

Conceptual Basis of Interparadigmology

Bases Conceituais da Interparadigmologia

Bases Conceptuales de la Interparadigmología

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Abstract:

Interparadigmology is central to the study of the connections and possibilities of dialogue between the consciential paradigm and other paradigms. The communication between paradigms takes place intra and extraconscientially, being inherent to the evolutionary process. Its understanding contributes to the other conscientiological specialties. This paper, written by the *Interparadigmas* journal team, aims to briefly present the conceptual bases of the specialty Interparadigmology developed over the last ten years of study. The text addresses three subthemes, namely paradigmology, self-paradigmology, and interparadigmology, distributed in three sections, under the analytical axis of self-paradigmatic transition. Cosmoanalysis and Cosmosynthesis make up the methodology of this work. The paper systemizes basic concepts of the specialty, delimiting a new field of studies and thus enables verponological correlations within the scope of conscientiology.

Resumo:

A Interparadigmologia é central no estudo das conexões e possibilidades de diálogo entre o Paradigma Consciential e os demais paradigmas. A comunicação entre paradigmas se dá intra e extraconscientialmente, sendo inerente ao processo evolutivo. Sua compreensão contribui para as demais especialidades conscientiológicas. Este artigo, escrito pela equipe da revista *Interparadigmas*, tem por objetivo apresentar, de modo resumido, as bases conceituais da especialidade Interparadigmologia desenvolvidas ao longo dos 10 anos de estudo. O texto aborda 3 subtemas, quais sejam Paradigmologia, Autoparadigmologia e Interparadigmologia, distribuídos em 3 seções, tendo a transição autoparadigmática por eixo analítico. Cosmoanálise e Cosmossíntese compõem a metodologia deste trabalho. O artigo sistematiza conceitos básicos da especialidade, delimitando novo campo de estudos e com isso possibilita correlações verponológicas no âmbito da Conscientiologia.

Resumen:

La Interparadigmología es central en el estudio de las conexiones y posibilidades de dialogo entre el Paradigma Conciential y los demás paradigmas. La comunicación entre paradigmas se da intra y extraconcientialmente, siendo inherente al proceso evolutivo. Su comprensión contribuye para las demás especialidades conscientiológicas. Este artículo, escrito por el equipo de la revista *Interparadigmas*, tiene como objetivo presentar, de modo resumido, las bases conceptuales de la especialidad Interparadigmología desarrolladas

a lo largo de 10 años de estudio. El texto aborda 3 subtemas, los cuales son Paradigmología, Autoparadigmología y Interparadigmología, distribuidos em 3 secciones, teniendo la transición autoparadigmática como eje analítico. Cosmoanálisis y Cosmosíntesis componen la metodología de este trabajo. El artículo sistematiza conceptos básicos de la especialidad, delimitando nuevo campo de estudio y como eso posibilita correlaciones verpunoológicas en el ámbito de la Concienciología.

INTRODUCTION

This paper aims to define and conceptually characterize the bases of interparadigmology. The conceptual bases in consciology are experiential, theatrical, not just theoretical. The conceptual approach favours the definitions of key-elements to structure the specialty.

The motivation for the elaboration of the present work arose when the team verified the still limited use of interparadigmology in research, in the broader scope of consciology. Thus, the team decided to identify the basic concepts of the specialty and then systematically define and characterize them. It is expected, therefore, to facilitate the access and appropriation of interparadigmology approaches in consciological research.

The *Interparadigmas* team jointly wrote three papers analysing the accumulated experience, under different aspects. The first was the *Diagrama de Transição Autoparadigmática* (Self-paradigmatic Transition Diagram) (2019), systematizing the technique for preparing the self-research instrument. The second paper was *Texto Interparadigmático* (Interparadigmatic Text) (2021), classifying all publications in the journal until then, in nine textual categories. The third was *Revista Interparadigmas: Balanço da 1ª Década (2012-2022)* (The Interparadigmas Journal: Balance of the 1st Decade – 2012-2022) (2021), analysing the interassistential results of the work, according to nine performance variables.

The present study presupposes the cosmoanalysis already carried out in the previous three papers. The volume of information was collected over ten years of work, and the respective previous analyses prepared the conditions for the application of the cosmosynthesis method.

