

EDITORIAL

PARADIGMS FOR CONSCIOUSNESS RESEARCH

Consciousness research possibly is the most expressive front of scientific and philosophical avant-garde. The true nature of consciousness challenges the paradigms of physicalist premisses, predominant in the scientific establishment. The nomological descriptions of the natural sciences exclude subjectivity, although consciousness is subjective. Chalmers' (1995) so called hard problem is the synthesis of that challenge, which to Revonsuo (2015) means an anomaly of the Neuroscience investigation program. As Descartes said, thought and extension are incompatible categories. One could say that the problem of the consciousness, at the bottom line, must make thought (subjectivity) and extension compatible, whether reducing one to the other (materialist or idealist monisms; panpsychism) or keeping them distinct (dualism). The challenge is to describe on which conditions can consciousness research, as subjective, become objective, that is, scientific.

At this scope, different proposals of paradigms come up and one of them is the consciential paradigm, associated to Conscientiology. According to this paradigm, each individual can approach objectively his or her own personal experiences, including mainly the altered states of consciousness. Techniques are applied aiming to keep and expand lucidity while in deep physical relaxation, in a totally natural manner, without any external induction. Therefore, the objectivity of consciousness research becomes possible in reference to thosenes (thoughts, sentiments and energies which manifest the consciousness), instead of the brain only. It is about developing the implications of parapsychic experiences to consciousness research. This is the basis of the consciential paradigm.

The present issue of *Interparadigmas* suggests the reflection on the diverse proposals of paradigms to consciousness research and the respective interlocution with the consciential paradigm.

Alejandro Parra, the President of the Institute of Paranormal Psychology of Argentina and PhD in Psychology, presents the article *Exploratory study of temperament theory and paranormal experiences*, where he seeks for empirical indications of correlations between types of temperament and paranormal phenomena. The interparadigmatic core is the *temperament predisposition*.

The article *International migratory adaptability: from adaptation to the neo-environment to consciential evolution*, by Viviane Passos Gomes, PhD in Law, interparadigmatically broadens and deepens the current theme of migratory adaptability to *self-evolutive adaptability*.

Tanise Knakiewicz, PhD in Cellular Biology, with the article *Four-dimensionality of intraphysical human manifestation*, makes a comparison between the theories of Economic Mentalities, Family Constellations and Conscientiology, pointing out an interparadigmatic convergence toward *evolutionary intelligence*.

In the article *Comparative analysis between research methodologies in Psychology and Conscientiology on Impostor Syndrome*, Adriana Kauati, PhD in Biomedical Engineering, compares the epidemiological and self-experimental approaches, both converging interparadigmatically into *technicity*.

Marina Vinha, PhD in Physical Education, presents the article *Indigenous consciousness in academic space and on consciential perspective*, where are compared frontier scientific cases of Anthropology and Conscientiology. The interparadigmatic core is *non-conventional scientificity*.

The *Interview with Antonio Pitaguari: Interchange Conscientiology – Parapsychology in the 1990's* makes a historical record of the first exploratory experience of the European scientific environment by Conscientiology. The interparadigmatic center of the interview is the *scientific community*.

Great interparadigmatic reflections to all!

Alexandre Zaslavsky
Chief-editor

CHALMERS, David. Facing up to the problem of consciousness. *Journal of Consciousness Studies*, 2(3):200-19, 1995.

REVONSUO, Antti. Hard to see the problem? *Journal of Consciousness Studies*, 22(3-4): 52-67, 2015.