

SELF-RESEARCH THROUGH INTERPARADIGMATIC EXTRAPOLATION

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ABSTRACT. One possible way of broadening knowledge and developing a science through techniques and concepts from other paradigms is, in the case of the science conscientiology, the extrapolation to a multiexistential and multidimensional view. The study of this dialogue between paradigms is an area to be explored in Interparadigmology. Techniques need to be developed in order to optimize those processes. This paper discusses how such an interparadigmatic extrapolation of Newtonian-Cartesian science to conscientiology can be achieved using this approach in relation to the theme *self-research*. Self-research is the research of the consciousness by the consciousness itself (the researcher is their own object of study), under the consciential paradigm.

Keywords: interparadigm, self-research, technique.

INTRODUCTION

Science. Science always operates within a paradigm. That does not imply that knowledge obtained from other sciences, following different paradigms, could not be useful in a research. Concepts and techniques can be adapted by a researcher, with appropriate references to the original authors and making it clear what alterations were made.

Research. Two points are common to different sciences, regardless of the paradigm: research and optimization techniques. Obviously, research and technicality have different aspects, depending on the researchers' paradigmatic background.

Self-research. In Newtonian-Cartesian sciences, the object of research is seldom the person themselves. Only recently has research been performed in the first person. Under the consciential paradigm, on the other hand (ZASLAVSKY, 2013), the research's main focus is the researcher themselves, in order to amplify their perception of reality and consciously optimize evolution (RIBEIRO, 2010, p. 26).

Technicality. Regardless of the assessment-object, techniques are a set of optimizing procedures. In conscientiology energy and multidimensional factors are also considered in the technical process. Accordingly, in this science, the term paratechnique is used. For instance, book-filing techniques are used in bibliographies, and there are paratechniques to mobilize energies.

Utilization. In the instance of bibliographic filing from the Encyclopedia of Conscientiology (NADER, 2012, p. 319-353), data similar to other norms, such as NBR 6023 (ABNT, 2000) can be observed, but with more information. Thus, pre-existing knowledge has been utilized.

Example. Compare a book filed using ABNT¹ and the Encyclopedia of Conscientiology:

1. **ABNT:** CALABRIA, Michael D.; *Florence Nightingale in Egypt and Greece: Her Diary and "Visions"*; New York: State University of New York Press; 1997.

2. **Conscientiology:** Calabria, Michael D.; *Florence Nightingale in Egypt and Greece: Her Diary and "Visions"*; 168 p.; 4 chaps.; 8 enus.; 24 photos; 6 illus.; 4 maps; 211 notes; 62 refs.; ono.; 22.5 x 15 cm; br.; *State University of New York Press*; New York; 1997; p. 1-168.

Amplification. This is considered an ABNT amplification. Furthermore, conscientiology's exhaustive filing aims to develop detailed scrutiny and attention; in other words, this technique focuses mainly on the evolution of the consciousness.

Laboratory. An example of laboratory research in the science conscientiology, using Newtonian-Cartesian paradigm's concepts and techniques, is the paper by Silistino *et al.* (2015) presenting a study about the effect of ectoplasm on vegetal cells, and the resulting cytoplasmic alterations provoked by that energy. That research was developed in the Laboratory of Ectoplasm of the International Association of Laboratorial Research into Ectoplasm and Parasurgery – ECTOLAB, located in the Center for Advanced Studies of Conscientiology – CEAEC, in Foz do Iguaçu, PR, Brazil.

Entropy. Another example of interparadigmatic extrapolation to Conscientiology is the paper by Kunz (2014, p. 47-58), using the concept of entropy (an indirect measurement of a system's organization or disorganization) in the paraperceptiologic model proposed.

Interparadigmology. The simple examples of a bibliography and the 2 papers referred to, demonstrates the use of knowledge from other paradigms extended towards more advanced concepts. Furthermore, the technical study of the interchange of ideas is a research area of Interparadigmology.

Purpose. Accordingly, this article discusses interparadigmatic extrapolation between Newtonian-Cartesian sciences and conscientiology in self-research.

Structure. This paper addresses, first, self-research, then, interparadigmatic extrapolation with an example, and concludes with the section Discussion and Conclusions.

I. SELF-RESEARCH

Self-research. For Kauati (2014, p. 7-20), self-research has evolutionary goals, such as self-overcoming of weaktraits², acquisition of absentraits³, and

1 (Editor's note) ABNT: Brazilian Association of Technical Norms.

2 (Editor's Note) Weaktrait is the negative component of the structure of the consciential micro-universe that the consciousness has still not been able to discard or rid itself of. (VIEIRA, 2002, p. 1112)

3 (Editor's Note and Translation) Absentrait is the positive component, although still inexistent in the consciential micro-universe. (COSTA & ROSSA, 2014, p. 126)

strengthening of strongtraits⁴. In this way, for self-aware evolution, planning is needed in order to reach these evolutionary goals.

