

EDITORIAL

INTERPARADIGMATIC HYBRIDISM

The fourth number of the journal *Interparadigmas* deals with a central methodological theme for the periodical - the *interparadigmatic dialogue*. The question of paradigmatic incommensurability was one of the main polemic legacies of Thomas S. Kuhn's 1962 *opus magnum*. The argument states that the paradigm defines the world, so there is no neutral instance, external to the paradigm, capable of deciding about its truth. It makes a paradigm incommensurable regarding other paradigm. Paraphrasing Kuhn, the scientists of distinct paradigms live in distinct worlds. There is no cabal demonstration of the truth of a paradigm. However, on his famous 1969 Postscript, Kuhn affirms that he never intended to sustain that "the proponents of incommensurable theories cannot communicate with each other at all" (KUHN, 1970, 198-9) and that "what the participants of a communicative breakdown can do is recognize each other as members of different language communities and then become translators" (p. 202). And at the end "Each will have learned to translate the other's theory and its consequences into his own language and simultaneously to describe in his language the world to which that theory applies" (p. 202).

In 1979, Richard Rorty in *Philosophy and the Mirror of Nature* returns to the epistemological debate around commensurability and incommensurability. Epistemology would be restricted to normal discourse, in which the participants assume the existence of common rules, a structure, in order to solve eventual controversies. Hermeneutics though would be attached to abnormal discourse, in which the interlocutors get involved in a conversation having nothing but the hope of understanding, based on the possibility of learning, gradually, with each other. Rorty, somehow evoking the arendtian idea of "inter-esse" or to be "in-between", focuses the shared space, hybrid, open, where the common world forms.

To think from an "inter" or "in between" place requires an epistemology of the transitional, mutable, hybrid, ultimately, an epistemology of trance (e.g. WAUTISCHER, 1989; GERDING, 2005). The meeting of different world views, perspectives, models, paradigms, is as inevitable as of difficult cognitive apprehension. The parapsychic experience (trance), the same as the self-evolutionary experience, is not describable in terms of the law of the excluded middle – that is, in terms of "either it is or it is not". How to describe what is

transiting? How to describe that which the nature is to be a tensioned hybrid between two extremities? At the same time, how not trying to describe it, once life (and consciousness) is movement? This is the paradox of greek initiations: the eagerness of purification (*katharsis*) although requiring the hybrid, the trance? The platonic answer to the problem became famous: purification is the knowledge of pure ideas and the trance is the ascensional dialectics of reasoning (*dianoia*). Auguste Diès denominated this operation *transposition platonicienne* [platonic transposition] (DIÈS, 1927; DODDS, 2002; BERNABÉ, 2011), the genesis of Philosophy itself. On the *Phaedo* (67c-69e) it is said that the philosopher is the true initiated, because the ability of purifying ideas is the separation trance between body and soul. It is a terrible fallacy, although useful to scientific development. So the rationality of western tradition is an intellectual trance, a pure trance; a contradiction in terms, since every trance is hybrid, not pure. The greek love of purity ended up supplanting the love of wisdom, of non greek origin – to learn with and within the trance of changes in existence and in consciousness.

To face up the methodological and epistemological difficulties concerning the interparadigmatic dialogue, to go beyond the comfort zone of the isolated paradigm: these are the goals of the present number.

The article *Self-research through interparadigmatic extrapolation*, by Adriana Kauati, researcher of Paratechnology, approaches ingeniously the question of crossing interparadigmatic borders as a self-research technique or self-consciousness research in the first person. The interparadigmatic tension concentrates at the key theme of *scientific self-research*.

The researchers of integral health, Fernanda Cabral Schweitzer and Mariana Cabral Schweitzer, establish a dialogue with the thought of the polish physician and epistemologist Ludwik Fleck (1896-1961). *Ludwik Fleck and the production of knowledge about consciousness* proposes the interparadigmatic neoconstructs of *parastyle and paracollective of thought*.

Cristina Zaccarini, professor and historian of Adelphi University, New York, presents the unpaired profile, interparadigmatic itself, of Victoria Woodhull (1838-1927), parapsychic and political activist. The article *Communication through the veil and the evolution of the consciousness of Victoria Woodhull: presidential candidate and feminist* does a biographical analysis which interparadigmatic emphasis is *the role of parapsychism in historiography*.

The educator Leuzene Salgues, in *Interconsciential ethical challenges and cosmoethics*, presents and reflects about the contemporary impasses of humanity. The core of the interparadigmatic problem is *the ethical relationship with oneself*.

The article *Cultural relativism, human rights and cosmoethics: fronteers and interparadigmatic intersections concerning female genital mutilation*, of Patricia

Gaspar Mello, researcher of cognitive psychology, explores the human normative field considering the complex theme of female genital mutilation. The interparadigmatic nucleus of the discussion is *the legitimacy of normative judgements*.

The conceptual controversies between three representative ethical theories when in contact with principles of cosmoethics are presented in *Approximations between philosophical ethics and cosmoethics*, of my authorship. The interparadigmatic highlight is *the isology in the detriment of isomorphism* in comparative methodology.

Good interparadigmatic reflections to all.

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