

# INDIGENOUS CONSCIOUSNESS IN ACADEMIC SPACE AND IN CONSCIENTIAL PERSPECTIVE

Marina Vinha

**ABSTRACT.** The purpose of this study was to establish an *interparadigmatic* dialogue showing academy researchers' intention of breaking the monopoly of the Eurocentric paradigm, regarding the study of indigenous societies. Simultaneously, there is a contrast between these new data and the consciential paradigm. Academy scientists, governed by ethics, innovate by addressing themes that contribute to respecting different cultures, protecting the indigenous health system and challenging Eurocentric reductionism. The consciential scientist, governed by cosmoethics, presents arguments based on their self-research and studies under the consciential paradigm. Despite their differing positions, the authors present common characteristics: they seek to broaden the scientific universe wherein they are inserted; are rigorous about reliability in research; are assertive and concerned with paradigmatic limits; besides they discuss with the aim of transposing established paradigms.

**Keywords:** paradigm, health system, native.

## INTRODUCTION

The theme of this issue of the *Interparadigmas* journal has motivated me to this dialogue between the consciential paradigm and academic assessments seeking to strongly deconstruct materialistic 'scientific certainties'. Because academy, as far as I understand it, has been in a general manner ignoring *intrapysicality's* different epistemologies, this essay presents two researchers who seek to understand the 'native *conscin*'<sup>1</sup> by registering the different ways of being in the *intrapysical*. In this case, natives consider mineral, vegetal and animal realms (including the human being) as constituents of their ethnic universes. <sup>102</sup>

My scientific bond originates from the Physical Education area, which led me to theoretically adopt researchers that discuss 'being in the world as a native', and 'native health system'<sup>2</sup>. In my studies I proceeded through the characterization of the ethnicity under assessment, searching the theme 'identity' and the sub-theme ludodiversity<sup>3</sup>, a world-wide neologism aiming to recuperate and

1 Vinha (2015)

2 Expression adopted by Langdom (2001)

3 Roland Renson (2000), Belgian scientist and researcher of the theme argues that ludodiversity expresses a political tendency that all human manifestation in the form of game, play and toy construction is under an intense international movement of revival of values and register of those cultural expressions.

strengthen the playfulness of games and child-plays in different cultures and societies, presently vulnerable and nearly forgotten in face of the monopoly of today's impersonal sport, strengthened by globalization (RENSON, 2000). Another motivating factor for me was the Brazilian Constitution, which in its 217<sup>th</sup> Amendment (BRASIL, 1988) attributes to the State the duty of recording and recuperating national-identity games and sports. I research therefore interculturality concerning two Native-Brazilian societies in the state of Mato Grosso do Sul: Kadiwéu<sup>4</sup> and Guarani<sup>5</sup>/Kaiowá<sup>6</sup>.

The purpose of this study was to start an *interparadigmatic* dialogue showing the researchers' intention to break the monopoly of the Eurocentric paradigm, concerning the assessment of indigenous societies. This theoretical-reflexive essay presents psychic phenomena filed by means of researches with natives and some conscientiology concepts.

Conscientiology's study object is the consciousness and the multiple dimensions of its manifestations. Brazilian M.D. Waldo Vieira, its proposer, a self-taught scholar, residing until 2015 in Iguassu Falls, PR, Brazil, proposes the consciential paradigm, based on self-study, that is to say, the study-object is the very researcher, out of a multidimensional, multiexistential, bioenergetic and cosmoethic perspective, with a pro-evolutionary aim. For Ribeiro (2010, p. 19), Vieira's proposition of researching under the consciential paradigm 'demands an effort to construct a new thosenic structure'. Thus, the self-researcher observes their own predispositions of thought, sentiment and energy, along with 'indicators along their multiexistential trajectory'. 'Current tendencies do certainly mirror prevailing or deeper past experiences', explains Ribeiro (2010, p. 22). Given the complexity of self-research, Vieira proposes different methods and techniques, among which the *projection* outside the physical body and the clarification task – *claritask*, in order to solve man's millenary subjugation to gods, myths, with punishment and guilt accompanying human beings in intraphysicality. Such proposition aims as well to amplify human perception about the Universe and the consciousness' evolution, under the foundations of cosmic ethics<sup>7</sup>. Conscientiology

4 Linguistic branch – they belong to the Guaikuru linguistic family, in which are included other peoples of the Chaco region [Gran Chaco] such as: Toba (Paraguay and Argentina), Emók or Toba-Miri (Paraguay), Mocovi (Argentina), Abicón (extinct) (ISA, 1999; 2018).

5 Linguistic branch – they belong to the Tupi linguistic family, in which are included Tupi-Guarani. It is spoken by different peoples and in different ways by the Nãndeva, Kaiowa and Mbya who speak dialects of the Guarani language.

6 There is an anthropological convention of not pluralizing ethnicity names, because the origin of the names is linked to each group's language, and it is not academy knowledge if the plural of the words should add an 's', or even if there is a plural in each one of the indigenous languages.

7 Specialty of conscientiology which studies ethics or reflection on the cosmic, multidimensional, which defines consciential *holomaturity*, placed beyond social or *intraphysical* moral.

as science ‘uses the scientific posture, only, much more comprehensively, since in this case science is approached under the multidimensional axis, thus deserving the denomination of *parascience*’, argues Ribeiro (2010, p. 23). Therefore, conscientiology follows the idea model named ‘consciential paradigm’; there is the creation of neologisms whether to name freshly discovered, specific phenomena, or to emphasize the approach of some aspect/phenomenon/condition assessed, or still to re-signify old concepts, impregnated by dogmatic values.

Two academy authors – Jacques Gauthier and Esther Langdon – have been selected for the dialogue with the consciential paradigm through their studies with natives. Those academy people are acknowledged for opening a new space within the scientific world, positioning themselves assertively in academy, showing the diversity of views and seeking to understand different forms of being and staying in the world. Both authors, a Frenchman and a German woman, live in Brazil. Orienting themselves by science ethics, they are innovative academy researchers. Langdon describes, registers and contrasts themes contributing to the elaboration of native health protection policies; and Gauthier challenges the Eurocentric paradigm for being reductionist and unsupportive to inter and trans-cultural studies.

Although each one has his or her own scientific universe, the three authors share the following: (i) They seek to enlarge the science world they belong to; (ii) research reliability strictness; (iii) they are assertive, reckless about paradigmatic limits; and (iv) they argue seeking to transpose settled paradigms.

Langdon and Gauthier approach *multidimensionality* issues under natives’ perspective and Gauthier has experienced *ayahuasca* with the aim of getting closer to shamanic universe. Vieira, in turn, conceptualizes multidimensionality based on his own experience (as well as on those of other researchers) using his parapsychism, developed out of his will, with the support of an extraphysical<sup>8</sup> helpers team.

Along the text, each one at their time, the researchers’ trio shows something else to be considered in human research which has been much *overlooked* under the materialistic paradigm. In order to situate the reader, Table 1 compares the range of materialistic paradigm with that of consciential paradigm, according to the studies of Vieira (1999) and Minayo (1996). Those data are unknown to both academy researchers under study. They are presented here for the reader to understand the purpose of this study.

8 Consciousnesses who have not a physical body, but have a lucidity level that allows to assist other beings, *conscins* [consciousnesses with a physical body] and *consciexes* [consciousnesses without a physical body].

