

SELF-PARADIGMATIC TRANSITION DIAGRAM

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ABSTRACT: This article proposes the instrument Self-paradigmatic Transition Diagram (STD) and the basic technique for its elaboration, as elements for inter-paradigmatic self-research. The fundamental concepts used in the instrument are: the past, immediate past, present, immediate future and future self-paradigms. A sequence of steps is presented for the definition, formulation or projection of self-paradigmatic times. In addition, considerations regarding the consequences and the need of lucid experiences for the inevitable process of self-paradigmatic transition are presented.

Keywords: Self-paradigm, Self-paradigmatic transition, Inter-paradigmology, Methodology.

INTRODUCTION

Paradigm. Paradigm is here considered a model for interpreting reality, meaning guiding the individual's thinking, values and actions, similar to a lens.

Proposal. In this sense, the physicist and philosopher of science Thomas Kuhn proposed the term, in the 1960s. He defined it as a set of theoretical-practical references or disciplinary matrix supporting the worldview of a scientific community (Kuhn, 2003). The popularization of the term ended up making its use to extend, beyond Science, to any standard way of thinking and proceeding that would guide approximately homogeneous groups of people.

Setting. The paradigm is formed by the affinity between people involved with a certain type of activity that affects them existentially. The permanence in the activity and in the group reaffirms conducts already adopted, contributing to the formation of a certain way of functioning and perceiving.

Knowledge. Human knowledge can be considered to belong to several types: philosophy, art, religion, politics, technique, science, mythology, common sense, among others.

Conception. The paradigm is a particular conception or approach of the type of knowledge. Within a type of knowledge, there is more than one paradigm, and rival paradigms may even coexist in competition. An example of this is politics (type of knowledge) and different political ideologies (paradigms).

Specification. The types of knowledge – science, philosophy, religion, art, mythology, common sense, among others – are the scopes of self-paradigms. The genre of the self-paradigm is the type of knowledge, while the species is the self-paradigm: Judaism is a religious self-paradigm, physicalism is a scientific self-paradigm, and materialism is a philosophical self-paradigm. It is possible to refine the self-paradigm by finding specific approaches: line of Judaism, physicalist approach, type of materialism.

Seriexis. The more energy and time spent with the paradigm, the more that paradigm tends to internalize into the mentalsoma and become the self-paradigm (Leite, 2005; Almeida, 2007 and 2010; Carvalho & Carvalho, 2011; Remédios, 2012 and 2015; Zaslavsky, 2019), thus organizing the entire consciousness' manifestation. Throughout the existential series, the consciousness is associated with greater or lesser intensity to certain systems of ideas or paradigms, producing texts, teaching, militating or simply adhering individually to them.

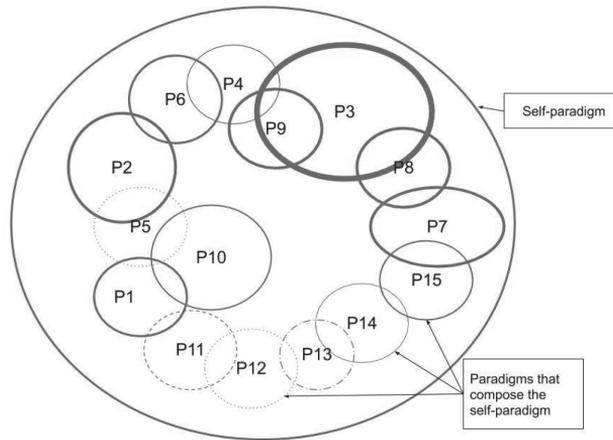
Self-paradigm. The self-paradigm is the mentalsomatic system of the consciousness' references, acting as a filter or way of perceiving reality and a set of rules for living, formed throughout their holobiography through repeated actions reinforcing current paradigms (Zaslavsky, 2019).

Synonymy. 1. Personal paradigm. 2. Personal ideational reference; self-ideational reference.

Antonymy. 1. Hetero-paradigm. 2. Social paradigm. 3. Collective paradigm.

Set. The consciousness has already existed intraphysically in different contexts, so they have already had the opportunity to associate themselves with different paradigms, in some cases even opposite to each other. Strictly speaking, the consciousness does not have only one self-paradigm, but several.

Multifaceted. Thus, the self-paradigm is multifaceted or polyhedral, depending on multiple areas, fields or disciplines in the universe of the consciousness' manifestation, according to the intellectual links drawn up during their holobiography, with a certain degree of overlapping. For example, every self-paradigm is made up of philosophical, scientific, political, religious, artistic paradigms, that is, it encompasses large areas of human knowledge (Figure 1).

Figure 1. Self-paradigm formed by several paradigms

Composition. Figure 1 illustrates the coexistence of several paradigms in intra-conscientiality. The size and thickness represent their intensity. In dashed lines, the least active, in a more advanced overcoming process. The smaller circles within the main circle represent paradigms that make up the self-paradigm, identified there by the letter P and a number.

Inconsistency. It is important to highlight that the paradigms that constitute the self-paradigm are not necessarily coherent with each other. In fact, they mostly have a certain degree of inconsistency. That represents an inherent difficulty in the transition of paradigms, there is a tendency to pay more attention to the most advanced paradigm and neglect the most backward, which is influencing, unnoticed, the others. With that, the consciousness can experience cognitive conflicts without immediately identifying the reason.

