

EDITORIAL

SELF-EVOLUTION

Evolutivity is one of the principles of conscientiology and one of the key components of the consciential paradigm. The object of conscientiology is the integral consciousness: the subject that manifests itself in different bodies, has had multiple existences and interacts in multiple dimensions. Nonetheless, all this is intertwined and guided by evolution, the incessant process of transformation and complexification of consciousness.

The biological theory of evolution is very well known and goes back to names such as Charles Darwin and Alfred Russel Wallace. Species appear, change, and disappear over time depending on their ability to survive. The absence of finality or telos in the concept of evolution has been a challenge to dogmatic minds since its proposition. The theory of evolution explains why the universe does not need a divine intention to have form, structure, and function (design). In this paradigm, consciousness would be an evolutionary advantage of the human nervous system. The objective, therefore, is to explain how consciousness arises from living matter – the nervous tissue.

Conversely, it is not a question here of a certain concept of evolution conveniently used in the colonization of the southern hemisphere of the planet. The concept of evolution of consciousness proposed by conscientiology differs from the classical biological concept, because it does not presuppose a materialistic ontology. By admitting the reality of parapsychic experiences and their potentially rational character, it does not accept reducing consciousness to matter. The consciousness learns to dynamize its own evolution in a multiexistential, holosomatic and multidimensional way, that is, it learns to self-evolve. This is the greatest difference compared to materialistic approaches.

The present issue of *Interparadigmas* includes several studies on the evolution of consciousness as proposed by conscientiology, from different disciplinary perspectives.

The first article, by Denise Rocha, presents considerations, based on quantitative data, on the contribution of projections or out-of-body experiences to the evolution of consciousness in relation to desoma.

Lygia Decker's article draws attention to the importance of time and space for the optimization of the evolutionary process of consciousness. The case of the Cognópolis Foz do Iguaçu is studied.

In her article, Renata Peixoto Oliveira makes original proposals for the study of the holokarma of nations, utilizing concepts taken from the paradecolonial debate and applying them to Latin America.

Luciano Melo's article presents and systematizes a theoretical model of the evolutionary scale of political and parapolitical regimes, with an emphasis on the necessary and sufficient conditions for conscientocracy.

Diana Araujo Pereira's essay proposes the concept of self-mediation, aiming to intertwine and converge the personal and academic formative processes, valuing the entire experiential range.

Adriana Kauati presents a self-evolutionary case-study applying the concept of Self-Paradigmatic Transition Diagram (DTA).

The article by Inês Terezinha do Rego proposes an evolutionary self-research methodology through the analysis of personal publications, highlighting the process of overcoming her former religious profile.

Great interparadigmatic reflections!

Alexandre Zaslavsky
Editor-in-chieff

Revision: Luciano Melo.