Cosmosynthesis is the thorough research on the researched subject, extracting the relative, yet conclusive synthesis concerning the evolutionary moment, identified to the consciological context and the realities and pararealities of the consciousness acting in the condition or function of the fulcrum of the Cosmos (Vieira, 2023, p. 11,365).

Thus, the team used the sequence described by Vieira (2023, p. 11,366):

1. Maximum analysis, through exhaustive perspectives of the subject.
2. Screening of the analysis seeking the epitome of the intermediate findings.
3. Final synthesis found.

This paper is divided into three sections:

1. Paradigmology.
2. Self-paradigmology.
3. Interparadigmology.

This text was produced by a group, with the contribution of researchers¹ Patrícia Mello and Viviane Acunha, who are not included in the list above due to the magazine's standard regarding the maximum number of authors.

I. PARADIGMOLOGY

Paradigm is a theoretical-methodological model of interpretation of reality, including ontological and ethical aspects, guiding *values and actions of groups*, whether organizations, nations, ethnicities, communities, societies, or others.

According to the scope, a paradigm can be classified as open, or closed, flexible or rigid, based on relative, experienced truths, or based on immovable, dogmatic beliefs, contaminating the observation of reality, according to the evaluative assumptions that supports it, and not always based on the facts and parafacts experienced (Feitosa, 2022, p. 23).

Every paradigm involves two dimensions, one epistemological (knowledge structure) and the other sociological (relations between the knowledge producers). From the epistemological point of view, it is a theoretical-methodological formulation; from the sociological point of view, it confers the characteristics of social groups.

There are paradigms in the various types of knowledge, whether religious, artistic, philosophical, mythological, or scientific. Each of them has its own characteristics, directly affecting the consciousnesses that adopt them.

For example, certain religious paradigms are not evolutionary. Being anti-evolutionary causes a person to see adversities as tests to maintain existing beliefs rather than seeking self-evolution. On the other hand, scientific paradigms seek to review, update, and refute knowledge as they are based on procedures for verifying hypotheses and understanding reality, added to constant debate by the research community.

The consciential paradigm (Vieira, 2008, p. 22 to 32) is the epistemological model of the neoscience conscientiology and is based on the *principle of disbelief*, formulated as follows: “*Do not believe in anything, not even in what we inform you in this text. Experiment. Have your own personal experiences*”. Far from signifying distrust, mere doubt, or scepticism, it is about using self-experimentation as a method in the production of conscientiological knowledge.

Conscientiology has as its object of study consciousness in its integral nature, which involves multidimensionality, multiexistentiality or seriality, bioenergetics, holosomatics and holokarmality. In addition, it aims to catalyse the evolution of the consciousness being, therefore, intrinsically cosmoethical and universalist.

The same way other paradigms have an epistemological and a sociological component, the consciential paradigm, for being multidimensional, has paraepistemological and parasociological components. The addition of the prefix ‘para’ indicates the consciential paradigm’s lens applied to the intra and extraphysical realities under study.

If epistemology is understood as the study of the construction, nature, value, and limits of scientific knowledge, then paraepistemology goes beyond the physical and historical aspect, including the influence and consequences of multidimensionality, multiexistentiality, and bioenergetics, among others, in this elaboration and delimitation of conscientiological scientific knowledge.

As a model of interpretation of reality, similarly to other paradigms, it influences the perception, values, and actions of a conscin and the corresponding scientific community.

In the same way sociology studies, the organization of human societies, their cultural patterns, relations and coexistence with each other, parasociology studies socin’s and sociexes’ conviviality in the evolution of the consciousnesses involved. Therefore, the consciential paradigm’s parasociological component is the effect of the structure of conscientiological knowledge on the interdimensional relationships manifested in the very process of producing gescons and verpons.

For example, when writing, the author communicates experiences, interests, and knowledge. However, due to the thosenic nature of the manifestation of the consciousness, there will inevitably be affinities with other intra and extraphysical consciousnesses, which may: be assisted by the content in preparation/reflection; oppose this content or person; or collaborate with academic and/or gesconographic production. At the same time, the text in question represents the opportunity for holobiographical updating, apology, or groupkarmic atonement.

The consciential paradigm produces first-person knowledge (consciousness about itself), based on the understanding of reality as a multidimensional and bioenergetic context to be approached through parapsychism.