Change. It is necessary to modify the natural habit of a consciousness to evolve without thinking, and that requires energy and dedication. Even after the appearance of psychology and, more recently, conscientiology, a life busy with so many obligations, makes most people only look to recycle after experiencing some discomfort, and not simply through a plan.

Soundness. Planning exemplifies a fundamental characteristic in the promotion of sound recyclings. The consciousness does not wait until external factors, or self-saturation, provoke the need to change. Recycling motivation in a more balanced moment of life is more likely to produce sound and less dramatic self-overcoming.

Autonomy. Thus, developing the capacity to manage one's own evolution through self-programmed intraconsciential-recycling using pro-evolutionary techniques and paratechniques is important in planned recycling.

Technique. In KAUATI (2014, p. 21-34), the author presents a self-research method in 5 steps:

1. Problem definition;
2. Bibliographic research;
3. Data collection;
4. Experiments;
5. Results analysis.

Similarity. The similarity to Newtonian-Cartesian paradigm's experimental research can be observed by analyzing the steps. However, each step presents specificities from conscientiology. Here are 3 examples, extracted from the same article:

1. "The anxiety process can have various causes. From the perspective of the conscientiological paradigm a possible cause could be that the person is not executing their proexis (existential program). In this case, the multidimensional and multiexistential point of view is essential, as they are necessary foundations for the accomplishment of objectives set before the resoma." (2014, p. 26)

2. "The parapsychism of the self-researcher and of other researchers are responsible for the perception of parafacts. However, it's worth remembering that critical openness and discernment is very important when dealing with extraphysical phenomena." (2014, p. 28)

3. "It is worth clarifying, at this point, the concept of laboratory according to Conscientiology. Such an environment does not need intraphysical equipment for what is most important is the person themselves. The laboratory develops

4 (Editor's Note) Strongtrait is the positive component of the structure of the consciential micro-universe that impels the evolution of the consciousness. (VIEIRA, 2002, p. 1111)

its specialization according to the extraphysical equipment and the gravitational energies related to its theme, and arising from the accumulation of experiments performed there.” (2014, p. 28)

Tools. Nonetheless, in the same paper, on pages 32 to 34, conscientiology and psychology bibliography clearly show the possible use of other paradigm’s techniques.

Distinction. In this case, the difference between psychology and self-researchology is on the multidimensional and multiexistential focus. Like in the *Schema Therapy Flash Card* technique, cards are written to recall healthy responses to specific triggers of remote maladaptive schemas (YOUNG, KLOSKO & WEISHAAR, 2008, p. 103 a 104), whilst in the consensual paradigm parafacts are considered, that is to say, perceptions of energy and experienced projections of the consciousness.

II. INTERPARADIGMATIC EXTRAPOLATION

Interdisciplinarity. The use of techniques developed in one field of knowledge in another is very common in Newtonian-Cartesian science. For example, the concept of entropy, used in different areas (physics, chemistry, engineering, biology, medicine and others). The paper by Kauati, Campos & Pereira (2000, p. 1290-1295) exemplifies the use of this concept in ultrasonic signals as part of a method to help medical diagnosis.

Difficulties. Even interdisciplinarity within the same paradigm makes the extrapolation of concepts a little difficult to understand by researchers from the area where the concept is being applied.

Extrapolation. *Interparadigmatic extrapolation* is an extension of interdisciplinarity, where concepts and techniques belonging to some scientific paradigm are used on a different paradigmatic basis.

Technique. In order to optimize this process, the *Interparadigmatic Extrapolation Technique* is proposed as follows:

1. **Theme.** Comprehensive study of the theme and related subjects within the paradigm corresponding to the research. Besides widening the view about the theme, it checks if the goal has not been reached by other researchers.

2. **Discipline.** Assessment, within the paradigm corresponding to the research, of the discipline that studies the theme, in order to understand the bases and techniques that are more usual in that discipline.

3. **Correlation.** Broad research on the theme and/or correlated subjects of other paradigms. For example, if it the theme belongs to ethics, extend the research to morality, principles and values in conscientiology, psychology and philosophy.

4. **Sciences.** Study about the scientific foundations of the disciplines that research the theme and the different paradigms involved in the research.

5. **Analysis.** Analysis if an extrapolation of a theme from one paradigm to another is possible and necessary.

6. **Adequacy.** In face of any possible benefit, the researcher is to adapt to the paradigm of their research, the concepts and techniques from other paradigms, showing, as clear as possible, the possible relationships between them.

7. **Amplification.** Through the adaptation of concepts and techniques, an environment is created for the elaboration of new ideas and experiences within the researcher's paradigm.