**Table 1.** Materialistic Paradigm Range x Consciential Paradigm Range

<i>Materialistic Paradigm</i>	<i>Consciential Paradigm</i>
<p>Positivism's roots would go as far back as the Enlightenment Century with encyclopedist Condorcet's formula of society science as a Social Mathematics. In his time, he was considered a critic and a revolutionary, confronting the power of Church, the feudal power and the oligarchic State, controllers of scientific thought.</p> <p>Materialistic paradigm proposed that both social and natural sciences shared the same logical and methodological fundament. Distinctive would remain only the study object, since reality, matter, is about whatever can be realized through five senses.</p> <p>Grounded on positivism, materialistic paradigm still today exerts some intellectual domination within natural and health sciences.</p>	<p>In the consciential paradigm, the study object is each one's consciousness. The consciousness is the source of thoughts, sentiments, and energies.</p> <p>There is some rejected knowledge, which today becomes advanced knowledge, out of multidimensional experiences and their consequences through an integrated approach. Some phenomena with extra-material causes provide findings which evolutionarily renew and liberate consciousnesses.</p> <p>Consciential paradigm assesses the consciousness in an integral, multidimensional, multiexistential way and according to its reactions before immanent and consciential energies.</p>

Sources: Minayo (1996); Vieira (1994; 2002).

Table 1 compares the range of materialistic paradigm with that of consciential paradigm. The gap between both is due to the central position of the consciousness for the consciential paradigm, acknowledging multiple lives, dimensions and energies. The academy researchers considered in this study do not belong to any of the afore-mentioned paradigms. Their studies [Gauthier's and Langdon's] refute the materialistic proposition, thus approaching to the consciential paradigm, since they recognize and value already multidimensional inter-relations. Academy, in a general manner, hardly acknowledges indigenous universes, in the same way that non-indigenous society hardly considers different forms of envisioning and staying in the world.

In the final notes of this paper I indicate some *multidimensionality* aspects, whenever adopted both by the academy researchers and the conscientiologist, everyone seeking to understand knowledge transculturality and the refinement of the *resomated* man on Earth.

## JACQUES GAUTHIER AND WALDO VIEIRA

*Jacques Gauthier*, Education Sciences Professor at the University of Paris VIII, Education, Socialization and Collectivities Team researcher in the same institution, has a CNPq bond in Brazil and is professionally rooted in Bahia. Fellow

Professor in the Nurse School PhD Program /UFRJ, creator of the ‘Sociopoe-tic’<sup>9</sup> methodology, Professor in the Law Course of the Centro Universitário Jorge Amado, in Salvador-BA.

From Gauthier’s academic production, the text “Demorei tanto para chegar ... - ou: nos vales da epistemologia transcultural da vacuidade”, issued in 2011 in the journal *Tellus* of the Mastership and PhD Education Program of the Universidade Católica Dom Bosco (UCDB), in Campo Grande-MS was selected. The author opens the text with the following statement: ‘[...] if we want to practice intercultural research, we must suspend our beliefs about the foundations of reality and knowledge’ (2011, p. 40).

By its turn, out of Vieira’s extensive production, the treatise ‘Projeciologia – panorama das experiências da consciência fora do corpo humano’ (‘Projectiology: A Panorama of the Experiences outside the Human Body’) issued in 1999 by the International Institute of Projectiology and Conscientiology in Rio de Janeiro was selected. In this book the author presents the consciential paradigm and stresses that ‘in science, each ancient, abandoned viewpoint means a new step forward for the scientific view’ (1999, p. 40).

Seeking to abandon a politically incrustrated viewpoint, like eurocentrism, Gauthier (2011, p.40) argues that as soon as the intercultural researcher suspends their beliefs, the choice shall be made for agnosticism. Beliefs suspension does not mean the researcher claiming his to be the ‘truth’, because intercultural research is characterized by ‘respecting epistemological beliefs and the other’s methodological pathways’. By emitting his scientific position, Gauthier re-affirms himself as one of the ‘knowledge *de*-coloniality thought’ thinkers. That expression translates a scientific stream that aims to de-construct the strong colonial way, imposed over Latin America peoples’ knowledge. Coloniality thus ‘transcends historic colonialism’s particularities’ and does not disappear with national independence, states Quijano (1997, *apud* ASSIS, 2014, p. 614). *Decoloniality*, in the case of ethnic knowledge kinds, is a political position that ‘values indigenous knowledge as scientific and studies similarities and differences between Euro-descending and indigenous sciences, under a dialogical and intercultural perspective, explains Gauthier (2011, p. 43).

The scientificity perspective for indigenous knowledge kinds, proposed by Gauthier, is acknowledged by me. Only, multidimensional and energy factors interpreted by academicians may not correspond to the concepts I obtained in conscientiologic studies; and, I think, indigenous knowledge as valid knowledge has ethical and epistemological impact.

9 “Methodologic-theoretic perspective in the field of popular education. It proposes a group process of knowledge production in which all members are co-participants”. It values categories and concepts produced by resisting and dominated cultures – Fleuri (2001) explains when presenting the book “Sociopoetic research” by Gauthier, published by the UFSC.

For Vieira (1999, p. 238), knowledge constitutes human being, who [ourselves] is not limited to 'know something', the humanoid 'knows that he or she knows', furthermore, 'seeks to know herself' whenever he so wishes. Dialoguing with Walsh (2009, *apud* GAUTHIER, 2011, p. 43), I understand Gauthier's knowledge de-coloniality proposition as a perspective centered on the political factor permeating man's knowledge production. In the ethnic case, Bolivia and Ecuador<sup>10</sup> have empowered natives during the elaboration of their new constitutions. Thus, 'for the first time in history, they proclaimed the equal dignity of all knowledge forms, that is, indigenous, Afro-descending and Euro-descending sciences.'

Consequences of this political positioning have been: (a) The right to incorporate *Pacha Mama*, Mother Earth, as an element of indigenous cosmovisions; and (b) deconstruction of the view of man as the center and master of nature. Both are much valuable consequences for our planetary life, since they potentiate 'our ecology understanding so that we can respond to the global warming challenge', argues Gauthier (2011, p. 43). Under the consciential perspective, I understand that the consequences of that vision make possible for us to amplify our understanding about the different *resomating* consciousnesses [consciousnesses having physical body again], to practice more clarification task [*claritask*] and *interconsciential rapport* with different human beings. I understand that both the perspective of accepting indigenous cosmovisions and of de-mystifying human centrality dominating nature contribute to our acceptance of the resomated consciousness in different cultures. Cosmoethics in claritask is to start from where and how the person is, in order to not aggressing them, and, simultaneously, to open up to interactions with all human types<sup>11</sup>.

Changes conquered by Latin-American people are concrete and full of subjectivity. According to Vieira (1999, p. 15), in order to be recognized, subjectivity requires its acceptance by the person, always by means of objective proof. 'The subjective may know both the subjective and the objective', so that the observer/researcher takes part in the experiment they observe. 'Strictly speaking no science whatsoever is completely objective, considering that the same data obtained by a machine will only then be considered data when someone subjectively determines their importance.' Afterwards, 'those data do not tell anything as long as they are not *subjectively interpreted (sic)*', considers Vieira.

10 The Rights of Nature, or "*Los Derechos de la Pacha Mama*" are in the Constitution of Ecuador (2008). Article 71 says: "Nature or *Pacha Mama*, who produces and reproduces life, has the right to integral respect to its existence and the maintenance and regeneration of its vital cycles, structure, function and evolutionary processes. All persons, communities, people or nation will be able to demand from public authority the abiding to nature's rights. The state will stimulate civilian and juridical agents, as well as communities to protect nature and will promote respect to all elements that form an ecosystem". In Articles 41 and 42 there is the recognition of "nature's intrinsic rights", a fact that is causing discussions in law doctrine for it configures "a starting point for a change in the anthropocentric paradigm which guides humanity's acts", in a confrontation in face of anthropocentrism, who understands being nature's owner, thus being authorized to do whatever they want with it (ALQUIMIANDO O MEIO AMBIENTE, 2012).