History. The consciousness is co-responsible for a particular historical paradigm. The way of reasoning is, therefore, historically located. The essential way of seeing, understanding and interacting with reality is associated with a certain time, space and group. That gives a sense of identity. At the same time, understanding this process opens up the possibility for deeper intra-consciential change or recycling.

Study. The study of the self-paradigm or personal paradigm, and its transitions, is a way to approach the conscientiological problem of consciential evolution. The self-paradigm is the ideational matrix for discernment. It is only possible to discern what has a self-paradigmatic reference because, deep down, it is what exists for the consciousness.

Transition. Treating a paradigm within the scope of intra-conscientiality, therefore, requires approaching the process from the perspective of transition and not of change. The self-paradigmatic transition gradually promotes changes in the

consciousness' entire manifestation. It impacts the perception of the proaxis priorities, the choice of gescons, the organization of reconciliations, among other aspects.

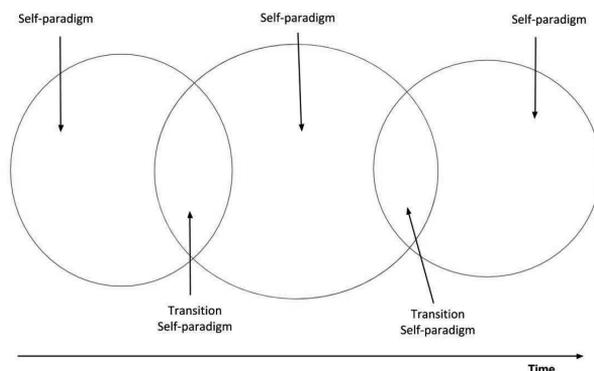
Priority. It would be unfeasible to make a total change of the self-paradigm in just one-step, as it will be studied. The objective is to advance the transition based on the present priority self-paradigm, according to the facts and projects related to the mentalsomatic-interassistential production.

Content. This article deals with the transition in a pragmatic way. In the first part, it defines the concept of paradigmatic transition. The second part presents the diagram and its constitution in more detail. At the end, it teaches the technique for filling in the diagram and reflects on its consequences.

1. SELF-PARADIGMATIC TRANSITION

Transition. The self-paradigmatic transition is the continuous process of modifying and moving between mentalsomatic reference systems, whose analysis can be made observing distinct times (Figure 2). Figure 2 illustrates, didactically, the transition times.

Figure 2. Self-paradigmatic transition over time



Evolution. Due to the group character of consciential evolution, intra-consciential recycling occurs linked to energetic, thosenic and multidimensional exchanges with groups of related intra and extraphysical consciousnesses. Knowing the process of self-paradigmatic transition helps in the more precise identification of groups of mentalsomatic creditors, the intellectual group karma, to whom the person needs to address to share their neoverpons. The evolution of consciousness is individual, but it occurs in groups. The process of self-paradigmatic transition is developed in reference to those groups.

Simplification. The Diagram is evidently a simplification or even didactic reduction of the consciousness' evolutionary process. However, being didactic, it is likely to provide clarification as to the content of the challenges in the process of coping, as well as the focus of the consciousness' priority efforts at the present time. Where there is clarification, there is relief and an increase in the freedom of action.

IC. The Intermittent Course (IC) stimulates new interpretations, bringing a more assertive pro-evolutionary mental model. The most prominent self-paradigm in the pre-resomatic intermissive course tends to be the most evident in the present existence. It will be up to the consciousness to exercise this new self-paradigm in intraphysical life, internalizing it through synapses that, in the end, will be neo-para-synapses.

Past. In order to better understand the process of self-paradigmatic transition, it is interesting to study the expression of the remnants of the prevailing personal mentality from previous lives, as well as the outlines of the developing pro-evolutionary mentality.

Mixture. Both of the aforementioned act on the individual in the present time, mixing and, sometimes, confusing the person as to their identity and priorities. Discerning what we are, what we were and what we want to be appears to be a real tangle of information and manifestations.

Differentiation. In any case, this differentiation is key to being able to act lucidly in overcoming the stubbles of the past and in the active construction of an evolutionarily more advanced ego. It allows making more accurate choices, in tune with the proaxis. It facilitates re-encounters and reconciliations with priority groups, from a holokarmic point of view. It opens space to deepen the experience of the conscial paradigm, based on a strongtrait focus directed to the most immediate connection points of the personal holobiography with this paradigm, which can be identified as consciological specialty.

Record. When registering this transition process in a diagram format, the conscial paradigm will be approached by means of consciological specialty, the gateway to experience it.

Visualization. In this sense, drawing a diagram of the self-paradigmatic transition helps the consciousness to visualize its situation. It facilitates the design of self-overcoming strategies, towards a greater self-experience connection with the conscial paradigm.

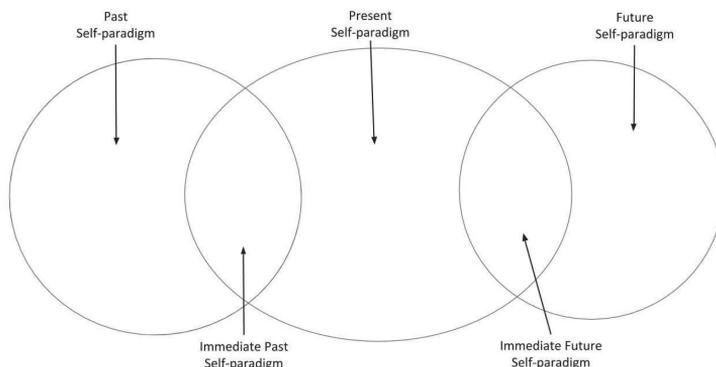
2. SELF-PARADIGMATIC TRANSITION DIAGRAM

History. The instrument and the research technique presented in this article were used for the first time in the Introduction to Change of Paradigms course, conducted by the Interparadigmas' team at the 4th Parascientific Week of Conscientiology, in July 2016.