In practice, it seems that a consciousness operates, intentionally and/or spontaneously, according to specific paradigms. The consciential paradigm allowed us to conceive the process of internalization, by the mental-soma, of different paradigms with which the consciousness has been relating throughout several existences – building its self-paradigm.

II. SELF-PARADIGMOLOGY

Self-paradigm is the mentalsomatic system of references of a consciousness, acting as a filter or mode of perception of reality and the set of rules for living, formed throughout one's holobiography through repeated actions reinforcing current models (Zaslavsky, 2023, p. 5,222).

It is considered that this is a personal model of interpretation of reality produced within the scope of the mentalsoma, resulting from the dynamic association of several paradigms, experienced throughout the holobiography of the consciousness. Those paradigms may even be partially incoherent or even conflicting with each other.

The manifestation of the self-paradigm is holosomatic and occurs through the materthosene (Kunz, 2016, p. 81), temperament, traits, and values of a consciousness, reflecting the system of ideas that organizes and mobilizes them, each of them with a specific function. We are necessarily representatives of paradigms, which is why having a self-paradigm is compulsory, whether we are lucid about it or not.

The self-paradigm is rooted in the consciousness, as the internalization of paradigms occurred to the point of configuring the consciousness' mode of thosenation. The paradigm tends to have a more superficial effect on the manifestation of the consciousness, compared to their self-paradigm. The paradigm is much more limited, circumscribed in the intraphysical form. The self-paradigm, on the other hand, is more real to the consciousness.

For example, the same person may use a scientific paradigm professionally and lead their life in a religious, dogmatic way. In political life, the same consciousness may defend a democratic paradigm and have an aristocratic thosenic conduct or tendency. They may argue in favour of peace, but have bellicose behaviour. In practice, it is the *behaviour* that makes the self-paradigm explicit.

In everyday life, the paradigm is an evolutionary laboratory, where the consciousness learns new ideas and practices, different from the personal understanding established until then. In the space of coexistence with other ways of being, thinking, and doing, opportunities arise to question, reflect, and review one's self-paradigm.

This process is difficult due to the need for holosomatic reorganization and groupkarma relationship reconfiguration, among other factors. There is a kind of displacement of senses and meanings attributed to oneself, the world and the logic of life, triggering long-term intraconsciential reeducation processes.

The consciential paradigm, when predominant in conscientiality, becomes the self-paradigm and predisposes to assistantial and lucid action, generating claritaskal reverberations. However, the consolidation of the consciential

paradigm as self-paradigm demands dedication and continued investment. It is a process of self-paradigmatic transition, as one's reference system does not change abruptly. This is the object of study of interparadigmology (Zaslavsky, 2023).

III. INTERPARADIGMOLOGY

Interparadigmology is a new specialty of conscientiology resulting from the publications in the *Interparadigmas* journal.

The editorial policy of the journal *Interparadigmas* requires that interrelationships be made between the consciential paradigm and other paradigms. This is a demand created to expand the interaction between the consciential paradigm and others, in order to favour scientific advancement.

Over time, the relationship between the elaboration of these texts and the self-paradigmatic transition of the respective authors was observed. The editorial experience of the journal's team prompted reflections on the proposition of the specialty.

The fundamental concept of interparadigmology, therefore, is the very term interparadigms, the journal's name. It enabled experiences with the field and interparadigmatic interassistance. As a result, the scope and definition of the specialty interparadigmology have been delimited. The process of self-paradigmatic transition is central to the specialty.

INTERPARADIGMS

The Latin prefix *inter* indicates something "between" two things. It is a third element that connects them. In the present work, this element is the transition space where dialogues involving different paradigms and self-paradigms takes place.

The consciential paradigm mediates the interparadigmatic dialogues, as it enables multidimensional cognition of the installed interassistential field. It is also the purpose, the future self-paradigmatic reference, due to the evolutionary process intrinsic to it.

The journal *Interparadigms*, the theoretical foundational project of this field of studies, intentionally uses the consciential paradigm as a platform to provoke systematic debates with other paradigms, characteristic of the conscientiological specialty interparadigmology.

The journal's interparadigmatic texts highlight different types of communication between paradigms, which may be tension, approximation, conflict, controversy, comparison, bridge, or integration, among others (Ribeiro *et al.*, 2021).