11 It contributes to PENTA when an environment of energy donation is created mediated by helpers, regardless of the form, thought or energy the consciex presents.



Under my viewpoint, in this consists Gauthier's boldness before European-born science, that is, to empower indigenous knowledge as 'objective data' in academy. Until a few time ago, native thought, in a general manner, was not accepted as scientific datum. Natives addressed by the author come from a reality unlike Europe, they constitute the peoples of Latin-America. Therefore, in order to innovate in the production of scientific knowledge, Gauthier (2011, p. 40) understands that the researchers must undertake within themselves 'some mental cleansing, some initiation form'.

Such self-cleansing consists in: (i) 'deconstructing what had been enrooted within us', in the sense that scientific minds are full of philosophical beliefs, like materialism, keeping eurocentrism alive for centuries. That foundation, originated from the colonization, is called 'philosophical materialism'. Its main characteristics are the principles that matter does not depend from spirit, and that there are complexity grades in science, that is, human and social sciences are more complex than nature sciences. For the author, eurocentrism gets astray reasoning, lacking mind opening enough to welcome the different. '(Human) spirit, in this case, has been opposing matter, enlarging the gap from one another and constructing the later as a separated object, independent from the former, known only through physical and chemical laws, becoming more complex in biology and even more so in sociology or psychology (GAUTHIER, 2011, p. 40).

Free from materialism's polarity where facts could be less or more complex and hierarchic, Vieira (1999, p. 357) states that 'materialism is a tendency, attitude or system that understands that everything is matter, and there is no *immaterial* (sic) substance'. This and other principles adopted a long time both in and outside academy 'retard life, self-knowledge, and the consciousness' inner evolution', ponders Vieira. As an example of that materialistic prevalence, the author cites 'selfishness and materialism' permeating the present society, pulled by a commerce-oriented industrialization.

This aspect makes us understand Gauthier's intellectual recklessness, since 'materialistic ideas are puerile and contradictory under many aspects'. About the issues of 'life' and 'death', for example, the materialistic person fears the ridicule whenever he thinks about death [catagelophobia], or the hereafter. 'The materialist is a *conscin* completely lost in her intraphysical present seeking to eliminate his past and future.' Consequently, materialistic science eliminates everything it cannot answer positively, forgetting that '[...] the reality of a subjective fact is of the same nature as that of a natural fact', explains Vieira (1999, p. 357).<sup>11</sup>

Stressing this view of elimination of the immaterial triggered in science, Gauthier (2011, p.40) states that, in modern days, philosophical materialism is also known as 'naturalism'<sup>12</sup>, having much favored the development of Euro-descending sciences and simultaneously silenced and unqualified the other three

12 Term coined by Philippe Descola, in 2005 (GAUTHIER, 2011).

forms of making science: (i) 'totemism', thinking form of Pacific peoples, where society is organized after matrimonial rules out of the belief on clans affiliation, and out of a mythical species<sup>13</sup> with animal or vegetal origin; (ii) 'analogism', thinking form found in Asia, in the mountains of Central and South America, as well as in many African societies, where common characteristics<sup>14</sup> resonate in human being, in nature, in arts, in society, and so onwards; and (iii) 'shamanism' or animism, thinking mode where minerals, plants and animals communicate with human being, and where metamorphose between beings of those realms and human species<sup>15</sup> is possible.

The author<sup>16</sup> stresses that those three thinking forms shall not be 'stratified in a hierarchy', instead we must respect the 'differences' between them. He cites as an example Claude Lévi-Strauss<sup>17</sup>, who elaborated the 'structuralism theory' in a 'naturalist' manner, thus ratifying the 'nature x nurture' opposition as a matrix for all humanity myths. Lévi-Strauss would not listen to what his indigenous informers said. Gauthier argues criticizing materialism, since materialism limits both understanding and acceptance of traditional-knowledge different premises.

Gauthier's positioning on behalf of indigenous or traditional knowledge's scientificity requires the addition of Cunha's (2007) reflections. The author argues that 'traditional-knowledge kinds' differ from scientific knowledge, 'more than people imagine'. There is in fact an incommensurability beyond results between scientific and native knowledge kinds. Scientific knowledge may be considered true 'until another paradigm beats it, like Kuhn shows', considering scientific knowledge's universality, which does not apply to traditional knowledge. 'Science universality pretension may have inherited the medieval ideas of a science whose mission was to reveal the divine design.' The fact is that modern science, established since the 17<sup>th</sup> century, has been 'deliberately constructed as a unified knowledge form, following research protocols agreed within a community'. Similar between scientific knowledge and traditional knowledge is the fact that both are 'tentative forms to understand and act upon the world. And both are as well open, unfinished works, always in the making'. (CUNHA, 2007, p. 78).

---

13 Mythic thought comes from Mythology and differs from scientific knowledge. It is not to hierarchize, but to distinguish between the differences having in sight that each knowledge differs in the form of production, intentions and consequences.

14 *Orixás* in Candomblé or Taoist thought in China.

15 The correlate of shamanism in conscientiological research would be the parapsychism. It is simultaneously a physiological condition and human activity, exerted in different ways, with different intentions and results, in each one of the approaches – reflections from Luciana Ribeiro's orientation.

16 In this moment, Gauthier dialogues with Descola (2005).

17 Famous French anthropologist creator of the way of thinking and of the method of structuralist analysis, at the beginning of the 20th century, with its apogee in 1960.



Notwithstanding, states the author, common sense does not see it that way. Traditional knowledge is seen as an 'unfinished set, to be preserved, a closed archive transmitted by ancestors that should not be increased'. There is a big misunderstanding here, stresses Cunha (2007). Recent studies show that 'traditional knowledge lays as well as, or rather in investigation processes than in ready archives transmitted by previous generations'. In fact, differences are deep: (a) 'there are as much traditional-knowledge regimes as peoples; therefore, the expression 'traditional knowledge' is used in contrast with 'scientific knowledge'; (b) scientific knowledge is hegemonic, and its power manifests itself even in language, so much so that when someone says 'science' he is talking about 'Western science' (CUNHA, 2007, p.78).

After the clarification that knowledge kinds differ, Cunha (2007, p. 79) asks 'what are the bridges between them' and whether 'the logics remains the same'. The difference lays not in logics, 'there are different premises about what exists in the world', explained Evans-Pritchard (1937, cited by CUNHA, 2007, p. 79) in a study on witchcraft and oracles among the Azande people in Sudan. 'Given an ontology and verification protocols, the system has an impeccable logic before our eyes.'

The difference, states Cunha (2007, p. 79)<sup>18</sup>, comes from the distinct strategic levels in which they are applied. Traditional knowledge operates with 'the so-called secondary qualities, things like smells, colors, tastes... In scientific knowledge, instead, conceptual units eventually settle in'. Another way of belittle traditional science is to say that 'it does not proceed through invention, only through discovery, even, who knows, through imitation of other primates, apes that use medicinal plants'. Notwithstanding the difficulties to walk the bridges that unite, refute and interculturalize sciences, there are the ethnomedicine, the ethnopharmacology, the ethnospport, and the ecological knowledge, among others, brooding up new paradigms within traditional knowledge.