Time. The self-paradigmatic time is the interval of duration of a determined mentalsomatic effort to discern something new, in evolutionary terms, represented by interassistential materializations corresponding to the new discernment.

Diagram. The Self-paradigmatic Transition Diagram (STD) is a graphical, schematic representation of the process of succession of self-paradigms in three different times – past, present and future – and their respective overlaps – immediate past and immediate future (Figure 3).

Figure 3. Self-paradigmatic transition diagram



Method. The techniques for applying the STD instrument are based on the description of the consciousness' evolution in successive times, through the combination of breaks and continuities (Zaslavsky, 2008).

Times. The times of the self-paradigmatic transition process, expressed in the STD, are defined and described below.

2.1. Past self-paradigm

Past. The past self-paradigm is the mentalsomatic system of references, the predominant root of the present self-paradigm, in a process of overcoming to be completed in the future self-paradigm.

Problem. Ideational references retained from the past indicate a certain evolutionary problem (eg, bellicism, dogmatism, mysticism) that is in the process of being resolved in the current transition process.

Basement. The past self-paradigm finds more common manifestation in the so-called conscial basement phase (Vieira, 1994, p. 704; Nonato *et al.*, 2011, p. 78-81), when children and adolescents manifest weaktraits and immaturities from their multi-existential past, due to the natural imposition of instincts.

Opposition. The opposition of the past self-paradigm with the future self-paradigm, in a complementary way and in the upgrade mode, is an important

element of the technique, giving an idea of the completism of the evolutionary process in question.

2.2. Self-paradigm in the immediate past (past-present transition)

Transition. The immediate past self-paradigm is the transition between the past and the present self-paradigm, constituted by an interassistential strategy capable of minimally releasing the consciousness from their past self-paradigm and its context.

Strongtrait. The way out of the past self-paradigm involves the use of a quality, skill or virtue, developed in the performance or experience of that paradigm, but within a scope of more cosmoethically qualified ideational references.

Preparation. The materthosene of the interassistential area, experienced in the preparatory phase of the current proaxis is often associated with this inter-paradigmatic time. Training and professional careers are elements of great importance here. The student must consider their interests and activities already carried out. It is about identifying the important interassistential facts of the consencial path.

2.3. Present self-paradigm

Average. The present self-paradigmatic time is the average time between the past and the future, representing the midway point in the evolutionary process from an inter-paradigmatic perspective.

Turnaround. The present self-paradigm is the turning point in the recomposition process with the past self-paradigm, towards the future.

Present. The present self-paradigm is at the core of the interassistential mentalsomatic construction efforts in full course and validity, evidenced by the production in progress.

Core. The interassistential mentalsomatic construction is the practical effort to discern, understand and clarify a certain evolutionary problem, through fraternal actions, thus materializing the present self-paradigm, which is the Gordian knot or core for the application of the STD.

Assistance. The analysis of interassistential mentalsomatic actions supported today helps to identify the present self-paradigm, combining professional achievements, volunteering and gescons.

Coexistence. Several focuses can coexist in the consciousness, referring to different self-paradigmatic times, for example: professional work (self-paradigm in the immediate past), new themes and reasons of evolutionary interest different from the focus of the profession (present self-paradigm) and, in addition, new specialties and interassistential actions, whose experience and materialization are already accessible (immediate future self-paradigm).

Challenge. The challenge of the present time is its state of tension, as they can mix: a) current interests; b) opportunities derived from experience and recognition of the path taken so far; and c) interests towards nascent consciential upgrades. When realizing that one is experiencing a transition process, the consciousnesses are often confused as to what to prioritize, as they receive inflows from the immediate past, where they have moral authority, and at the same time are mentally attracted by the new evolutionary goal, which constitutes the immediate future.

Positioning. If you focus your energies on holothosenes from the immediate past, you will regress or stagnate. The necessary movement is to advance the present to the immediate future. That requires investing efforts in evolutionarily exciting topics that, despite being challenging, are already accessible, according to one's maturity.

Discernment. It is worth the critical sense to discern what is no longer, what is and what is not yet the present self-paradigm, considering the interassistential mentalsomatic action in effective course of materialization. In other words, the mentalsoma focuses on extracting new content from interassistential experiences, in order to discern the evolutionary problems that the consciousness is facing and to solve them.

Subtlety. In summary, the practical actions of the person's life can be located in a certain field of action, to which they are still linked due to the need to carry out karmic reimbursement closings, while their mentalsomatic actions are turned to the new focus. Past self-paradigms are mentalsomatically idle, but existentially they may still be necessary and inevitable.

2.4. Immediate future self-paradigm (present-future transition)

Transition. The immediate future self-paradigm is the time of transition between present and future self-paradigms. It is the priority mentalsomatic referral system to accelerate and optimize the transition from the present self-paradigm forward.