Example. A practical example of interparadigmatic extrapolation in the conscientiological area Self-Researchology is found in the paper Impostor Syndrome and Academic Life (KAUATI, 2013, p. 75-88).

Practice. Kauati's research (2013, p. 75-88) is an example of interparadigmatic extrapolation, as the concept Impostor Syndrome is researched within the Newtonian-Cartesian paradigm, mainly with the intent to measure (CLANCE, 1986; KOWALSKI *et al.*, 1987; CLANCE *et al.*, 1993; GLICKAUF-HUGHES *et al.* 1995), or in connection with incidences and correlations with other pathologies or psychological profile (COZZARELLI & MAJOR, 1990; NAMYNIUK *et al.*, 1994; FUNK *et al.*, 2000, ROSS & KRUKOWSKI, 2003).

Research. Kauati (2013, p. 75-88) exposes the bases of this psychopathology in the ambits of Psychology and Conscientiology, presenting a self-research process within the consciential paradigm and a self-diagnostic questionnaire.

Technique. The research was developed according to the *Interparadigmatic Extrapolation Technique*. The steps of its application are presented here, based not only on the paper, but also on the book (KAUATI, 2016):

1. **Theme.** Assessment of correlated psychopathologies or co-morbidities under the conscientiological viewpoint. Here are 2 examples of the psychopathologies studied:

- a. **Similar.** A similar syndrome was assessed, the Pre-Defeat Syndrome, which is "the state or intimate condition of a proud conscin, systematically retracting before evolutionary challenges and opportunities, due to the conscious or unconscious fear of reviving painful, anticosmoethical, embarrassing, shameful, oppressive, traumatic, ill-resolved failures in their *personal multiexistential cycle* (PMC)" (BELO, 2013, p. 9913).
- b. **Comorbidity.** One possible syndrome co-existing with the Impostor Syndrome is infantilism: "The *infantilism syndrome* is the nosographic condition of an adult person, man or woman, set on childishness, naivety, immaturity, and lack of experience, which are states still restricted to the infant's or teenager's consciential basement, incompatible with adulthood." (VIEIRA, 1996).

2. **Discipline.** A broad assessment of the disciplines of conscientiology involved in the research, like the following 3:

- a. **Self-Researchology.** “*Self-Researchology* is the science applied to the studies or researches of the consciousness itself, by the same consciousness, simultaneously employing all research instruments available in the consensual microuniverse and the Cosmos” (VIEIRA, 2013, p. 1897).
- b. **Conscientiotherapy.** “*Self-Conscientiotherapy* is the recovery from some pathological or parathological aspect of the consciousness, increasing one’s holosomatic health, reached after serious application of self-prescribed techniques for investigation, diagnosis, and confrontation of consensual difficulties until overcoming them, with the consciousness functioning as a self-therapist.” (TAKIMOTO, 2006, p. 11).
- c. **Conscientiometry.** Conscientiometry (or, in more recent texts, conscientimetrolology) is the “discipline or area that studies conscientiological measurements, or those of the consciousness, using the resources and methods offered by conscientiology, that are capable of establishing possible bases for the mathematization of the consciousness.” (VIEIRA, 2008, p. 66).

3. **Correlation.** Research about the Impostor Syndrome in papers and books of conventional science. Here are 3 bibliographical examples:

- a. **Comparison.** The paper *Measuring the impostor phenomenon: A comparison of Clance’s IP Scale and Harvey’s I-P Scale in the Journal of Personality Assessment* (CLANCE *et al.* 1993, p. 48-59) compares two different scales.
- b. **Analysis.** The paper *Exploring the validity of the impostor phenomenon in the Journal of Social and Clinical Psychology* (COZZARELLI & MAJOR, 1990, p. 256-259) analyzes the validity of psychopathology.
- c. **Validation.** The paper *Validation of the Clance Impostor Phenomenon Scale in the Journal of Personality Assessment* (GLICKAUF-HUGHES, 1995 p. 456-46) validates a scale.

4. **Sciences.** Psychology studies, especially cognitive-behavioral psychology, positive psychology and schema therapy. Here are 3 bibliographical examples:

- a. **Cognitive.** *Cognitive Therapy for Personality Disorders: A Schema-Focused Approach* (YOUNG, 2003).
- b. **Schema.** *Schema Therapy: A Practitioner’s Guide* (YOUNG, KLOSKO & WEISHAAR, 2008).
- c. **Positive.** *Positive Psychology: The Scientific and Practical Exploration of Human Strengths* (SNYDER & LOPEZ, 2009).

5. **Analysis.** Possible extrapolations of the consciential paradigm have been analyzed. The influence from previous existences in this dimension on psychopathology have been assessed (see paper by Kauati (2016, p. 83-96) on past-lives research). Also the possibility of performing self-research, instead of heteroresearch. In this case, theorice (theory + practice) helps the analysis, through self-experimentation.

