ask him. And he said, "Yes, you were there, and there are others too." Pedro suggested the name of a volunteer; he said no, but then he said, "Your mother was there." I then understood why he had commented, some time before, that this book had been written for my mother. It's interesting to think about all of this. I don't recall or have a retrocognition from that time, but according to the indications Professor Waldo gave me, there is the hypothesis that I was there in that life, along with my mother when Lucia Filippini founded the schools. And after completing the intermissive course, centuries later, the main personality of this story comes, which is Lucia Filippini herself, but as an extraphysical helper, suggesting I wrote about the discourse of a former colleague from another life when we were all together. So, this story really gives a lot to ponder. First, within the consciential paradigm, if we look closely, everything we research is related to our holobiography, to the story of all our lives. This is a basic point I extract from this experience, from this master's degree journey. Besides, every research, regardless of the researcher's self-awareness, whether in conventional science or in Conscientiology, is an evocation. However, if you are conscious of it, your role within this evocative process changes. Another issue arises when we have interference from lucid, more evolved consciousnesses, as we believe Veronesa to be. We perceive this interference as attempting to build bridges, connections, and dialogues among colleagues who were part of her group, trying to establish a dialogue between that era of Catholic discourse and a more recent period, through Conscientiology. So, you observe a robust groupkarma process unfolding in this scenario. Particularly for me, it seemed like I was informing my former group about my present circumstances, about who I am today, what I am currently studying, and engaging in this process of updating or even recomposing this groupkarma. The story is extensive. Yet, focusing solely on that episode with the priests, with the extraphysical consciousnesses, let's contemplate that it involved tasks being performed with them. What sort of clarification did they require? In any case, interassistance was taking place. What struck me was the sen-

sation as if I were someone who had been with them in the context of Catholicism across retrolives – not just in one lifetime, but in several – and ultimately, I held some significance. Why were they pursuing me? Why did my involvement in this research bother them? There must be a reason, because if I were a “nobody,” I don’t think it would have garnered any attention. Yet, it did provoke reactions, almost as if to say: “But how is she now, in the 21st century, discussing, writing about a context she was once part of, a context she no longer aligns with, one she disputes, inhabiting a different moment altogether? What’s the narrative here?” It’s as if they came to scold me: “Don’t you remember your past? Don’t you know you were there and helped build this whole process? Are you now contradicting what you used to say?” Indeed, in a sense, that’s accurate: I am contradicting my previous stance because now I don’t wish to affiliate with any religion, nor do I want to align with any ideology. My priority lies in championing freedom of thought and expression. Therefore, what I gather from this clarification process, concerning these Catholic extraphysical consciousnesses, is this: someone who was once a part of the system, now holds different beliefs, and they literally came to question why I no longer endorse the ideology I supported in previous lifetimes.

A.Z. We can discern certain paradigmatic traits. As individuals adopt a paradigm, it gradually shapes their identity. The concepts they uphold, the dedication they put into defending and promoting those ideas, the consciousness starts identifying, assimilating, and internalizing that model into their worldview. You mentioned ‘freedom.’ It’s the freedom to present a counterpoint, of thought and expression, which a Catholic religious paradigm, for example, lacks. In such contexts, the individual isn’t typically encouraged to exercise significant freedom of thought or expression.

C.G. The issue of study comes into play here. While Catholicism emphasizes study, it’s often confined within preset boundaries and canons. Stepping outside of these confines carries severe consequences; you’re labelled a heretic, a sinner, or whatever else they deem fit. This is what I reject. I yearn for the freedom to explore any subject, to voice my thoughts without the constraints of dogma or unsubstantiated certainties. We must continuously recycle and adapt. In my present mindset, relying on dogma seems entirely outdated and out of touch.

A.Z. This study has a very interesting characteristic: the kind of alternation it involves. Lucia Filippini herself initiated this significant line of Catholic schools, which had a great quality in terms of education. It’s somewhat paradoxical because when you establish a high-quality education, you can’t control the product or outcome. You’ll end up shaping critical thinkers. The investment in culture and education ultimately leads to a degree of personal and intellectual emancipation.

So, there's likely to be a positive outcome from this work. Then there's the figure of Rousseau, who was also present, a distinctive thinker, challenging to categorize because he belonged to the Enlightenment era but critiqued the Enlightenment thinkers. However, he remains one of the significant figures in modern pedagogy, having lived shortly after Filippini, perhaps even overlapping with the final years of her life-it wasn't too distant in time. In terms of holothosene, he continued this process of modern pedagogy, of active pedagogy, and so on. It's akin to a group, a process, which now includes a rupture of Conscientiology with Catholicism, yet maintains a continuum of quality education, of culture.