Interparadigms is, therefore, the holothosenic, parahermeneutic, and cosmoethical condition of interlocution between social and parasocial groups, implying the respective paradigms, one of which necessarily being the consciential paradigm, in order to bring about greater or lesser theoretical and/or practical convergence.

INTERPARADIGMATIC FIELD

The *interparadigmatic field* is the energetic, homeostatic, multidimensional, and mentalsomatic atmosphere optimizing the dialogue between consciousnesses around the respective paradigms, organizing evolutionary transition zones, explaining the self-paradigm and promoting deconfliction, pacification, and intra and inter-consciential integration.

The interparadigmatic field originates from the holothosene of the mixture of paradigms. It is welcoming and cosmoethical in relation to the conflicts inherent to the interlocution. Once the interparadigmatic field is installed, a *paradiplomatic predisposition*² is created in the interlocution, enhancing the intercomprehension and the formation of evolutionary neosynapses. Thus, the field raises new approaches to untie the groupkarmic nodes and expand evolutionary cognition, advancing the process of self-paradigmatic transition.

The organization of evolutionary transition zones is directly related to the parasociology of the transition. Under the interparadigmatic field, the contact between the groups representing different paradigms, or entourages, qualifies, becoming more thoughtful and fraternal. Paradigmatic paradiplomatic envoys can thus meet to parley, develop new approaches that allow evolutionary clarification to expand, consequently converging interassistential action. Interparadigmatic bridges (Zaslavsky, 2023, p. 26,400) can be built from this process of dialogue.

In the transition zone, the consciousness who installed the interparadigmatic field manifests, in the current paradigm, aspects of its future paradigm and rapports with the entourages of past paradigms. The reason for this interrelationship is that in the manifestation of the current paradigm, elements and groups linked to both the past and future paradigms coexist. There is evolutionary tension causing self-paradigmatic crises and enabling intercomprehension. The evolutionary flow of paradigms needs to be connected, not watertight, no separate or stagnant moments. The field favours these connections, which are complex approximations.

INTERPARADIGMATIC INTERASSISTANCE

Interparadigmatic interassistance is the act, process, or effect of multidimensional clarification regarding the evolutionary transition of the cognitive reference models, based on the consciential paradigm.

It is not about proselytization, catechization, indoctrination, colonization, domination, or imposition. The evolutionary study of paradigms and self-paradigms has a universalist and scientific basis, and it is up to the interested person to recognize themselves or not in this process.

In this context, characteristics, consequences, evolutionary possibilities, effects, enhancers, and/or hinderers, among others, can be studied from the assistential point of view.

The consciential paradigm allows expanding interassistential approaches to multidimensionality and multiexistentiality, providing conditions for the consciousness to experience and understand facts and parafacts indicative of the self-paradigm.

The researcher can identify values, traits, behaviours, and cognitive approaches characteristic of past paradigms, reverberating in the present self-paradigm. With this, they can make comparisons with the future paradigm towards which they aim to advance evolutionarily speaking, thus establishing the necessary evolutionary strategies, such as recycling, reconciliations, and production of consciential gestations.

Self-paradigm advancement does not mean the annihilation of one's past self-paradigm. It requires the creation of an interparadigmatic bridge where one can provide specific assistance without being dominated by the holothosene of that personal model of references. In this way, the scope of assistance is gradually expanded, going beyond groupkarmic limits, towards the polykarma.

SPECIALTY: INTERPARADIGMOLOGY

Interparadigmology is the transdisciplinary, systematic, and theatrical science, the consciential specialty applied to the studies of the act, effect, and process of gradual transition, until the complete change between collective or personal (self-paradigms) cognitive models of reference, and enhancer of the dialogue between intra and extraphysical groups who constitute such models (Zaslavsky, 2023, p. 20,088).

From the conscientiological scientific perspective, this specialty studies consciential evolution from the angle of the *paradigm* variable, that is, the processes of building one's self-paradigm, its functioning, conditions, and transition.

Interparadigmology uses comparative methods, making comparisons between the consciential paradigm and other paradigms, recognizing similarities and differences, whether implicit or explicit.

When studying paradigms having as an objective consciential evolution, it is not a mere historical or methodological approach, but an evolutionary one. For example, the concept of karma was given new meaning when transposed to the consciential paradigm.