Immediate. The mentalsomatic synthesis of interassistential projects in progress is the immediate future self-paradigm. What paradigm do I want to experience in the short term, with immediate access made possible by the present self-paradigm?

Crisis. The experience of the immediate future self-paradigm involves crisis, the natural lack of definition of the new experience, the formation of neo-synapses when dealing with the unknown. Moreover, for that very reason, it requires detachment and courage.

Logic. The logic of the immediate future self-paradigm, which enables the present-future transition, is to carry out recins, interassistance and gescons, in order to reach a certain future self-paradigm, more advanced and not yet accessible in the present.

2.5. Future self-paradigm

Future. The future self-paradigm is the ideal mentalsomatic reference system aimed at the present time, the interassistential theme that sums up the process of overcoming the past self-paradigm.

Specialty. The future self-paradigm represents the mentalsomatic core of the desired interassistential identity or specialty, an important objective of self-proexis and maxi-proexis, possibly related to the megagescon.

Closing. The STD diagram is then closed, concluding the cycle initiated by the self-paradigm passed under study and completing the interassistential re-composition.

Opposition. The past and future self-paradigms are generally evolutionarily opposite, the second being the re-composition of the first.

Megachallenge. The definition of the future self-paradigm involves an act of boldness, of thinking big in the design of a singular interassistential neo-focus for oneself, specific to the self-proexis in question.

Times. Immediate past and present self-paradigms, in general, are the *un*-teaching of the past self-paradigm, constituting predominantly deconstructive times. The self-paradigms of the immediate future and future, on the other hand, constitute the teaching of new, enlightening, verponological evolutionary content, being predominantly positive, constructive times.

Group. The self-paradigmatic transitions of the self-proexis complement each other, impacting the group.

Synthesis. Table 1 presents a comparative reference of the times of the self-paradigmatic transition, with the objective of helping to complete the diagram for the first time (initial self-diagnosis).

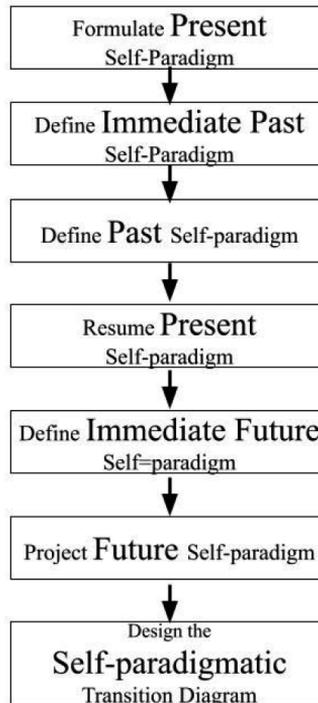
Table 1 – Comparative reference of self-paradigmatic times

COMPARED SELF-PARADIGMATIC TIMES					
VARIABLES	PAST	IMMEDIATE PAST	PRESENT	IMMEDIATE FUTURE	FUTURE
Interassistance	Obsolete or lack of assistance	Predominance of retail interassistance	Adjustment of interassistance mentalsomatic focus	Interassistential mentalsomatic accuracy	Targeted interassistential specialty
Movement	Self-paradigmatic stagnation	Break with past self-paradigm	Tensioning towards the future self-paradigm	Potentialtion towards the future self-paradigm	Theorice expansion in the consciential paradigm
Model of thosenization	Old-fashioned thinking	Dissident thinking	Self-critical thinking	Pragmatic evolutionary thinking	Universalist thinking
Groupkar-mality¹	Interprison-Victimization	Victimization-Recomposition	Recomposition	Recomposition-Liberation	Liberation-Polykarma

3. SELF-PARADIGMATIC TRANSITION DIAGRAM WRITING TECHNIQUE

Step by step. For the writing of the STD, self-paradigms are named in the order of scheme 1.

Scheme 1 – STD writing technique



Reasoning. Despite the writing sequence described in Scheme 1, the reasoning for filling it out is dynamic. For example, one starts from the present to the immediate past and then to the past. In order to understand the immediate future, the present is resumed, where it is already embryonic. Finally, the extrapolation of the immediate future will compose the future. If there are difficulties with this sequence and there is clear information about the past, you can go from the present directly to the past and only then go back to the immediate past. The same is true of the future. If it is already clearly envisioned, you can write it first and then return to the immediate future.

Positioning. The choice of each self-paradigmatic time requires the positioning of choosing a certain theme in detriment to others that are also relevant. The differential criterion is the need for more priority evolutionary discernment.

Motivation. The list of achievements that occurred in each time points to the mentalsomatic motivation behind them, which can be sought by observing common elements.

Confor. At the end of completing the diagram, it is interesting for the experimenter to observe its energetic reading of the harmony of the constructed confor, for example, reading it aloud, checking if there is still a demand for adjustments.

Attempt. Filling out the STD, in the final analysis, is an exercise of attempt; it does not intend to fully represent the complex reality of the consciousness. On the contrary, it intends to make a didactic simplification that can expose significant and priority elements to the self-evolutionary process.

Versions. It is indicated and expected that there will be several STD fillings throughout life, due to the refinement and complexity of the analyses and updates, demanded by effective self-paradigmatic advancements.

1st step of filling: Formulate the present self-paradigm

Times. Table 2 is filled with the most evident self-paradigms for the present time, based on facts and parafacts. Self-paradigm means experience, theorice and not just theory; thus, it is necessary to verify the hypotheses of self-paradigms, considering how much the consciousness experiences them and not only those that appear more often. The indicator, in this case, is the interassistential materialization, for example, publications, courses, projects, institutions, etc.