C.G. Yes. Rousseau. When I proposed the dissertation, the peer reviewers were intrigued. They asked, "How did you manage to intertwine Rousseau and Catholicism? Let's explore how you accomplished that." And indeed, Rousseau is a multifaceted personality. Some individuals delve into Rousseau's work solely for his musical talents, while others are drawn to his botanical endeavors or his role as a philosopher, encompassing Enlightenment ideals and revolutionary perspectives, as his ideas also played a role in shaping the French Revolution. Rousseau is indeed multifaceted; it's challenging to confine him within a single category. Classifying him is complex; he defies easy categorization. What he shares with Zilda Arns is his pedagogical contribution, particularly through his seminal work, *Emile or On Education*, which stands as a cornerstone in the pedagogy field. Rousseau is widely regarded as the father of modern pedagogy, and my focus primarily rested on this aspect of his work. The theme of childhood, of the child, is evidently central to both Rousseau's and Zilda Arns's discourses. However, while Zilda presents a blend of scientific medical discourse with Catholic religious discourse, Rousseau's perspective includes critiques of the Catholic Church. Despite being a fervent critic of the Catholic Church, Rousseau maintained a belief in God and identified as a deist at the time. It was a prevailing trend among philosophers of that era: while they didn't adhere to institutionalized religions, they held beliefs in the concept of God. This complexity underscores the intricacies of consciousness and the broader contextual landscape. However, what binds them together is the shared concern for education, the nurturing of childhood, and the well-being of children. And nowadays, for instance, I lecture on Educational Psychology. Therefore, I recognize having had several lives dedicated to education in various forms, including involvement in children's education and engagement with university pedagogical processes, I guess. Such research endeavors yield numerous facets of self-exploration, central to the consciential paradigm of Conscientiology. Derived from this research, I have these hypotheses of retrolives within the Catholic Church, hypotheses of being involved with education, hypotheses of also being involved with the Enlightenment process, from this connection with

Rousseau, with the Enlightenment, and the *Encyclopédie*. Therefore, this is another potential area for study, for exploration, stemming from this particular set of circumstances, from this master's dissertation. I think every book holds immense significance. Each publication authored carries profound importance; it shouldn't be understated. In my case, for example, this academic book was very important in my personal journey, in my recovery of lucidity, in my recovery of cons, and it retained this value, to me, akin to a Conscientiology book. Crafting this book felt like an invaluable lesson in Conscientiology despite its lack of direct association with it, as I conducted my dissertation within the conventional framework, within the academic institution. However, all the narratives that unfolded, the anecdotes, resonate deeply with my life's narrative, my holobiography.

A.Z. Let's then move on to the doctoral program. How was the thematic choice made? Could you provide a general context of the doctoral program?

C.G. The theme of the doctoral thesis was also inspired within the Holocycle, which is where I volunteer at CEAEC, and it's related to migratory records. Since I moved to Foz do Iguaçu in 2000 to volunteer, Professor Waldo Vieira requested that I recorded the names of people moving to volunteer here in Foz do Iguaçu. I started keeping these records, and it grew in a way that ended up forming a community, and this community eventually formed a neighborhood, the Cognopolis neighborhood. In 2015, at the university where I work, the possibility of opening a doctoral program in Society, Culture and Borders was already being mentioned, as the master's program was already functioning. I talked to a colleague from Unioeste, at the time, about whether I could do a doctorate with the theme of Conscientiology, but more specifically, about migration. What motivates people to migrate? At the time, this professor said she thought I could, but I would have to exercise estrangement. That term stuck with me, urging me to create some distance from the subject of study. It lingered in my thoughts, prompting me to enroll in an elective course taught by a professor who eventually became my supervisor, specializing in migration. In fact, it was at his recommendation that I pursued this course. As I began delving into the course, focusing on migration studies, I found it immensely engaging. Consequently, I decided to initiate my project there, underwent the examination process, successfully cleared all the stages, and secured a spot in the inaugural class. I embarked on my doctoral journey with a project focused on conscienciological migration, aiming to delve into oral history, conduct interviews, and comprehend the motivations behind people's decisions as I immersed myself in the studies. However, during the mid-term peer review meeting in early August 2017, while migration was acknowledged, it became apparent that migration itself wasn't the primary object of study. Rather, migration served as a phase in the formation of the conscienciological communi-

