

PLANNING OF CONSCIENTIAL SELF-EVOLUTION FROM THE VIEWPOINT OF SELF-PARADIGMATIC TRANSITION

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ABSTRACT. This article brings a case study of the author on consciential self-evolution, from the perspective of self-paradigmatic transition. Hypothetically, from military technicality, in remote times, to the present, of self-scientificity, in addition to planning for the next self-paradigmatic transition, aiming to optimize the personal evolutionary process. In order to achieve this objective, biographical analysis and, mainly, written texts, such as scientific articles and books, of this existence and hypothesis of retrolife are carried out. Throughout this work, self-paradigm's gradual transition is shown, in which old characteristics are kept in combination with new ones. Finally, planning actions are presented.

Keywords: self-paradigm, self-evolution, self-scientificity.

INTRODUCTION

Self-paradigm. Considering a self-paradigm as synonymous to a personal paradigm, defined by Zaslavsky (2019) as “the mentalsomatic system of a consciousness’ references, acting as a filter or way of perceiving reality and a set of rules for living, formed throughout holobiography through repeated actions reinforcing models in force”, nothing more natural than the individual, throughout life, mainly due to their own personal evolution, undergo a self-paradigmatic transition.

The self-paradigmatic transition is the continuous process of modification and displacement between systems of mentalsomatic references, whose analysis can be carried out observing different times. (Zalavsky *et al.*, 2019, p. 112)

Seriality. Extrapolating to the series of existences lived in this dimension, self-paradigm changes must occur, mainly, due to the mesology in which the consciousness is inserted throughout life.

Perception. Self-paradigm transition is seldom realized by the person at the moment, because during this process everything seems natural. However, sometimes, because it is caused by facts that generate greater emotional effects, it can appear to be a sudden transformation.

NDE. A classic example of self-paradigmatic transition due to traumatic event is that one caused by the near-death experience (NDE). Lucy Lutfi tells in her book she underwent two NDEs in her life, making her realize significant, perceived behavioral changes (Lutfi, 2006).

Evolution. Thus, self-paradigm transition is part of the consciousness' evolutionary process, whether spontaneously or planned. But, obviously, better for the consciousness' self-evolution is planning self-paradigmatic transition through self-research (see article *Self-research, Parapsychism and Self-scientificity*, Kauati, 2014).

Retrospect. A first step to plan the next self-paradigmatic transition is to study those already occurred. That requires analyzing moments and factors of self-paradigmatic transition, as presented by Rêgo (2015) through retrospective self-research.

The Analysis of Self-paradigmatic Evolution is the effect of the consciousness analyzing, evaluating and interpreting the development of thosenic patterns through particular facts, as a personal paradigm, breaking it down into stages of life from its apprehension to ideational, conceptual, consecutive, complex and comprehensive structural and functional effectiveness, through retrospective self-research methodology. (Rêgo, 2015, p.42)

Update. Rêgo (2015) started self-analysis in adolescence, following the timeline, ending in conscientiological paradigm, with self-paradigmatic update, as described in the excerpt below:

Self-paradigmatic updating is the consciousness' act or effect, intra or extraphysical, of updating the personal paradigm by assimilating the most advanced and evolutionary relative truths (verpons) for the moment, expanding their very view of the world and reality. (Remédios, 2018, p. 2138)

Tool. Self-research of self-paradigmatic evolution through life stages can be enriched with the construction of the Self-paradigmatic Transition Diagram, according to Zaslavsky *et al.* (2019, p.114):

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.

Composition. Self-paradigm is formed by several paradigms experienced throughout several existences in this dimension, being very difficult to define clearly, in a timeline, when a self-paradigm with a specific name begins and ends.

Term. However, the semantics of the term chosen to define the paradigm is in the background when attention is paid to the analyzed content.

Study. Based on these concepts, this article will present a case study of *analysis and planning of the self-paradigmatic transition*. To achieve these objectives, a retrospective assessment of facts, parafacts and self-research was carried out, also analyzing texts written by the author as a tool.

Division. The article is divided into eight parts presented below:

1. Pre-rebirth self-paradigm.
2. Post-rebirth self-paradigm.
3. Academic self-paradigm.
4. Self-scientific self-paradigm.
5. Self-paradigmatic transition.
6. Self-paradigmatic transition diagram.
7. Self-paradigmatic transition planning.
8. Final considerations.

1. PRE-BIRTH SELF-PARADIGM

Multiexistences. From the perspective of the consciential paradigm, we were born with a self-paradigm created over past lives and intermissive periods (between lives in this dimension).

Innate. Since there are no leaps in the transition of self-paradigms, the child's innate ideas are indicative of the consciousness' characteristics before being reborn. One can observe, for example, differences from people in the environment they live, as well as in the temperament that has been evident since earliest childhood.

Self-research. In addition, past life self-research provides evidence of self-paradigm preexisting birth in this dimension.

Hypothesis. According to this author's self-research, using the consecutive personality self-research method proposed in 2015 (Kauati, 2015), along with the analysis of texts written by the studied personality, the hypothesis is self-paradigm around technicality in health area at the time, but strongly related with militarism and intellectuality, with a percentage of religiosity.

Interprison. This personality study leads to the hypothesis that she had in previous lives committed herself karmically to militarism, given her work in the health field with a strong connection with the military. Added to the fact that she is technical in her written texts, even being asked to give technical opinions, it is hypothesized that she had a technical military self-paradigm.