Karma, in the Hindu paradigm, has a deterministic and possibly stagnant perspective. Conscientiology takes up the notion of karma, understanding it as the result of dynamic interrelationship of thosenations over multiple existences, subject to the laws of cosmoethics. Karma is now considered in the individual (egokarma), group (groupkarma), and cosmic (polykarma) aspects. In other words, evolutionary optics transforms the entire construct.

When studying the transition process between two or more paradigms, one of which being the consciential paradigm, the *Interparadigmas* team has so far classified nine categories of interrelationships between theoretical-practical perspectives, with different levels and types of dialogue expressed in texts: controversy, characterization, differentiation, comparison, approximation, crescendo, bridge, integration, and interparadigmological (Ribeiro *et al.*, 2021).

The delimitation (differentiation and comparison) between paradigms prevents eclecticism, simplifications, and trivializations, that is, hasty theoretical-methodological transpositions.

The field of knowledge of interparadigmology, among other aspects, contributes to clarifying the influences of other paradigms in the construction of the science conscientiology. This task requires defining, characterizing, and differentiating paradigms to identify possible approximations, contradictions, paradoxes, divergences, complementarities and, it is also expected, to produce bridge concepts and neoverpons.

In this sense, it enables and establishes interdisciplinary dialogues, bringing transdisciplinary advances typical of the science conscientiology.

Regarding the self-paradigmatic aspect, the field of interparadigmology expands holobiographical cosmovision, the sense of universalism, and wholesale claritaskal assistance favouring the transition to the consciential paradigm. In short, it catalyses the evolutionary process lucidly expanding conscientiality.

Although interparadigmology is transdisciplinary, the intraconsciential process of paradigmatic transition begins in interdisciplinary approaches. In the text, when seeking to establish interparadigmatic dialogue, this thosenation occurs by simple approximations, which may result in controversy, characterization, differentiation, and comparison.

When the consciousness begins to use transdisciplinary approaches, that is, complex approaches, the dialogue deepens the interparadigmatic relationships, deriving texts with crescendo, bridging, integration, and interparadigmological approaches.

Hypothetically, in the interdisciplinary approach, both theoretical analysis and the heuristic-exploratory elaboration of paradigms predominates. To achieve a transdisciplinary approach, theorice is necessary, requiring a process of self-paradigmatic transition.

SELF-PARADIGMATIC TRANSITION

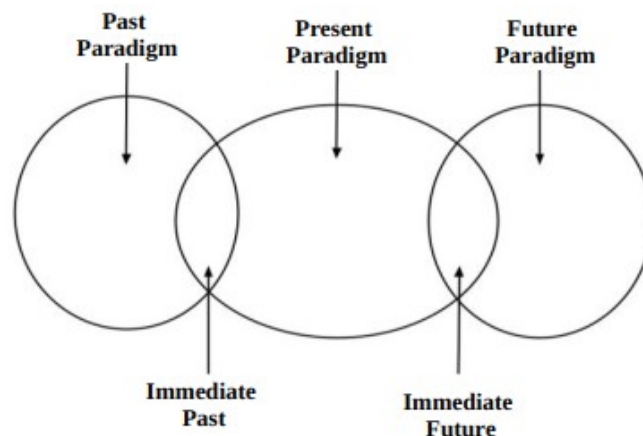
“Self-paradigmatic transition is the continuous process of modification and displacement between mentalsomatic reference systems, the analysis of which can be carried out observing different times” (Zaslavsky *et al.*, 2019, p. 88).

Self-paradigmatic transition is the process by which there is a gradual change in the manifestation of a consciousness in relation to the paradigm itself. These are updates to one’s reference system or worldview (self-paradigm). This process implies modifying the perception of oneself and/or one’s surroundings, as well as the alteration of ideas, rules, assumptions, and/or values that had been governing, until then, the experiences of the consciousness.

Transition is studied considering the temporal sequence, from the self-paradigmatic perspective. Five periods are considered: past self-paradigm, immediate past, present, immediate future, and future.

The present self-paradigm is central in the analysis, as it indicates the priority in the consciousness’ evolutionary moment. In it the other self-paradigms are challenged, as the effort of the consciousness is focused and organized in the intention of moving forward from past inclinations towards a more evolved future. Figure 1 below shows the Self-paradigmatic Transition Diagram indicating the transition times (Zaslavsky *et al.*, 2019, p. 90).