ty, with the community itself as the focal point of analysis. This realization meant that the scope had expanded considerably, encompassing the diverse facets of the community. Nonetheless, I embraced the challenge. Concurrently, I had applied for a split-site doctorate program and secured one-third of a grant through the selection process. Myself and two colleagues divided the grant. Consequently, I received four months funding to study in Portugal. At the University of Lisbon, I focused on migration studies. Upon my arrival, my supervisor, affiliated with the Faculty of History, advised that if my focus shifted from migration to community, I needed to conduct an inquiry. During my stay, I prepared a questionnaire and conducted research. Upon my return in 2018, I administered the questionnaire to the community; 368 individuals responded, with 360 completing the survey. I also conducted interviews with volunteers, culminating in my thesis about the conscientiological community. The title emerged as *Conscientiologica Community: Volunteering, Migration, and Territorialities*.” In this doctoral journey, inspiration stemmed from the Holocaust, as I mentioned earlier. What did I notice? I felt substantial energetic support and a form of extraphysical insight during the thesis writing process, alongside the intraphysical guidance from my supervisors. In essence, I had a supervisor in Portugal, my primary supervisor, and a co-supervisor who assisted for a year with the questionnaire segment, focusing on quantitative applications. Numerous individuals contributed to crafting this thesis. It was unprecedented because there was no existing doctoral work solely centered on Conscientiology. While other academic endeavors existed, none delved exclusively into the realms of Conscientiology. I even referenced several prior academic works with related themes: Conscientiology, Projectiology, the vibrational state... Thus, this work evolved into an interparadigmatic endeavor, reflecting the dialogue I perceive between paradigms. The prefix ‘inter’ suggests this dialogue between paradigms. Despite employing conventional methods, I engaged in interdisciplinary approaches, utilizing various methods such as the indicial paradigm, oral history, and quantitative analysis, all in dialogue. However, the core theme revolved around the history of the conscientiological community. To comprehend this community, I had to delve into its history. Within Conscientiology, the consciencial paradigm, Parasociology scrutinizes the implementation of Conscientiology within the intraphysical realm, focusing on the conscientiological community. This reveals an interface between the two paradigms. Throughout the thesis, I endeavored to explore extraphysical interferences and the consciencial paradigm itself, intermittently delving into these topics to exemplify and elucidate the paradigm. This work bridges dialogue between the academic community, Conscientiology volunteers, and the conscientiological community. Let’s explore opportunities to deepen this dialogue further.

A.Z. In the process of elaborating the thesis, conducting research, did you observe interassistance, multidimensional issues?

C.G. Yes, I did observe some specific situations. I remember a first paper I presented about conscientiological migration, still at the beginning of the doctorate, back in December 2015. During an interdisciplinary congress in Foz do Iguaçu, I discussed the topic of migration. There was a professor in our room to moderate the talks for the presenters. When I presented my paper on conscientiological migration, he turned to me and mentioned that he had initiated a doctoral project in São Paulo to explore parapsychic phenomena. However, he abandoned the project, feeling it would be overly complex to explain, requiring an exploration of quantum physics, and he completely altered his approach. I found that incredibly intriguing and synchronistic because during a conference, with numerous sessions and presentations, a professor who had previously attempted to develop a project aligned with parapsychism in academia happened to be in my session. He had abandoned the project altogether. When he saw my project, he said he was rooting for it to succeed. I found that a form of assistance, perhaps in the sense of showing the professor it is possible, it is worth persisting, trying, submitting projects on this theme in academia. Another occurrence was when I was preparing my work for the mid-term peer review, and I was studying a lot about community. I had read something about community, but my theme was still migration; this was before the peer review. I began comparing the conscientiological community with the Pythagorean community after stumbling upon a thesis about Pythagoras. As I delved into the text, I noticed that despite the vast temporal gap and numerous differences, there were occasional similarities. This prompted me to consider including a section to discuss these parallels. I embarked on studying this subject, which proved to be very enriching. One morning, I woke up with a word in my mind that I didn't recognize: *koinonia*. It was entirely unfamiliar to me. Intrigued, I decided to research its meaning. I found that it is a Greek word meaning 'communion,' 'common life.' It's really the idea of community, as it was in ancient Greece, in that Pythagorean community I was studying. So, I could see that there was an extraphysical influence there, there were more people with me, extraphysical consciousnesses interested in the study I was doing, the comparison between the Pythagorean community and the conscientiological community. The printed version I submitted for peer review included this comparative topic. However, during the meeting, they requested its removal because [the Pythagorean community] is too distant in time. I complied and removed it, although it was a valuable experience. I realized there were consciousnesses connected to it, extraphysical ones. In another instance I saw multidimensionality working before the peer review meeting. I stopped in Rio de