Root. In this analysis, the identification of the motivational root of published texts or materializations carried out (projects, institutions, among others) is key. In the case of ongoing achievements, it is necessary to analyze, among the possibilities, which has greater theoricity to be able to consider the present self-paradigm. The area of operation and different forms of mentalsomatic production, especially publications, are relevant indicators to name the present time in a more specific way. After this more detailed analysis, only one is opted: the predominant self-paradigm.

Distinction. Confusion can occur between the immediate past self-paradigm and the present self-paradigm if the person takes into account only the routine of their professional activity. In order to better distinguish self-paradigms, it is necessary to consider self-paradigmatic time, always intra-consciential. Although the same line of action may remain in effect in the practical action of the work, if the present mentalsomatic focus is different, due to new intra-consciential interests, in the process of materialization, then the present self-paradigm receives the name derived from this new focus.

Table 2. Example of formulation of the present self-paradigm

HYPOTHESES OF PRESENT SELF-PARADIGMS		
Current professional work	Volunteering	Recent or ongoing publications
Critical Environmental Education (Teaching in higher education in Environmental Education-EE; research and extension projects in the same area; social participation in collectives and EE commissions)	Planetary Responsibility (Pre-CI Coordination)	Planetary Responsibility (Planetary Responsibility verbet; courses and books on Planetary responsibility – in progress)
Critical Science Education (Teaching in higher education in the area of Epistemology, Philosophy of Science and Ethics in Science)	Cognitive inter-paradigmology (Editorial board of Interparadigmas Journal)	Self-proexology (Self-verbet)
Ethics of Responsibility (Teaching in higher education in Ethics and Science, and in EE)	Inter-paradigmatic authorial cognition (Teaching at UNIESCON)	Graphothosenology (Anthology of the Training Course for Authors – in progress)
Motivational root. Stimulate responsibility with yourself and with life on the planet, motivating aware and peaceful actions to transform the current model of society.	Motivational root. To promote the taking on of evolutionarily responsibility considering Planetary dynamics, repercuting in the functioning of the Cognopolis.	Motivational root. To contextualize the need for responsibility in the current resoma on this planet, considering its functioning in the evolutionary process, in order to collaborate with the reurbex.
Present self-paradigm: <i>Planetary Responsibility</i>		

Example. In the example described, the person has been working with environmental education (immediate past) for years and continues professionally in this area. However, the current mentalsomatic production focuses on Planetary responsibility (present). In addition, the motivational root of these actions goes towards the theme of Planetary responsibility.

2nd Step: Define the immediate past self-paradigm

Immediate. Table 3 is completed considering previous mentalsomatic actions and productions. The definition of the measure of time indicated for considering past production depends on the alteration of the manifest mentalsomatic interest. At first, it is observed from the point where it changed to the present focus backwards until the previous change of interest.

Decision. Among the possible themes of previous mentalsomatic production, identify the theme that contributed to structure the present self-paradigm, in a certain line of continuity and overcoming.

Table 3. Definition of the self-paradigm in the immediate past

HYPOTHESES OF IMMEDIATE PAST SELF-PARADIGMS		
Academic background and professions actING / acted	Previous volunteer work	Previous intellectual productions
Critical Environmental Education (Education in Biology; Specialization in Environmental Health; Master and PhD in Education)	Critical Environmentalism (Volunteering at NGO <i>Núcleo de ação em Ambiente, Saúde, Cultura e Educação</i> – NASCE)	Critical Environmental Education (Articles, thesis and dissertation on Environmental Education)
Critical Science Education (PET / CAPES Scholarship in Science Education; teacher education projects in science education; teaching in higher education in the area of Epistemology, Philosophy of Science and Ethics in Science)	Invexology (Volunteering at the International Association for Existential Inversion – ASSINVÉXIS)	Invexology (Book “Good Evening, Universe!” – Co-authorship; articles focused on the theorice of the consciential paradigm since youth – self-expression, self-research, objectivity)
Social Psychology. (Training in Group Dynamics; in Sense-perception; in Environment and Communities; in Group Decisions)	Conscientiocentrology (Volunteering at the International Institute of Projectiology and Conscientiology - IIPC; Conscientiological Socin Research Group)	Theoricology (Articles focused on the thematic of the consciential paradigm – multidimensional attention, teacher interaction)
Motivational root. Stimulate responsibility with yourself and with life on the planet, motivating aware and peaceful actions to transform the current model of society.	Motivational root. Understand and act on the roots of the current model of society, in order to qualify it evolutionarily.	Motivational root. Understand the elements that motivate people to change (recin), qualifying it evolutionarily and in society.
Immediate past self-paradigm: <i>Critical Environmental Education</i>		

Analysis. In the example in Table 3, there are studies, productions and actions in Critical Environmental Education, Scientific Education and Social Psychology. The choice of the self-paradigm in the immediate past fell upon Critical Environmental Education because they are the productions with the greatest focus and interest of the author, more mobilizing mental somatically and intra-conscientiously, representing greater evolutionary engagement. In addition, they supported the present self-paradigm (Planetary Responsibility), which represents both a deepening of the aspect (environmental ethics) of the immediate past and its evolutionary extrapolation.

