

EDITORIAL

A NEW EPISTEMIC TÓPOS TO PARAPERCEPTIONS

Humanity's cognitive field was long ago topographed in general lines. Plato, in the Republic (VI, 509d-511e)¹, establishes a place for sensations (*tópos aísthētos*) and a place for the mental (*tópos noetós*), registered by History as a sensible world and an intelligible world, respectively correlated to the opinion (*dóxa*) and to science (*epistēmē*) (Rep. V, 467d). This topographic division continues until today as a background presupposition to western culture. The immediate cognition, that is, unmediated by thoughts, is sensation or, most appropriately, perception. Through perception, human beings can establish the basic cognitive relations with the environment, within the limits offered by the five senses. With modern scientific development, realities before unnoticed by the human senses were captured by instruments, first by Optics and then by Electromagnetics. The development of microscopes and telescopes unraveled invisible realities. Electromagnetic waves themselves were being known and used for various purposes today indispensable, such as information transmission and innumerable others. Still, certain perceptions, much more common than is usually thought, were relegated to the limbo between the sensible and the intelligible, waiting for some technology that could "prove" its existence; it's the case of extrasensorial perceptions or *paraperceptions*.

The same Plato who established two spaces of being, frustrates the hope of associating the intelligible (*noetós*) to the paraperceptions. In the *Meno* (99c), on prophets and tellers of oracles, that is, about the parapsychic, it's affirmed: "(...) who under divine inspiration utter many truths, but have no knowledge of what they are saying"². If science is not defined only by true opinion (*dóxan alēthēs*), but by the justification (*lógou*)³, and if the parapsychic have no knowledge of what they are saying (*oudén hōn légousin*); then there can be no science of parapsychism. Paraperceptiology will have to deal with these ancient paraepistemologic

1 PLATO. *The collected dialogues*. Princeton: Princeton University Press, 2009, p. 745-747. Transl. Paul Shorey.

2 PLATO. *The collected dialogues*. Princeton: Princeton University Press, 2009, p. 383. Transl. W.K.C. Guthrie.

3 Teætetus, 202. PLATO. *Thaetetus & Sophist*. London: William Heineman, 1921. Loeb Editions. Ed. Bilingue (grego-inglês). Transl. H.N. Fowler.

obstacles, this is the task that we outline compliance in this second issue of Interparadigmas.

The present edition of Interparadigmas is specially dedicated to the paradigmatic problems raised by paraperceptions. The papers are presented in the first section and the second section is a tribute to the eminent and singular parapsychologist Alexander Herbert Imich (1903-2014).

The article *Self-research, parapsychism and self-scientificity*, written by Adriana Kauati, operates in detail the passage in *crescendo* of a concept of conventional scientific research, *hetero-research*, to a concept of personal research or self-research. The interparadigmatic problem focuses on the *object* and *scientific method*.

In the paper *Laboratory paraperceptiologic model*, Guilherme Kunz searches the bases of the often misconcepted laboratorial investigation of paraperceptions like physical phenomena. The key point is the transposition on the concept of *entropy*, adjusting it to the laboratorial research of consciencial phenomena.

Patrícia Caetano de Souza, in *Odorisation as a scientific and parascientific phenomena: self-research experiences*, offers a clear example of first person paraperceptiologic methodology. The author presents data collected on personal experiences, suggesting the odorization phenomena. The point of interparadigmatic enclave is the *participative investigation in paraperceptions*.

The paper *Empathy, perception and intelligence*, written by Tanise Knakiewicz, presents, systematic and critically, recent discussions on the correlations between the hormone oxytocin and human empathy, pointing the paradigmatic failure of this approach. The core of the interparadigmatic problem is *the biological explanation* of consciousness.

Adriana Rocha, in *Paralaw: antonym of Natural Law*, presents the new discipline Paralaw counterpointing it with ancient Natural Law, clarifying thus generally misleading associations between these two very distinct fields. The central point in the interparadigmatic controversy is *the foundation of Law*.

In time, from this edition Interparadigmas will be bilingual (Portuguese and English), aiming to reach a wider public. Therefore, I take this opportunity to thank the team of translators and proofreaders for their availability and also for their courage.

Best interparadigmatic reflections!

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