Janeiro to visit my mother. She has some books by Jung in her library, and during my studies in Psychology I never studied this author; there wasn't this approach at the university. It was very psychoanalytic, related to Freud and Lacan's line. I was familiar with Jung, but I had never deeply explored his work. My mother has always been fond of Jung, and for some reason I felt compelled to pick up one of his books, so I chose *Memory, Dreams, Reflections*. In various passages, he discusses the hypothesis he was inclined to take seriously, which he refers to as reincarnation, the idea of multiple lives. He admits to lacking proof, but given the evidence from his own life experiences and those of his patients, he felt compelled to study and seriously consider this hypothesis. He mentions examples of his dreams and those of patients. When I read it, it seemed that Jung's extracts could be in my thesis, which are very interesting for the dialogue between conventional science and Conscientiology. I noted this information. The first peer reviewer mentioned he always starts by analyzing theses and projects through their reference list. He thoroughly reviewed mine, acknowledging its quality, which included numerous Conscientiology references. However, he felt a void concerning Jungian bibliography. I mentioned I had been inspired to include Jung in the thesis only days before. I perceived it as synchronistic, and I also sensed some extraphysical guidance there. This guidance seemed to extend not only to me in my writing but also, perhaps, in aiding or even inspiring the professors present. Those were a few anecdotes coming to mind now, but there are more experiences and insights to share.

A.Z. Comparing the master's process with the doctorate, it seems they are indeed quite different. Hypothetically, in the master's, you end up assisting groups still involved in past, older, anachronistic paradigms, and in the doctorate, it can serve much more as an example even for students of intermissive courses or for the fellow intermissive colleagues here in the intraphysical realm. It would be much more of a present-future condition, and the master's perhaps a past-present one. These are quite different experiences, it seems.

C.G. They are quite different, that's exactly my impression. In the master's, it's as if I'm dealing a lot with my past, my retrolives. In the doctorate, I'm dealing with the present, yet, something tells me it's as if I've gone further back in my past, before Catholicism, before the 2,000 years of Church history. It's as if I've walked further back in terms of hypotheses of retrolives lived in communities, in antiquity, perhaps even involved with ideological lines preceding Christianity and Catholicism. For example, Judaism is a hypothesis I have from this doctorate; at the same time it's a present theme, it deals with the roots of an even older theme. It's as if I've walked further back in my holobiography, that's my hypothesis.

A.Z. What are your considerations on the relationship between academic education and Conscientiology? Could you try summarizing them into a few main ideas?

C.G. There are two approaches we can take: one more theoretical and another more experiential. The theoretical approach involves examining the contrasts between the academic world and Conscientiology, which encompasses the mainstream, materialistic paradigm and the more transcendent consciential paradigm. We see the sciences in the university setting as more established, although not all, whereas Conscientiology is still in its infancy, beginning to gather various lines of knowledge. Conventional science often focuses on heteroresearch, exploring the external world, while Conscientiology emphasizes self-research, directed towards self-knowledge. This contrast is crucial. The experiential approach involves my personal attempt to reconcile both paradigms during my undergraduate, master's, and doctoral studies by engaging in both heteroresearch and self-research. I constantly reflected on my involvement: What is my connection to this subject? What are my paraperceptions? What is my energetic field attracting in terms of extraphysical consciousnesses? How is assistance related to the topic I am addressing? I sought to maintain both facets: heteroresearch and self-research. I have a natural inclination to study everything. I enjoy learning from lectures, colleagues, the disciplines I teach, and my students' knowledge and behavior. The message I want to convey is the importance of learning. Wherever we are, we can learn from others' examples, experiences, and theoretical knowledge, integrating both hetero-research and self-research, because consciousness itself is multidimensional and multiexistential. Regardless of our location, we can engage in consciential paradigm within the university and academic environment.

A.Z. Thank you for agreeing to speak with us, and we eagerly anticipate your involvement in future activities.

C.G. I gladly accept participating in more interparadigmatic dialogues. I appreciate the opportunity to share my experiences. Let's forge ahead, embracing Interparadigmas! Here's to the next 10, 20, 30 years of Interparadigmas!

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