Step 3: Define the past self-paradigm

Self-research. The past self-paradigm requires more in-depth self-research and, among the various self-paradigms already overcome, the choice for the diagram will depend on the congruence with the present and immediate past self-paradigms, as this indicates the ongoing evolutionary growth.

Aversion. One of the ways to approach the past self-paradigm is by listing the hypotheses of self-paradigms from previous existences and analyzing which one is more aversive to the present and immediate past self-paradigms.

Affinity. On the other hand, it is important to list innate ideas, spontaneous and irresistible affinities in thematic, ideological, conceptual, philosophical, affective, aesthetic terms. By observing this set of affinities, it is possible to extract aspects in common, pointing out paradigms to which the person was linked.

Overcoming. The theorice overcoming relationship can be observed in the congruence of the past self-paradigm with the immediate and present past self-paradigms, constituting a complementary procedure to define the past self-paradigm.

Retrolives. The hypotheses of retrolives help in the definition of the past self-paradigm; however, they are not essential. Affinities also indicate past groups, situations and connections.

Preselection. The choice of relevant retrocognitive information to define the past self-paradigm is based on the mentality explained in the retrocognitive context. It is adjusted to the logic of STD when that mentality (self-paradigm) represents the possibility of mentalsomatic growth with the self-paradigms of immediate past and present.

Table 4. Definition of past self-paradigm

SELF-PARADIGMS		
HYPOTHESES FROM THE PAST	IMMEDIATE PAST	PRESENT
Shamanism (Mongolian, Celtic, Amerindian)	Critical Environmental Education	Planetary Responsibility
Federalist Socio-ecology (Anarchism)		
Revolutionary periodism (French Revolution, Enlightenment, libertarianist militancy, Feminism)		
Business diplomacy (Sumerian, Phoenician, Greek, Roman, Jewish, Chinese, Italian)		
Colonialism (Greco-Roman; Persian; Americas)		
“Legal” ethical philosophy (Hammurabi code; Greek sophists; Roman rhetoric; Renaissance)		
Motivational root Respectful connection with nature, building relationships of group self-management.	Motivational root. Responsibility with yourself and life on the planet, motivating pacific and conscious actions of the society model transformation.	Motivational root. Need for responsibility considering the influence of the planet on the evolutionary process, collaborating with the reurbex.
Past self-paradigm: <i>Federalist Socio-ecology (Anarchism)</i>		

Selection. The paradigm of Federalist Socio-ecology (line of Anarchism) was chosen due to being the most congruent with the present self-paradigms (Planetary Responsibility) and immediate past (Critical Environmental Education), according to the criteria presented in this topic.

4th step: Resume the present self-paradigm

Location. The return to the present self-paradigm is useful to check the coherence with the self-paradigms from the immediate past and from the past, and to revise it if necessary, to continue the application of the STD.

Reflection. That is a reflexive step and of balance of the filling already done, nevertheless important to consolidate the line of reasoning.

Future. At this stage, the movement to think about the future begins, considering the self-evolving guiding thread that is already outlined from the past to the present self-paradigm.

Accessible. The immediate future self-paradigm is visible, accessible, at hand, but it remains to begin to prioritize it in mentalsomatic work, through concrete actions.

Step 5: Define the immediate future self-paradigm

Efforts. The immediate future self-paradigm is where the mentalsomatic interests point, being a natural consequence and a *crescendo* from the present self-paradigm on.

Indicators. Recins and ongoing or imminent growth crises are elements that reveal the immediate future self-paradigm, insofar as they point to the construction of neo-synapses, in terms of altering the mental model.

Publications. The themes for already defined texts, but planned to start in the short and medium term, are also useful for the definition.

Changes. The themes of professional and volunteer work are included in the analysis of the immediate future if they are undergoing a phase of change, as shown in Chart 5.

Table 5. Collection of information for the definition of the immediate future self-paradigm

HYPOTHESES OF IMMEDIATE FUTURE SELF-PARADIGMS		
Professional work (changing)	Volunteer Work (in change)	Intellectual productions (medium term publication)
Critical Environmental Education (Completion of projects – Environmental Perception of the municipality and Municipal Plan of Atlantic Forest. Finalization of administrative mandate – Common Cycle of Studies)	Planetary Responsibility (Organization of the Pre-CI sector of Planetary Responsibility and Para-ecology; definition of the institution name).	Para-ecology (Cosmoethical Unlinking verbet; Acceptance-Intimacy Binomial verbet)
Critical Environmental Education (Coordination of Moema Viezzer Environmental Educator Observatory)		Para-ecology (Article Border-paradigmatic Biologists)
	Para-ecology (Creation of Evolutionary Self-responsibility Course)	Para-ecology (Para-ecological networks)
Motivational root. Intra and interconsciential liberation for para-ecological research.	Motivational root. Formation of critical mass and consolidation of a Para-ecology team.	Motivational root. Finishing of holobiographic upgrades.

Bridge. The immediate future self-paradigm can also be understood as a bridge or path leading to the future self-paradigm, according to Table 6. By what means can the consciousness move towards the future self-paradigm based on something concrete already happening or about to happen today, in the present?

