

## EDITORIAL

### 1<sup>ST</sup> INTERPARADIGMAS COLLOQUIUM SELF-CONSCIOUSNESS RESEARCH

The theme of consciousness, since the 1990s, has received increasing attention and growing indisputable scientific legitimacy. With the advancement of Biological Sciences, particularly Neuroscience, consciousness is withdrawn from its metaphysical refuge. From the new technologies of brain scanning, it is possible to associate subjective states and cerebral states of a waking person. Thus, consciousness begins to meet the requirements of objectivity of a materialistic science – the application of laboratory measurement standards – and, why not, the objectification of the subjective through parallels with matter, in this case, the brain.

However, if consciousness is a subjective phenomenon; if the brain is an objective phenomenon; if the study of the consciousness became feasible through the study of brain processes; then, the research of the consciousness is limited to the brain research. Hence, what cannot be studied by means of cerebral phenomenon cannot be studied at all. And if consciousness is a subjective phenomenon, why should its reality be limited by the brain, as an objective phenomenon? Taking this assumption as a condition of objectivity reveals an underlying materialist dogma. Consciousness is self-consciousness, the first-person experience, subjective and untransferable. Conscientiology has studied consciousness under the participatory perspective, in first person, since 1981, for 35 years. After all, it's about establishing conditions of objectivity that are not necessarily material. If self-consciousness research is legitimate, then the research of parapsychic phenomena become an important instrument for it. We understand that researching consciousness has to be the research of the self, the self-consciousness, with all its arising experiences.

This is the starting point of the 1<sup>st</sup> Interparadigmas Colloquium: the epistemological and methodological challenge of researching consciousness directly, that is, to research the self-consciousness. Between the 17th and 19th of July, 2015, in the Center for Advanced Studies of Conscientiology – CEAEC, this event was held with the presence of researchers from Brazil, Argentina and Chile, from

the most diverse areas of knowledge. Some of the conferences are published here in the form of article or interview. At the end of this edition there is the full schedule of the Colloquium.

With the article *Epistemological and Methodological Considerations About the Possibility of a First-Person Investigation*, Susana Gisela Lamas e Vicente Dressino, professors at the University of La Plata, touch the basic problem of self-consciousness research: the direct knowledge. With assertiveness, they draw the delicate issue at hand as to provide pathways for a possible solution to it. The core of the interparadigmatic discussion is *the concept of scientific objectivity*.

The article *Self-Paradigmatic Evolution Analysis*, presents the professor Inês Terezinha do Rêgo own case. The paradigm shift, before manifesting itself in the scientific community, occurs within the consciencial microuniverse of the researcher. Dissatisfaction with academic values and materialistic scientism locates the consciousness in a space that is interparadigmatic by itself, establishing the theme of *self-paradigm shift*.

The personal experience of owing memories from past existences is as remarkable as inadmissible by materialistic scientific paradigms. Adriana Kauati, in the article *Method for Self-research of Consecutive Personality* proposes, based on extensive literature review and also in accumulated experiences, a procedure with clear and logical steps to the self-research of a consecutive personality, that is, the research of ones own past lives. At stake here is the controversy about the *consecutiveness of self-consciousness*.

In the article *The Cognitive Structure of Scientific Thought: a case study*, Tanise Knakievicz addresses the complex problem of the evolutionary achievement of scientific thought to the human consciousness. The relationship between the neurotransmitter dopamine and beliefs is essential, as science is established through the confrontation and the dissolution of those. The central interparadigmatic problem is the *necessary relationship between disbelief and science*.

The article *Scientific Paradigms and Health Sciences: Complementary and Integrative Practices and Self-consciousness Research* is written by Fernanda Cabral Schweitzer and Mariana Cabral Schweitzer. Complementary health practices, at the materialistic paradigm border, increasingly lead to the individualization of Health approaches, suggesting an extrapolation to the consciencial paradigm. The heuristic core of the change of paradigms here is the *rationality in Health Sciences*.

The ECTOLAB team of researchers, Rosana Silistino, Ricchard Hallan, Kadydja Fonseca and Hernande Leite, presents an original study on ectoplasm in the article *Ectoplasm: Celular Effect*. It was conducted an experiment of controlled externalization of ectoplasm in samples of *Allium cepa*, verifying significant decrease of tissue growth. The central interparadigmatic point is the *existence of consciencial energy* and its physical effects, specifically the therapeutic ones.

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The Chilean philosopher Nolberto Salinas was interviewed on the subject *Neurometaphysics and Conscientiology*. Neurometaphysics is the study of the metaphysical presuppositions of Neuroscience, which would literally be counter-intuitive. This new discipline points to a relativization of the somatic parameter of knowledge, opening epistemological ways to self-consciousness research, including the parapsychic phenomena. The core of the interparadigmatic tension is the *epistemological status of sensory perceptions*.

We wish you all good interparadigmatic reflections.

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