Vieira (1999, p. 45; 357), in turn, presents the foundations of the new science conscientiology and its specialty projectiology, informing the reader that it is about a human science 'with a scientific characterization proper to a new model', and not only experimental. There are methods and theories 'adapted to the uniqueness of its object, the human being, considered in a comprehensive, global, integral, holosomatic, multidimensional, multiexistential, holomnemonic way'. The most complex is the consciential paradigm, turned to both collective and self-evolution, whereas the materialistic [naturalistic] scientist appears to be a consciousness 'drenched, saturated and fascinated by the hedonistic, now-and-here experience of her or his animal-woman or animal-man body, crawling on the

18 Cunha (2007) attributes the credit of reflection to Lévi-Strauss, without mentioning the source, neither in the text nor in the references. I understood that due to this knowledge it was incorporated by anthropologist so there is a direct dialogue.

planetary'. Therefore, that fleshy worldview allows no *holosoma*<sup>19</sup> [all bodies], *seriexis*<sup>20</sup> [several existences], among other parafacts, because *egocarma*<sup>21</sup> still prevails in their materialistic *self-thosenity*.

Materialistic worldview was harmful in the recognition of different peoples' epistemologies. Shamans, exemplifies Gauthier (2011), do not differentiate 'nurture and nature'. For them, animals also have culture, and can transform themselves into humans, whereas humans transform themselves in animals in the immaterial world. Outcomes of many shamanic visions concerning plants and animals can be enjoyed by all. For instance, the knowledge about some plant, and the fact that its prolonged, traditional use is the only way of detecting its toxicity is an important contribution to pharmacology, states Cunha (2007, 80). Considering that aspect, Gauthier stresses that the shaman, as he does intercultural research, can state that the whole universe is produced by 'Nature's Universal Spirit', and that within this universe there are particular spirits for rocks, plants, animals, and humans.

In conscientiological studies, the consciential paradigm considers a mistake the conception about a returning consciousness to other animal forms after having lived as human. In order to enlarge this native knowledge around the manifestation of a nature's universal spirit, let us consider Vieira's (1999, p. 575) approach, that something similar to that native idea of universal spirit would be the 'immanent energy'. I remark that I do not know for sure if 'spirit' and 'energy' are similar for natives. Gauthier neither seems to differentiate those concepts. For Vieira, on the other hand, those are quite different realities, which must be assessed specifically.<sup>121</sup>

The sensitivity of this issue appears in translated accounts, mostly by a bilingual native interpreter. As for the researchers<sup>22</sup>, they generally ignore the indigenous language, as well as conscientiology's neologisms. That can cause some understand-difficulty in the approach of those other forms of seeing the world.

19 Set of the *conscin*'s manifestation vehicles: soma, holochakra, psychosoma and *mentalsoma*; and the *consciex*'s: psychosoma and *mentalsoma*.

20 The consciousness' evolutionary existential series; consecutive existences; intraphysical rebirths in series (Conscientiology, 2013).

21 Principle of cause and effect, acting on consciousness' evolution, when centered exclusively on the ego itself. State of free will prisoner to infantile egocentrism (Conscientiology, 2013).

22 As a researcher I experienced some problem regarding the Kadiwéu language. Currently in Brazil 274 native languages are spoken (IBGE, 2010) plus the official Portuguese language. The indigenous translator who accompanied me in research with the Kadiwéu [Guaikuru] people, inhabitants of the border of Mato Grosso do Sul state with Bolivia used specific terms of sport, when the 92 year-old old man reported a type of traditional game. I observed that the translator used terms from Physical Education area, such as "area", "mark", and those terms were not coherent with the traditional game/ludodiversity. It was necessary to stop the translation, we talked and at the end I pondered that could there not be vocabulary in Kadiwéu language for translation. The case of "linguistic loan" is usual and also occurs between the Guarani and Kaiowá in the border of Mato Grosso do Sul and Paraguay.

Vieira, the conscientiology's idealizer, qualify immanent energy as a primitive energy kind, invisible, multiform, totally impersonal, dispersed over all objects or physical realities. That similarity, natives would possibly call 'the spirit of things'. Energy, interpenetrating everything in the universe, has not been harnessed by the human consciousness yet, according to Vieira (1999), it is 'overly subtle to be identified through the present technological instruments'. Also known as 'prana' or 'extraphysical energy', it resembles the indigenous reference.

The difference between indigenous and conscientiology's perspective is a complex one, as I see it, and that would lay on the fact that although both grounds on perception, indigenous perspective is grounded on different worlds' perception, so as to construct a knowledge kind supporting identities, way of being and cosmologies; whereas conscientiology is grounded on perception coming from theoretical self-research aiming at evolution.

Shamans, for Vieira (1999, p. 877), 'are the true rustic, primitive projectors<sup>23</sup>, forerunners of projectiology's modern, lucid projectors'. The author stresses that this quality, that is, the experimentation of the projectiologic phenomenon, from shamans, composes 'man's and woman's natural physiology ever since their appearance on the face of Earth'; therefore, that worldview [true for that people and experienced by them], which Gauthier insists to recognize within academy, whenever accepted, can overly contribute to the 'acknowledgement of traditional-knowledge paradigms and practices as potential innovation sources for our science' (CASTRO, 2007, p. 81). Gauthier ignores the consciential paradigm, does not pronounce himself about the shamanic projections being physiologic. Recurring to Vieira (1999, p. 877), it is stressed here the contribution of consciential paradigm for academy by stating that the projection outside the physical body 'cannot be classified as 'psychopathology', thus challenging researchers to learn about the consciential paradigm.

Gauthier (2011, p. 41) sustains that for intercultural research to exist, that is, 'the joint, respectful knowledge production', the condition is renunciation of the materialistic belief by the researcher. With the self-cleansing of personal beliefs, including the materialistic view, the researcher will be able to understand and welcome 'the words-with-spiritual-basis through which some shaman exposes her or his knowledge' around the cure effect of some plant, as well as around its collection method. Concomitantly to this welcoming 'the other' [in this case, the shaman is welcome], the shaman will also temporarily suspend his spiritual reason and listen to 'the materialistic explanatory reasoning' brought in the dialogue by the academic researcher. This will allow some sensitive exchange about realities.

Whereas for both shamans and anthropologists temporary beliefs suspension rules, in conscientiology the 'disbelief principle' proposes that, besides suspending his belief, the person shall apply some evolutionary techniques providing parapsychic experience, and, out of those experiences, analyze the issue.

---

23 A person who manifests with other body, beyond the physical.

The trance that befalls the shaman and leads her or him to the interaction between worlds is understood in the consciential paradigm through the analysis of the altered states of consciousness. Among natives, trances can be provoked by whirling dances, evocations with the use of pipe smoke, or ingestion of some plant conducting 'the consciousness to the *parapsychic* collapse, with the following visions'. The shaman's body can as well 'remain under the command of a *consciex* (possession) during the consciousness exteriorization period', with or without the *psychophony*<sup>24</sup> phenomenon, explains Vieira (1999, p. 482), stressing that it would be possible to obtain the same effect using specific techniques, therefore without the use of any kind of drug.

The natives mentioned by Gauthier (2011, p. 41) inhabit the Amazon region, where the ingestion of the 'doctor-plant *ayahuasca*', also known as ancestors' liane' in Quéchua<sup>25</sup>, is usual. That researcher understood that the spirit of this plant 'shows the shamans how to cure the world from its evils, whether these are material or spiritual'<sup>26</sup>. Ingested in the form of tea, its effects are catalyzed, 'thus allowing the brain direct access to unconscious, normally veiled knowledge', explains Gauthier.

Vieira (1999, p. 888) considers unnecessary and counterproductive the intake of drugs to reach other consciential states, because they limit and compromise lucidity during the altered state of consciousness, distorting that way perception and understanding of the experienced phenomenon. A fact which, under the conscientiologic perspective, would compromise self-research. He observes habitual drugs intake among several indigenous cultures in rituals [drugs smoked in cigarettes or pipes], ingested in the form of chewable seeds and teas, empirically used to reach self-transcendence<sup>27</sup>.