Table 6. Definition of the immediate future self-paradigm

SELF-PARADIGMS			
PAST	IMMEDIATE PAST	PRESENT	IMMEDIATE FUTURE
Federalist Socio-ecology	Critical Environmental Education	Planetary Responsibility	Para-ecological Reeducation (Foundation of the Para-ecology CI soon; extrapolation of extra- physical actions in pen- ta, parapsychic dynami- cs and projections)
			Cosmoethical Mediation (Synthesis of educatio- nal activities, research and volunteering)
			Reurbanological Para-law (Intention to become an offexist)
			Motivational root. Formation of critical mass, consolidation of team and conceptual production in Para-ecology.
The immediate future self-paradigm: <i>Para-ecological Reeducation</i>			

Derivation. The name of the immediate future self-paradigm with Para-ecological Reeducation obeys the *crescendo* of Environmental Education, having been made possible through investment in Planetary Responsibility (present self-paradigm), which is generating the conscientiocentric institution of Para-ecology, projects and gescons. The issue of Reurbanological Para-law is still a distant future and Cosmoethical Mediation is a holothosenic synthesis.

Step 6: Design the future self-paradigm

Future. To complete Table 7, Design of the Future Self-paradigm, the possible consequences, at the level of logical extrapolation, of the present self-paradigm are analyzed, as well as the best evolutionary restoration solution of the past self-paradigm.

Boldness. The definition of a future self-paradigm requires positioning, courage and daring, as it is usually situated just beyond the horizon of action where people see themselves in the present.

Themes. The future self-paradigm, in general, is related to consciological megathemes, in the manner of the World State and extraphysical and intraphysical reurbanization. Considering that it is the goal of each intermissivist to experience the consciological paradigm more widely, generally the denomination of the future paradigm will be a consciological specialty.

Table 7. Projection of the future self-paradigm

SELF-PARADIGMS				
PAST	IMMEDIATE PAST	PRESENT	IMMEDIATE FUTURE	FUTURE
Federalist Socio-ecology	Critical Environmental Education	Planetary Responsibility	Para- ecological Reeducation	Cosmo-convivological Para-ecology (Para-ecological networks of people, institutions and communities, intra and extraphysical and inter-Planetary)
				Reurbanological Para-law (Offiex)
				Cosmo-Consciology (Universalist, cosmic, evolutionary action)
				Motivational root Broaden lucid contribution with the reurbex
Future self-paradigm: <i>Cosmo-convivological Para-ecology</i>				

Extrapolation. The most congruent future self-paradigm leads to the Cosmo-convivological Para-ecology option. Aspects considered include the specialties of pre-CI (Para-ecology, Conviviology and Reurbanology), its materthosene (Evolutiology) and its parapsychic dynamics Cosmo-Evolutiology, which performs para-ecological and para-physiological analysis of nature and the evolutionary application of immanent and consciological energies.

Step 7: Design the self-paradigmatic transition diagram

Synthesis. Consider as key elements to build your diagram the self-paradigms surveyed. The synthesis is performed by filling in Table 8 and constructing the diagram in Figure 3.

Table 8. Synthesis to design the self-paradigmatic transition diagram

SELF-PARADIGMS				
PAST	IMMEDIATE PAST	PRESENT	IMMEDIATE FUTURE	FUTURE
Federalist Socio-ecology	Critical Environmental Education	Planetary Responsibility	Para-ecological Reeducation	Cosmo-convivio-logical Para-ecology

Examples. Figures 4 to 8 show, as examples, the self-paradigmatic transition diagrams of the authors of this article.