6. **Adequacy.** The Impostor Syndrome concept is adequate for the consciential paradigm whenever the multidimensional and multiexistential processes are included. Considering that the psychopathology could be a result from traumas and habits of past lives. Furthermore, it can prevent the consciousness achieving its proaxis (life mission or existential project). After the research, the extrapolated concept was: “*Impostor Syndrome* is the condition where the conscin, considers themselves as someone who does not deserve success, or recognition from other consciousnesses, because they imagine themselves with insufficient ability to realize the evolutionary undertakings, not recognizing their strongtraits, living the imaginary fear of discovering they do not deserve their self-conquests.” (KAUATI, 2013, p. 9960).

7. **Amplification.** As the self-research process characterizes conscientiology, a self-evaluation questionnaire was conceived through the author’s experiences together with research of validated questionnaires. Furthermore, conscientiometric techniques help in the self-diagnosis. Also suggested is a method of self-overcoming through the self-therapeutic process. Here is an example of a self-evaluative question with conscientiological characteristics that could be different in another paradigm:

Success. How often do I attribute the success attained to chance, the Cosmos, an extraphysical helper, because I was in the right place at the right time, or because I knew the right people?

Observation. In this case, the reference to a consciousness from another dimension (extraphysical helper) is noticeable. In conscientiology, the extraphysical helper is just about a technician who is not in this dimension and helps in the execution of assistential works.

Individualism. Extrapolation requires an appropriate use of techniques, and, at the same time, modifications in existing techniques are natural for each unique consciousness in their self-research.

Flexibility. There is no rule about the degree to which a technique may be adjusted, this depends on common sense and the definition initially proposed. In case of publication, it is always good to clearly define the initial proposal and the adjustments that are being made, since papers intend to clarify and not confound.

Self-analysis. It is important to carefully scrutinize the necessity of modifying the techniques, considering 4 possible motives:

1. **Anxiety.** Immediacy may wish to jump steps, hence maintaining superficiality.
2. **Ignorance.** “Adaptations” due to poorly understanding the technique.
3. **Laziness.** Modifying the technique to make it easier can indicate a loss of quality. Although anxiety produces the same effect, the causes differ.
4. **Incapacity.** Lacking the strong traits needed to apply the technique, they prefer to modify it instead of firstly qualifying themselves.

Flexibility. One of the main arguments against the consciential paradigm is due to the individual process of self-research and the flexibility necessary to apply techniques and paratechniques. It is thus valid to emphasize that a technical, scientific posture is related to: criticism, disbelieving, optimization and rationality, and not to *rigidity*.

Difficulties. Interparadigmatic extrapolation depends on:

1. **Knowledge.** Knowledge of the concept in the original paradigm.
2. **Deepening.** Profound understanding of the science into which the concept is to be extrapolated.
3. **Avoidance.** Avoidance of the Dunning-Kruger effect, where, despite the little knowledge about the subject, there is a belief that one knows enough about it.
4. **Theorice.** Theoretical and practical knowledge about the subject in question. In the case of self-research, the self-application of concepts and techniques.

DISCUSSION AND CONCLUSIONS

Psychology. Considering that self-research is one of the bases of this neuroscience, psychology is one of the main areas to be extrapolated to conscientiology. However, it is not only this discipline that can make use of concepts and techniques from Newtonian-Cartesian science.

1MYILT. The One More Year of Intrapysical Life Technique (1MYILT), for example, a paratechnique proposed by Vieira (1994, p. 607) whose definition has been extended by Rodrigues (2013, p. 10369-10375), consists, in short, of experiencing the idea that the researcher will live only one year more in this dimension. Since it demands broad planning in all areas of one’s life, many management methods are used, although a difference being that multidimensional and multi-existential factors are also considered in this technique.

Two-way. It is worth emphasizing that interparadigmatic extrapolation could be employed from any paradigm to another, as long as it contributes to the new paradigm being used.

Gain. The greatest gain from interchanges between paradigms is faster scientific advancement, removing the need to reinvent what already exists. This should

already be a natural expectation in science. However, Interparadigmology as a discipline still has much to study about how to technically optimize the process.

INTERPARADIGMATIC EXTRAPOLATIONS OPTIMIZE THE DEVELOPMENT OF SCIENCES, BY TAKING ADVANTAGE OF EXTENSIVE RESEARCH PERFORMED BY SPECIALISTS. HOWEVER, THEY DEMAND FROM THE RESEARCHER MENTAL FLEXIBILITY AND OPENNESS TO DIFFERENT IDEAS.

Questionings. How much do you, researcher, take advantage of knowledge from various research fields? Have you already researched scientific texts with paradigmatic bases different from what is usual for you?

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