Researcher Gauthier experienced the intake of a so considered enteogenous<sup>27</sup> beverage to try to reach an altered state of consciousness and explore the universe presented by the shaman. His accounts confirm perception enhancement, providing him corroboration to his studies, oriented by transcultural interpretation. The *ayahuasca* beverage, a name that honors a wise Inca, results from decoction of a weeds blend and 'constitutes a millenary practice', although it had been adopted a few decades ago in indigenous ceremonies in the state of Amazonas and spreading afterwards all over the country. The academy man stresses that:

I experienced directly some shamanistic ways and got used, in my academic researches, to cross theoretical interpretations of research

24 Act of an intraphysical consciousness to speak incorporated by the human body of a person.

25 Common language spoken in Lima, Peru. Its first dictionary was published in 1604. Obtained at: <https://www.wdl.org/pt/item/13770/>

26 In a biochemical analysis of academic Science, the tea is composite of the following herbs: *Banisteriopsis caapi*, amazon plants (*Psychotria viridis*) and *Dypllopetris cabrerana*.

27 The association of plants generates serotonin similar to the one produced by the brain, which potentiates it (GAUTHIER, 2011, p. 41).

data legitimated by the Euro-descending sciences (following the great scientists) with the interpretations of the same data suggested by the ayahuasca, a legitimate doctor within the indigenous scientific universe. (Gauthier, 2011, p. 42)

Bringing the academic researcher to a face-to-face reflection with the *consciential* studies, Vieira (1999, p. 947) firmly states that ‘drugs of any kind, or consciential experiments forced by pharmacological products, not always favor the development of projectiological inquiries, due to the mental confusion they introduce in the mind of those who experience such conditions and analyze them afterwards’.

It is worth noting that Gauthier’s assessment does not seek evolution in lucid projection in this *seriexis*<sup>28</sup>. Nor can we call mentalsomatic that action, since the use of that plant obliterates lucidity and discernment, even if it may sharpen one’s perceptions. Gauthier ignores the idea of *holosoma*. His experiment seeks acknowledgement and respect for human kind, recognizing their cultural value. Therefore, I think that the value attributed by the academician restricts itself to academic epistemological revision, seeking insertion of another human paradigm form, whose nature aims at the paradigmatic break

[...] of the word ‘science’ both in shamanistic and naturalistic (or analogical, or, still, totemic) context, since scientific is, generally considered, knowledge produced by obeying the materialistic hypotheses for knowledge constitution, and by following the methodological proceedings for a strict experimentation, oriented by mathematical science (GAUTHIER, 2011, p. 43).

In other words, Gauthier (p. 42) observes that whereas ‘Euro-descending thought constructs a biochemical and naturalistic-materialistic psychoanalytical explanation’, ‘shamanistic thought elaborates mythical, spiritual explanation for the same phenomenon, the same effects’. For the academic interculturality researcher ‘it fits not and is impossible to prefer one explanation over the other’. Intercultural research demands acknowledgement of both realities, looking for a ‘way for scientific and traditional knowledge to co-exist, not meaning that they must be considered identical’, stresses Castro (2007, p. 84). Corroborating with Gauthier’s perspective of suppressing the researcher’s beliefs as an epistemological posture, anthropologist Castro (2007, p. 84) presents a triple condition: ‘preserve traditional-knowledge production’s vitality; acknowledge and values its contributions to scientific knowledge’; and ‘make the populations who originated it take part in the benefits that may derive from their knowledge.

28 Consciousness’ evolutionary existential series; consecutive existences; intraphysical rebirths in series.

29 The opposite is also true, in the sense that indigenous knowledge also needs to face Western science, showing its efficiency.

That perspective made and makes Gauthier a reference for academic assessments with natives. There is the recognition that the author faces a big challenge before Euro-centered science's historic fundament. Gauthier (2011, p. 46) recalls science's historic process, explaining that 'science was created by thinking against previous knowledge (from heliocentrism to the theory of bacteria or the social classes theory)'. Before that, there was the 'illusion of the Sun orbiting Earth, or of society as agglomeration of individuals', and it was necessary to break with those 'certitudes'. Researchers had 'to learn to question; and, above all, to learn *how* to question and *how* to see beyond the obvious'. And such proceeding, which generated ruptures, did not remain confined to 'the European geographic area'. An example of another geographic space comes from the 'acupuncture scientists' a science forged out of an 'epistemological rupture in China', 'made possible from the Taoist philosophy', explains Gauthier (2011, p. 46).

This seems weird to Euro-descendants, 'because mathematical-experimental sciences needed materialistic philosophies to dismiss already present religious interpretations – which thwarted scientific thought, since those religious interpretations explained everything already' (p. 46). Similarly, 'we can equally suppose that the birth of Amazon indigenous phytopharmacy demanded an epistemological rupture with previous indigenous knowledge'. Euro-descendants, likewise Gauthier, find the Amazon universe weird, considering that 'an inter-realms cognitive alliance' may occur, because natives believe that 'stones, plants and animals *know*'.

## ESTHER LANGDON AND WALDO VIEIRA

Esther Jean Matteson Langdon, post-doctor with the *Indiana University* and the *University of Massachusetts, Amherst*; Anthropology PhD with the *Tulane University of Louisiana*, Anthropology M.A. with the *Washington University*, graduation major in Anthropology and Sociology – *Carleton College*. Currently Professor at the Universidade Federal de Santa Catarina (UFSC), coordinates the Instituto Nacional de Pesquisa Brasil Plural<sup>30</sup> (IBP). She has experience in Anthropology, with emphasis on Cosmology and Health.

The text selected from Langdon's work was 'Tolerance and indian's health policy in Brazil: are biomedical and indigenous knowledge compatible?', issued in 2001 as a chapter in the book edited by Luís Donizete Benzi Grupioni and others, 'Indigenous Peoples and Tolerance', issued by EDUSP. Langdon starts her text with the citation of article 2.3 of the 'Declaration of Principles on Tolerance' approved by UNESCO (1995, p.1) – 'It is essential for international harmony that

30 Linked to the National Institute of Science and Technology (INCT), IBP consists of a federal program of integrated research which aims at describing and portraying, from an anthropological perspective, different Brazilian realities, contributing to the elaboration of social policies and the training of professionals that act in the academic ambit along studied populations <http://brasilplural.paginas.ufsc.br/>



individuals, communities and nations accept and respect the multicultural character of the human family.’

The same work of Vieira’s (1999) was adopted to dialog with Langdon (2001). About the human family’s multicultural character, Vieira (1999, p. 915) enlarges UNESCO’s multicultural perspective toward the multiexistential and multidimensional ambit, thus making human existence even more complex whenever thought under the consciential paradigm. He argues that, besides cultural differences, which in themselves are already a challenge for mutual understanding, there are karmic relations<sup>31</sup>, that is, relationships resulting from thosenic affinities and their consequences. Community groups, family groups, compose the ‘group-karma’ consciousnesses, only, in other bodies (somas), ‘in other clothing and physical identities, with known tendencies, a little bettered, handling with the consequences from the role they performed [...], ascending each step along the multiexistential cycle’ of evolution. Those relationships sharpen singularities, affinities and difficulties in human relations.

Within Brazilian limits, Langdon (2001, p. 158) cites the 1988 Constitution about the indigenous right to differentiated attention, in terms of vulnerability and ethnic specificity. The pacification of those peoples has been nearly reverted into extermination, ‘due to contact with European diseases’. Slaughters and epidemics have decreased indigenous populations, stresses Ribeiro (1982, *apud* GAUTHIER, 2001, p.158). Presently, marginalization, territory loss, environment changes, declining ‘traditional subsistence techniques and exploitation from the surrounding society contribute for a highly precarious health situation.’