FIGURE 1. SELF-PARADIGMATIC TRANSITION DIAGRAM



For example, in Zaslavsky *et al.* (2019, p. 103) a case of self-paradigmatic transition was studied starting from federalist socioecology (past), critical environmental education (immediate past), planetary responsibility (present), paraecological reeducation (immediate future), to cosmoconviviological paraecology (future).

When the self-paradigm begins to change, it also influences the way of perceiving reality, generating a new way the consciousness interprets, thinks, feels, acts, and expresses itself energetically. Since the self-paradigm modulates the relationship with reality, the transition also has implications for the relationship of the consciousness with itself and others, intra and extraphysically.

The self-paradigmatic transition can be triggered in different ways, like the following four counterpoints, arranged in alphabetical order:

1. Autonomous *or* facilitated: on its own *or* with the stimulation of other intra or extraphysical consciousnesses.
2. Conscious *or* unconscious: alert to own ways of thinking *or* initially not observed.

3. Gradual *or* abrupt: resulting from multiple experiences accumulated over time *or* from just one critical experience.

4. Spontaneous *or* compulsory: in an organic way, through multiple experiences that add up, *or* with the occurrence of events that prevent the self-paradigm from being maintained.

The consciousness undergoing a self-paradigmatic transition may experience it at different levels of discomfort and satisfaction, due to recycling that needs to be carried out. Transition is experienced as a cycle of relief and expansion on the one hand, and tension and stress on the other. Relief is felt because the past self-paradigm caused losses or evolutionary stagnation.

Stress is the inevitable expenditure of energy to modify ways of thinking and provide assistance to groups related to the self-paradigm in question. Thus, the new self-paradigm introjected liberates the consciousness from the constraints the old system imposed, expanding self-discernment and conscientiality.

FINAL CONSIDERATIONS

The concept of paradigm is a central to the evolutionary process. The understanding that there are different paradigms makes possible important existential recycling. To this end, it is necessary to differentiate the way the consciousness is presented to the cosmos (paradigm) and how it learns to perceive it (self-paradigm).

The recognition of different paradigms provides the consciousness with choices, which impose their own challenges. The transition between paradigms involves a set of thoughts, emotions, behaviours, sensations, and bioenergetic manifestations, the result of multiple existences and interrelationships. Therefore, they deeply impact the consciential structure. Self-paradigmatic transitions involve help and intrusion, as well as release from interprisons and evolutionary pioneering in the face of the groups the person is linked with.

In this context, interparadigmologists present themselves as lucid bait, offering their assistance to others in their process of self-paradigmatic transition. To this end, they intermediate conflicts and facilitate insights, sometimes using their own experience and self-research to guide others towards self-paradigmatic upgrades.

Self-paradigms transition is a *sine qua non* condition for the assimilation of the consciential paradigm. It starts at the bridge between the consciential paradigm and other paradigms. Interparadigmology studies show the transition to the consciential paradigm is gradual and just the beginning of other self-paradigmatic transitions.

Considering that the self-paradigmatic transition is also paradigmatic, when advancing towards the future self-paradigm, from some angle of the consciential paradigm, the consciousness necessarily contributes to the consolidation of conscientiology as a science. Gescons drive self-paradigmatic transition.

NOTES

1. *Patrícia Mello* is a Clinical Psychologist. Graduated in Psychology, Specialist in Clinical Psychology and Cognitive-behavioural Therapy (CBT), with a Master and PhD in Psychology. She is editor of the journal *Interparadigmas*. *Viviane Acunha* is a Physiotherapist graduated in Physical Education and Physiotherapy, with a Masters in Education and PhD in Health Sciences. She is a volunteer at the *Interparadigmas* journal.

2. Paradiplomatic predisposition, considering the following: “The *paradiplomatic approach* is the qualification of contact or continuity of interaction between intra and extraphysical consciousnesses aiming to promote dialogue, mediation, and conciliation of cosmoethical de interests, in the various existential injunctions, in favour of multidimensional and evolutionary interconsciential harmony, optimizing the use of opportunities for success in groupkarmic recompositions for those involved” (Gonçalves, 2023, p. 113).

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