

EDITORIAL

INTERPARADIGMATIC PIONEERING

The production of knowledge in a period of paradigmatic crisis is one of the most difficult and risky activities, due to the instability of foundations and criteria. However, and maybe because of that, it is one of the most motivating and thought-provoking attempts. The risk to error finds its counterpart in the possibility of opening new paths to define reality and knowledge. After all, a paradigm shift in science, under the Kuhnian perspective, is also a world shift, because the access to the world occurs through the paradigm. So to think within a crisis, *in-between*, is to think the real in itself.

The present number of Interparadigmas highlights those consciousnesses of exception, which dared to question in a more deep level the reality and the knowledge in that current time, meeting consciencial paradigm elements.

In the first article, *Mary Wollstonecraft: avant-garde profile*, Aden Rodrigues, PhD in Translation, analyses the consciousness precursor of the fight for the women's rights. It is the interparadigmatic highlight the *evolutive consequences of avant-garde applied ideas*.

In the article *Florence Nightingale: a case study of forerunning consciencial-paradigm characteristics*, Adriana Kauati, PhD in Biomedical Engineering, calls attention to the unusual aspects of the proposer of the science of Nursing. The interparadigmatic core is the *intuitive existential inversion* accomplished.

With the article *Kardec, consciousness interparadigmatic precursor*, Inês Terezinha do Rêgo, PhD in Geology, reflects about the proposition of Spiritism, between science and religion. The main interparadigmatic problem is *parascientificity*.

In the article *Parapsychic and parapsychical philosophers*, I present two lists with 192 philosophers, aiming to sustain the case of the historical relationship between Philosophy and parapsychism. The central interparadigmatic point is *Paraepistemology*.

Gustavo Ruiz Chiesa, PhD in Anthropology, in *Among spirits and scientists: Charles Richet and quest for 'unhabitual phenomena'*, analyses the conceptual and experimental challenges of the scientific proposition of Metapsychics. The main interparadigmatic theme is the *paraphenomenon*.

In the article *Human consciousness: between synchronicity and causality*, Rico Sneller, PhD in Philosophy and teacher at Leiden University, reflects about the

productivity of the concept of synchronicity, aiming the bases of a science of the consciousness. The central interparadigmatic theme is the *theleological causality*.

Tanise Knakiewicz, PhD in Biology, in the article *Archetypes under the lenses of the neuroscience Conscientiology*, approaches the roles of masculine and feminine in the evolution of the consciousness. The interparadigmatic nucleus of the theme is the concept and applicability of the *archetype*.

With the article *Synchronicity: interparadigmatic dialog and conscientiological applications*, Cilene Gomes, Phd in Human Geography, provides a conceptual and applied analysis of the concept of synchronicity. The interparadigmatic core is the *experience of synchronicity*.

Dean Radin, Chief Scientist at the Institute of Noetic Sciences (IONS) and one of the world leaders in scientific parapsychic research, was interviewed by Mariana Cabral Schweitzer about the relationships between *Consciousness research and psychic phenomena*. The central interparadigmatic theme is the *post-materialistic science*.

Great interparadigmatic studies to all.

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