Despite Brazilian law’s adherence to the tolerance principles, indigenous health is far from solution. This failure is because services had to be differentiated, but are not. The ‘bureaucratic/administrative structure, confused and utterly complicated, is characterized by lacking competencies and responsibilities in the generation of projects and services’ for the natives (p. 159). Even if there is knowingly no synchronicity between biomedicine knowledge and indigenous knowledge, ‘theoretically there must be neither disrespect nor conflict between the two medical systems, that of the Indians and that of health services professionals.’ (p. 159).

As I see it, the conflict starts whenever we observe that even if biomedicine is grounded on a ‘bulky mass of safe facts and solid theories’, it happens that ‘[...] its multiple areas or specialties [medicine’s] cannot be applied with mathematical assurance’, stresses Vieira (1999, p. 45; 94-95). That is because errors are committed, and it suits ‘to estimate possibilities, exert judgment or critical appreciation, and making function intuitive perception, both in diagnostic and in therapeutics.’ The author stresses that with the amplification of multidimensional factors, at

---

31 The Law of Karma, sometimes, is recognized by its fatalist character. However, in conscientiology, the law of Karma has cause in cosmoethics, it does not punish, it does not reward, it does not create nor designate anything. The focus of this law is on thosenity. Karma is the “antimatter clock, always infallible, which marks the time of the setback or personal en route accident”, inside the evolutionary process (VIEIRA, 2012, p. 97)

least 4 biomedicine research areas could be modified: (1) clinical *anamnesis*; (2) physiology; (3) general therapeutics; and (4) psychiatry. Those change perspectives follow treatment 'beyond physical body'. The patient is approached as a complete entity – a perspective already common among the natives, considering the proper contexts.

Langdon has been stressing, in this and other studies, the fact that natives 'acknowledge biomedicine efficacy, and there is generally a complementary relation between both medicine kinds in quest of treatment'. The author's experience, however, shows obstacles 'for a true respect to indigenous knowledge to become reality'. The first obstacle is the orientation to 'respect the native as an equal human being, relativizing his habits, customs and beliefs'. The obstacle is about understanding that she 'comes from a different culture, with differing knowledge and values' (p. 159-160). Recalling Da Matta (1987), Langdon (2001, p. 160) states that 'our attention to tribal societies must be grounded on equal human experiences exchange'. For us to consolidate this exchange requires humility, hope and generosity belonging to the capacity of 'seeing our humanity in the 'other', and the 'other' inside ourselves'.

That humanistic perspective of seeing the 'other' within oneself can be reflected upon, through both history and para-history<sup>32</sup>. For Vieira (1999, p.30), human life is full of setbacks, requiring 'knowing human nature and consciousness structures'. People 'tend to have exceeding hope, or *faith* (sic) in mainstream, mechanist and incomplete science [...]'. And it is a general fact that societies and science hardly consider ethical societies. Nonetheless they consider German, Russian, Italian and Japanese colonies in Brazil, who still conserve their customs, festivities, food, bilingual schools to maintain their roots. Meanwhile, indigenous culture, even natives, are seen as dirty, ignorant about health and hygiene notions, incapable of understanding biomedicine treatments, besides other stereotypes, explains Langdon (2001, p. 160). Limited as it is, science cannot solve 'all problems faced by man, ponders Vieira (1999).<sup>131</sup>

The fact is, that the study of the consciousness hardly emphasizes 'evolutionary intelligence' (EI), marked by cognition, '[...] the complex blend between perception, analysis and understanding of the received information' (VIEIRA, 1999, p. 31 e 845). In the emotional body, or *psychosoma*, lays the less evolved basis of human being, so that emotionality, dogmatism, deformed truth [*sub or mis-information*] can be 'on to manipulate consciousnesses or human beings'. The use of the evolutionary intelligence principle makes the person understands how the structure of cosmos evolution is, and how that process works on her life. In the example cited by Vieira, he explains the following: you are a consciousness and

32 One of conscientiology specialties which study the History of Consciousness, Cosmos and the conscin's autobiography of this life and Human History in multidimensional way, through the extraphysical, retrocognitions and lucid projection (VIEIRA, 1999, p. 41).

know that you are temporally here, and that you are not this body; you also know that you have a *holosoma*, with four manifestation vehicles, and that whenever you discard this physical body [soma] and the *energosoma* [energy body], you will maintain the two other (psychosoma and mentalsoma); and when you evolve more, you will conserve just one body (the mentalsoma). This process takes thousands of years, and its rhythm depends on the very consciousness' commitment and understanding about consciential evolution. That way, in this life one shall not deceive others, nor living with self- and hetero-corruption, whether passive or active, among other behaviors alike. It would be a waste of opportunity and time (in lives), spent with the same evolutionary lessons.

Considering the context, I think that lack of knowledge about the cosmos and its influence on everyone's life entails the difficulty for health professionals to recognize indigenous knowledge. Langdon, as an academy person, admits that those professionals fail to understand (i) relativism and culture concepts, and (ii) the academy lacks the recognition that 'the indigenous health system' belongs to a 'symbolic system' composed by inter-related values, representations and meanings. The author stresses that natives have been defining as well "what health and disease are, what causes diseases and what cures them, and what is cure'. The cultural responses to those concepts differ to those of biomedicine's, thus 'there are neither superstitions nor fragments from a less evolved thought', as several academy people stress, argues Langdon (p. 160).

Indigenous health systems are more holistic and can be characterized as 'shamanic systems', where both health and disease compose the cosmologic system. 'Physical, social and spiritual factors interact in health-disease and cure process'. They are epistemological principles, quite different from those of biomedicine's, with world and knowledge differences, explains Langdon (p. 161). Table 2 summarizes the main differences between the two systems; argumentation follows in the next paragraphs.

**Table 2.** Synthesis of Epistemologic Principles comparing Biomedicine and Shamanic System.

Biomedicine	Shamanic Medical Systems
Biologic	Social, ecologic and cosmologic
Cure: symptomatic	Cure: re-establishment of well-being
Corporeal symptoms	Corporeal symptoms and symptoms outside the body
Curative	Preventive
Writing	Oral
Formal	Informal

**Source:** Langdon (2001, p. 161)

There are certainly risks of ‘characterizing both systems as opposed systems’, as well as that of ‘reinforcing old notions that indigenous medicine is basically magic’, stresses the anthropologist. Characterizing indigenous medicine that way is already ‘an ethnocentric error belonging to history of anthropology’. Of course anthropology as science has already revised such error, like indicate the accounts from 1653 of Dutch physician William Piso, who has been in Brazil for seven years in the 17<sup>th</sup> century. The publication of his book in 1658, written in Latin, has been translated in Rio de Janeiro by the Ministry of Education and Culture in 1957.

Piso, physician in a time when anthropology was barely delineated as science, states:

Authors’ experience and accounts tell that all Indies natives practice medicine and research knowledge about diseases after the symptoms and, neglecting the causes because of some common sense, they deduct disease signs and oppose them a contrary remedy [...] from all that Brazilian medicine, by me observed during seven years and shortly transmitted as I could [...]. This way one can see the uniformity with which the peoples, although ignorant and illiterate, practice medicine with us. [...] restored successfully soldiers’ members, injured with gunshot bullets, which were to be amputated by European surgeons – Lusitans and Batavians (PISO, 1957, p. 75-76).

Piso’s observations, made around the middle of 17<sup>th</sup> century, corroborate present researches by Langdon, among other studies not mentioned in the present essay. Anthropological assessments allowed for a better understanding of the meaning of myth<sup>33</sup>, cosmology, so that academy can argue that indigenous therapeutics are rather *holistic*, where ‘disease and health belong to a cosmologic system, and physical, social and spiritual factors interact in the health/disease/cure process, explains Langdon (2001, p. 162).