Figure 4. Self-paradigmatic Transition Diagram – Luciana Ribeiro

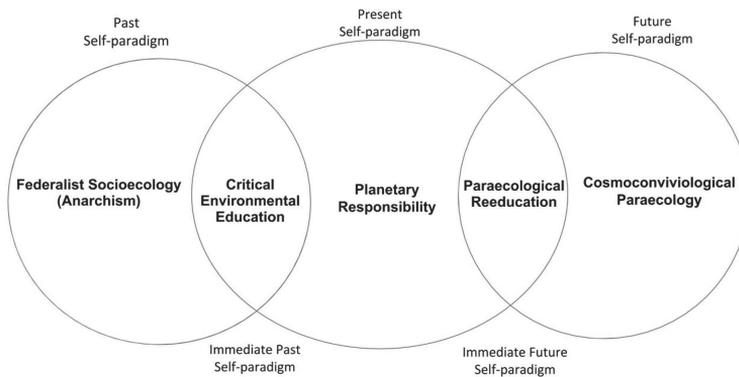


Figure 5. Self-paradigmatic Transition Diagram – Adriana Kauati

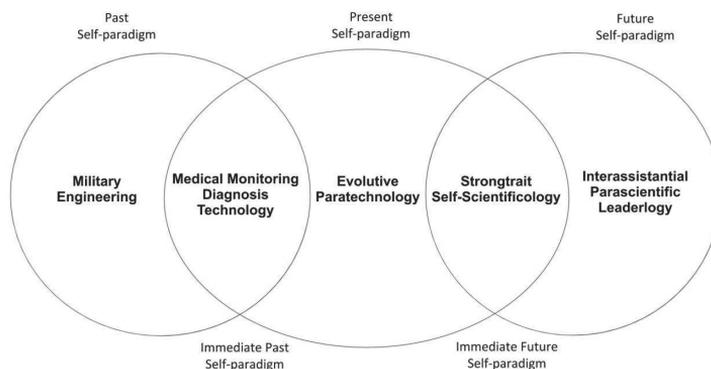


Figure 6. Self-paradigmatic Transition Diagram – Adriana Hoffmann

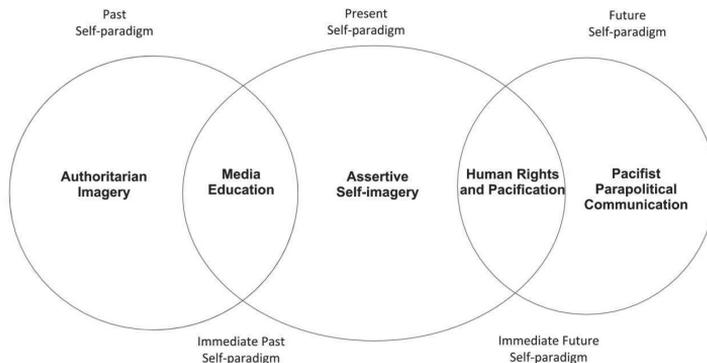


Figure 7. Self-paradigmatic Transition Diagram – Alexandre Zaslavsky

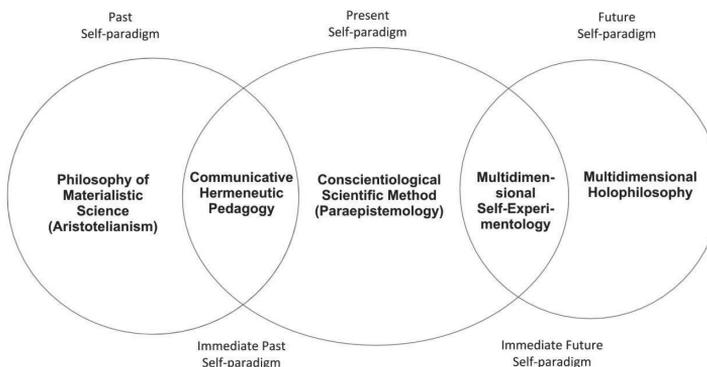
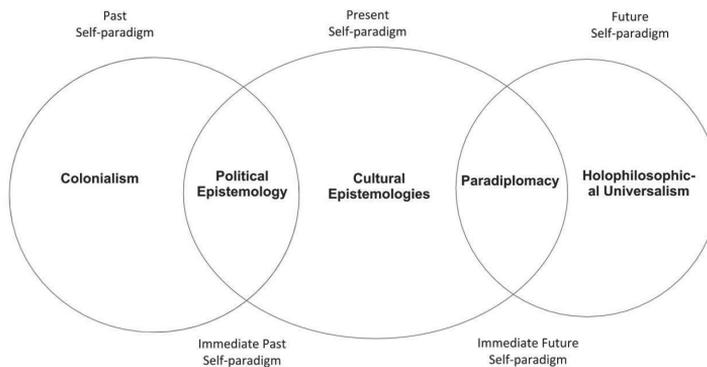


Figure 8. Self-paradigmatic Transition Diagram – Viviane Fernandes



FINAL CONSIDERATIONS

Self-research. The Self-paradigmatic Transition Diagram is a self-research instrument of Inter-paradigmology. With it, it is possible to analyze the self-evolutionary process based on the predominance of personal mentalsomatic systems or self-paradigms. Considering the mentalsoma as the most advanced vehicle for the manifestation of consciousness, the Diagram can be a source of greater precision and assertiveness for self-evolutionary performance.

Bottleneck. It is a technique for wholesale overcoming of evolutionary bottlenecks, as it allows the identification of ideational obstacles, associated to paradigmatic holothosenes from the past and its respective extraphysical pockets.

Self-paradigm. The self-paradigm construct is a self-conscientiometric tool, with focus on mentalsomatics. The system of mentalsomatic references guides the standard form of perception of each consciousness and, therefore, their evolutionary choices.

Self-proexology. Experience has shown that the Diagram leads to proexological and gesconological correlations. It resizes the measurement of value to self-efforts, as it manages to contextualize them evolutionarily and holokarmically, allowing for more accurate planning of retribution, reconciliation and self-overcoming. Advanced themes like the stone clause of the proexis and the megagescon are raised from the diagram.

Invexis. The existential inversor researcher can also benefit from the Diagram as an aid both for the formulation of the megafocus, as well as the means and goals of the invexological maxiplanning.

Gesconology. Gescons are strategic tools to advance the self-paradigmatic transition, as they are structuring of the self-paradigm, in its multidimensional, holokarmic and holosomatic expression. Writing developed, nurtured and consolidated paradigms throughout history and, therefore, its incorporation into intra-conscientiality and its stigmatization in personal holobiographies. Exactly for this reason, it allows the mentalsomatic reworking of personal evolutionary theses, holobiographic updating in the face of the intellectual group, the wholesale recomposition with creditors and the verponological materialization linked to group maxiproexis.

Bridges. The holobiographic evolutionary novelty of the consciential paradigm makes it the future self-paradigm. Most intermissivists need to build the transition from multi-existentially fed retro-paradigms to the consciential paradigm. For that, it is necessary to build inter-paradigmatic bridges, constituted mainly by personal gescons. The themes of those gescons tend to be extrapolations or *crescendos* from other paradigms to the consciential paradigm, clarifying conscins and consciexes in tune with retro-paradigms. The future self-paradigm is then named one of the specialties of Conscientiology.

Para-epistemology. The production of gescons of the various intermissivists, conscious and deliberate about the self-paradigmatic transition, over time, should realize the para-epistemological and para-methodological foundation of Conscientiology as a multidimensional science.

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