With those afore-mentioned arguments, the synthesis in Table 2 becomes more explicit, with Langdon’s (2001, p. 161) addition that to assist, in the shamanic medical system, natives follow this protocol: they identify symptoms at the beginning of a disease; they present a temporary diagnostic to make therapy indication; and they check treatment correctness<sup>34</sup> (LANGDON, 2001, p. 161).

To support their health systems, natives have developed a phytotherapy science and birth techniques. The cure concept for those peoples stays ‘closer to the English concept *heal*, from Greek, implicating wholeness’. Therefore, *heal* brings

33 Mythical thought embraces categories of thought, expresses ‘supernatural’ reality of nature and the deep dimension of events. Myth is dynamic and changes according time, always decoding religious experience and practical experience, explains João Ribeiro Jr. (1992).

34 Langdon cites another article of hers, published in 1995, but does not register it in the references.

well-being back; and, in serious diseases, with death risk, well-being requires recuperating 'relationships threatened by illness, beyond mere absence of disease', that is, cure happens with the recovered well-being. Shamanism is the search for 'the ultimate disease and explanation of its meaning'. According to Table 2, this system may contain secret, preventive, ecologic and cosmologic elements; its therapeutics bears no analogy with biomedicine. Intelligently, natives look for medicines complementariness: 'biomedicine, for its technical efficacy over corporeal-biological processes, and shamanistic system for explaining reason of disease, according to biomedicine characteristics detail in Table 2 (LANGDON, 2001, p. 162).

Vieira (1999, p. 27) states that '*consciential*, as well as mainstream-science knowledge, are not definitive, they are *approximately accurate* (sic)'. In the same way, shamanism and biomedicine have their incoherencies, grounded on different paradigms.

The anthropologist stresses (p.162), citing Foster & Anderson (1978), that a common task in her profession is to evaluate, together with health projects, 'native practices considering health consequences, discerning damaging, neutral or possible ones'. Practices considered harmful are oriented not to be repeated, whereas the neutral and possible ones are watched 'to prevent damage'. As a matter of fact, those situations are judged by biomedicine, with the posture of someone who holds some 'supreme truth', with the power of the final judge, judging indigenous practices' efficacy according to 'occidental' [Euro-centric] health understanding. Langdon acknowledges high technology and biomedical successes in treating diseases and physical symptoms, but refutes the efficacy metrics employed, considering this an ethnocentric attitude.

Truths are ignored, whereas 'research prove ritual-cure efficacy and the role of social relations in the health/disease process', laments Langdon (p. 162). The posture is Eurocentric because 'there are three main concepts marking the difference between biomedicine and indigenous medicine that need to be relativized by biomedicine': (a) cure notions, (b) efficacy notions, and (c) the notion of the biological reality of disease.

Even though only in the physical level, but already configuring a wider perspective, Langdon<sup>35</sup> (2001, p. 163) informs that for years anthropology has been contributing in the discussion about the 'psychological and sociocultural causes of diseases', as well as the efficacy of cure systems<sup>36</sup>, suggesting an interdisciplinary approach advancing toward the knowledge over the disease. Notwithstanding, the researcher's expectation is another – 'it would be better an intercultural approach, relativizing biomedicine and treating indigenous medicine as science, in order to redefine efficacy and cure concepts' (p. 163).

35 Author's dialogues with O'Neil & Selby (1978) cited on page 163.

36 Idem, (2001, p. 163), with Csordas 1983, Kiev, 1964; Lévy-Strauss, 1975; Laughlin, Mcmanus & D'Aquili, 1990.

To make this a reality, the author proposes (p. 163) that health professionals recognize biomedicine's limitation, admitting the existence of other medicine systems whose epistemological differences must be respected and understood as 'able to contribute to human knowledge'. Whereas Langdon appeals for knowledge relativization, Vieira (1999, p. 330) argues around relativity of life itself and human immaturities. Considering all relativizations, one of them, the physical body's decomposition after biological death, affects even the most proud of the human beings. The realization of this fact would make life, both one's own and the other's, valuable.

## REFLEXIVE NOTES

The authors cited in this study, as well as the person who writes it, and the natives, do not intend to depreciate one medicine against another. Gauthier (2011, p. 47), for instance, wants to be understood impartially, arguing that valuing 'the singular contribution of Euro-descending sciences does not mean devalue indigenous sciences'. Therefore, that academic researcher stresses the necessity of leaving both personal knowledge and personal dogmas and those originated from colonization, considering that 'science' would be monopolized in its way of thinking. In the case of natives, the paradigm supporting shamanism 'expresses the posture of those who find themselves within a complex system of energy exchange' around 'myth', which orients its ethnical systems. And adds that Eurocentric science today hardly respects that knowledge, dismissing contribution possibilities for a profitable and reciprocal co-existence between peoples, inclusively to honor 'knowledge universalization', thus refuting the maxim 'universal knowledge kinds'. The author stresses, as a cause of confusion, 'Europe and Euro-descendants pretension of being the only creators of universal science'. Behaving as colonizers, they put their power above 'other peoples who supposedly had only local knowledge, which could be validated only within its cultural area' (GAUTIER, 2011, p. 45).

Langdon (2001) argues around the shamanic paradigm, acknowledging it as a 'system', whose complexity seeks well-being in its totality, that is, personal, social, ecologic and cosmologic. Nonetheless, Brazilian health assistance's bureaucracy, plus lack of assessments contributing for medicine professionals to enlarge their health views, hinder dialogue continuity between shamanic system and biomedicine. Cunha (2007, p. 82) stresses that Brazil was the first country to sign the 1992 Convention, confirmed in 1994, enforcing preservation and maintenance of local communities' knowledge<sup>37</sup>.

37 "Brazil is in a very special situation: if on one hand is a megadiversified country in genetic resources and traditional knowledge, it is also, contrary to many countries, sufficiently equipped scientifically to develop and value those resources internally. [...] But it is losing a historical opportunity to establish an environment of cooperation and respectful interchange with traditional populations (CUNHA, 2007, p. 83).



Both researchers (Langdon and Gauthier) show recklessness and indignation before academy, which still excludes the different forms of being and staying in intraphysicality. Vieira (p. 330-331) argues here that non-fulfillment of relativization and of respect for differences between humans can be understood, under the consciential paradigm, as something not elaborated yet, since consciential maturity is wanting, as well as knowledge and self-knowledge around *evolution*, *cosmoethics*, *paralaw*, *holokarma*, beside several other themes belonging to contemporary consciential studies, which could contribute to develop such maturity kind. Concomitantly, there are also consciousnesses asking for a world better than this in the intraphysical dimension, making thus perceptible, at some inner/personal level, a betterment in way of life, responsibilities, and commitments engaged.

Peculiarly, the scientific pathway proposed by Vieira (1999) considers multidimensionality knowledge as a factor, among others, for human improvement envisaging self-evolution and collective evolution along multiple existences. The correlation between indigenous knowledge and conscientiology can be made explicit as follows: if, from the anthropologic viewpoint, what would be missing were to consider myth a valid knowledge system, what would be missing under the conscientiologic perspective were to consider parapsychism as a knowledge source.

Multiple dimensions are briefly contemplated in the indigenous health system, according to Langdon (2001), and are also valued in Gauthier (2011, p. 47) when he argues that indigenous science already indicates ‘some superiority (in the sense of wider amplitude) [...] with regard to Cartesian-origin sciences, since the former comprehends the thinker within its study object”.

In this essay, Gauthier, Langdon and Vieira have dialoged, through their scientific trajectory, thus making for me possible to cross over paradigms with differing range and aim. For Vieira (1999, p.31) ‘science appears to be better because it grounds on the evolved mental body (consciousness)’. And the investigation object ‘consciousness’ is a ‘an irremovable trans-knowledge ahead’ (VIEIRA, 1999, p. 27). The safe-guard indicated by the consciential paradigm has a maxim, the ‘principle of disbelief’, exempting conscientiology from dogmatic forces, still present in some scientific assessments. As I see it, the differing scientific trajectories can be complemented by the conscientiological ‘admiration-disagreement’ binomial, which contributes to our apprenticeship with the contraries. This binomial favors interpersonal relations as long as it becomes natural to disagree from someone, and yet, to cooperate, for the benefit of the ongoing work, thus separating idea from person, whether we have affinity to him or not’ (VIEIRA, 1999, p. 84).

Incontestable, however, is the fact that the different academic paradigms enlarge our view about the *socins*, and, consequently, the understanding of human

beings *resomated* in urban tribes, ethnic groups, quilombos, in the big urban centers, in poor and rich suburbs, and rural environments on planet Earth. Together, on the 'hospital-planet', or on the 'school-planet', we constitute ourselves as an evolving intraphysical group. Intraphysicality<sup>38</sup> gives us the opportunity of co-existing with diversity. We are consciousnesses in evolution, putting us under equal conditions despite diversity. By making co-existence with consciential diversity possible, intraphysicality summons us to the 'clarifying task', in order to dismiss dogmas and absolute truths around human life and multiple existences, aiming at consciential evolution.<sup>137</sup>

## REFERENCES

ALQUIMIANDO O MEIO AMBIENTE. Os Direitos da Natureza, "La Pacha Mama", in the Constitution of Ecuador. In: **Alquimiando o Meio Ambiente**. Issued in January 20<sup>th</sup>, 2012. Obtained in: <http://alquimiandoomeioambiente.blogspot.com.br/2012/01/os-direitos-da-natureza-la-pacha-mama.html> Access in: September 29<sup>th</sup>, 2017.

ASSIS, Wendell F. Teixeira. **Do colonialismo à colonialidade: expropriação territorial na periferia do capitalismo**. In: Caderno CRH, Salvador, v. 27, n. 72, p. 613-627, 2014. Obtained in: <http://www.scielo.br/pdf/ccrh/v27n72/11.pdf> Access in: March 11<sup>th</sup>, 2017.

CUNHA, Manuela Carneiro da. **Relações e Dissenções entre saberes tradicionais e saber científico**. Conference held in the SBPC Reunion in Belém, PA, Brazil, in 2007. In: Revista USP, São Paulo, n. 75, p. 76-84, September/November, 2007. Obtained in: September, 29<sup>th</sup>, 2017.

FREIRE, José Ribamar Bessa. Médicos, Pajés e Rezadeiras. **Crônicas - Blog Taquiprati**. Issued in January 25<sup>th</sup>, 2009. Obtained in: <<http://www.taquiprati.com.br/cronica/35-medicos-pajes-e-rezadeiras> > Access in: September, 16<sup>th</sup>, 2017.

GAUTHIER, Jacques. Demorei tanto para chegar ... - ou: nos vales da epistemologia transcultural da vacuidade. In: **Revista Tellus**, year 11, n. 20, p. 39-67, January/June, 2011

GAUTHIER, Jacques. **Uma Pesquisa Sociopoética: o índio, o negro e o branco no imaginário de pesquisadores da área da educação**. Jacques Gauthier, Reinaldo M. Fleuri, Beleni S. Grando (Orgs) – Florianópolis: UFSC/NUP/CED, 2001.

ISA. Instituto Socioambiental. **Povos Indígenas no Brasil-Guarani Kaiowá**. Contributions by anthropologists Rubem Ferreira Thomaz de Almeida and Fábio Mura, updated in 2018. Obtained in: [https://pib.socioambiental.org/pt/Povo:Guarani\\_Kaiowa](https://pib.socioambiental.org/pt/Povo:Guarani_Kaiowa) Access in: October 5<sup>th</sup>, 2018.

ISA. Instituto Socioambiental. **Povos Indígenas no Brasil – Kadiwéu**. Contributions by anthropologist Mônica Pechincha, updated in 2018. Obtained in: [https://pib.socioambiental.org/pt/Povo:Kadiweu#A\\_sociedade\\_ancestral](https://pib.socioambiental.org/pt/Povo:Kadiweu#A_sociedade_ancestral). Access in: October 5<sup>th</sup>, 2018. LANGDON, Esther Jean. A tolerância e a política de saúde do índio no Brasil: são compatíveis os saberes

38 The intraphysical gives us the opportunity to coexist with diversity, because all of us are with the physical body. And because of this condition of equality, despite cultural and karmic differences, the coexistence in the same dimension contributes to evolution. In the extraphysical, as we do not have a physical body, holothosenes produce reality, therefore, what is thought happens immediately.

biomédicos e os saberes indígenas? In: GRUPIONI, Luís Donisete Benzi (Ed.). **Povos Indígenas e Tolerância**. São Paulo: EDUSP, 2001.

MINAYO, Maria Cecília de Souza. **O desafio do conhecimento – pesquisa qualitativa em saúde**. Hucitec, 1996.

PISO, Guilherme. **História Natural e Médica da Índia Ocidental – em cinco livros**. Tr. by Mário Lôbo Leal. Issued by Instituto Nacional do Livro – Ministério da Educação e Cultura [col. Obras Raras], Rio de Janeiro, 1957.

RENSON, Roland. Ludodiversity: Extinction, Survival and Invention of Movement Culture. In: **ABSTRACTS - ISHPES Seminar, TAFISA Symposium**. Games of the Past – Sports for the Future. Duderstadt, 2000, p. 29.

RIBEIRO, Luciana. Escrever no Paradigma Consciential. In: **Revista Scriptor**, year 1, n. 1, 2010, p. 16-28. Foz do Iguaçu, PR, Brazil. Obtained in: [www.uniescon.org](http://www.uniescon.org) Acesso in: September 7<sup>th</sup>, 2017.

UNESCO. Declaração de Princípios sobre a Tolerância. In: **Biblioteca Virtual de Direitos Humanos – USP**, 1995. Obtained in: <http://www.direitoshumanos.usp.br/index.php/UNESCO> Access in: January 20<sup>th</sup>, 2017.

VIEIRA, Waldo. **O que é a Conscienciologia**. Instituto Internacional de Projeciologia. Rio de Janeiro, Brazil, 1994.

VIEIRA, Waldo. **Projeciologia – Panorama das Experiências da Consciência Fora do Corpo Humano**. Rio de Janeiro: Instituto Internacional de Projeciologia e Conscienciologia, 4<sup>a</sup> Edição, 1999.

VIEIRA, Waldo. **Manual de Redação da Conscienciologia**. 2. ed. rev. – Foz do Iguaçu, PR: Centro de Altos Estudos da Consciência, 2002.

VINHA, Marina. Verbete *Conscin* indígena. **Enciclopédia da Conscienciologia**. Foz do Iguaçu, PR, 2016.

**Marina Vinha**, PhD Professor and Master in Physical Education (UNICAMP), with Specialization in Non-formal Physical Education, Graduation in Physical Education (UFMS). Works in the formation of Guarani and Kaiowá indigenous teachers, and in the formation of Physical Education undergraduates in the Universidade Federal da Grande Dourados (UFGD), in Mato Grosso do Sul, Brazil. Has known conscientiology in 1994. Retired in April 2018, while writing this paper.

**Translation:** Marcelo Rouanet.

**Revision:** Sergio Fernandes (ISIC).