Line. It is noteworthy that the analysis was carried out following one of the lines of manifestation of the personality studied, although other paradigms were

also present, such as the mystical type, seen in the biographies and written letters. However, it was decided to follow the bias that prevailed in her books.

Facts. If the hypothesis is correct, five factors led to the conclusions about self-paradigm:

1. Self-teaching: despite several writings, recognized by scientific society, no academic background.
2. In numerous biographies there is a dedication to studies and a high intellectual level.
3. Books written with a technical focus on health, in addition to technical reports.
4. Religious thought present in several reports found in the biographies.
5. Work for several years related to the military.

Intermission. Particular care is needed in the analysis of pre-birth self-paradigm, because if the consciousness has attended an intermissive course, it may have reflected on past mistakes and undertaken a drastic change. According to Vieira (2012, p.3.788):

The *Intermissive Course* (IC) is the set of disciplines, taught according to the programs planned in series of theoretic classes and experiences, delivered to the consciex after a certain lucid evolutionary level, during the period of consciential intermission (intermissiology, extraphysiology), within the cycle of personal human existences, aiming at consciential completism (complexis) of the existential program (proexis), in next intraphysical life.

Chronology. Following the chronology, the analysis of post-birth self-paradigm proceeds.

2. POST-BIRTH SELF-PARADIGM

Memories. The oldest memories of this author refer to the family environment in Belém do Pará, Brazil, in a military environment and, occasionally, in a Japanese environment, since the author is of Japanese descent. References from this mesology have modified or reinforced self-paradigm in the first years after resoma.

Religiosity. The author has studied at a Catholic school most of elementary and high school, in addition to asking to go to mass with a neighbor in childhood. In comparative terms, the author's sister studied much less time at a Catholic school. These data can be considered as parafacts, that is, information from a multidimensional point of view, the result of influences of some kind of affinity.

Search. She tried while still in her teens to attend some religious institutions, but none was completely satisfying, having not stuck to any.

Books. An important point to highlight from the time of childhood and adolescence is the taste for reading, since it was not a habit in the family. Additionally, she started formal studies early, at the request of herself when she was still a child, and won the *Children's Encyclopedia*. This gift was bought with sacrifice by the father when he saw the great interest in reading and knowledge, indicating some intrinsic value in relation to intellectuality.

Profession. Regarding profession, the author intended to be a math teacher at an early age, but was impeded by her parents, having switched to engineering and, around the age of 13, decided to do Biomedical Engineering by reading an article in the newspaper. As there was no degree in the area at the time, she decided to do Electronic Engineering and then a Masters in Biomedical Engineering. She thought her life mission was to do some research in that area that would help humanity. It is noteworthy that the author neither lived with nor knew any master in biomedical engineering.

Self-knowledge. She also remembers reading material about temperament tests and liked the idea of understanding herself, improving herself, changing her temperament. One example was studying dance to help changing rigid thinking.

Multiseriality. The idea of several lives in this dimension has always been natural to the author, even against the belief of the environment she was raised in; in fact it was something that was questioned, it was not something exhaustive, neither yes nor no.

Principle. Analyzing childhood and adolescence, self-paradigm appeared to focus on intellectuality, as study and reading were constant from an early age, even on weekends and holidays. The author preferred exact areas, liked maths, physics and chemistry more, both theory and laboratory classes.

Absence. Absence of texts written in childhood and adolescence prevented the appliance of the second part of the analysis, based on written production.

Combination. Post-birth self-paradigm seems to combine previous life and intermissive period. There is a search for self-knowledge, even if outside multidimensional and multi-existential paradigm.

3. ACADEMIC SELF-PARADIGM

Academy. When entering the undergraduate program, before proceeding to master and doctorate degrees, the main focus was on graduating, doing the Undergraduate Dissertation (UD), an academic research. The stress to defend the dissertations and the thesis took a large part of life, and greater contact was with people from this environment. This certainly contributed to the formation of self-paradigm.

Graduation. Upon entering the Faculty of Electrical Engineering, with an emphasis on Electronics, a lot happened in her personal life, among which one that had repercussions for many years: the author had depression, and to over-

come it she underwent psychotherapy and yoga.

Psychotherapy. Depression increased the need for self-knowledge to recover, as remedies are more effective whenever accompanied by psychotherapy.

Yoga. In yoga, the first experiences of projection of consciousness began (see Vieira, 1999), with information about the phenomenon, but the author simply considered it normal and had no major interest to carry it on.

College. Regarding the university environment, what stands out is the diversity of beliefs: agnostics, mystics, Catholics, spiritualists, among others. People the author had the highest affinity with were mystical and spiritist engineers, who had peculiar characteristics, as they sought scientific answers to phenomena unexplained by Newtonian-mechanistic science, such as parapsychic phenomena.

Technology. At that stage of life, she considered she would assist in designing medical equipment, that is, the focus was on technology, perhaps it can be summed up in a technological self-paradigm.

Self-help. In that time the author won psychology books for laypeople and got interested in self-help books. This category of books is very diverse, containing serious works written by researchers and others without a scientific basis. But the author really liked the issue of improving, of changing traits she considered bad, such as lack of creativity and thought rigidity.

Colleagues. In this environment the same happened about diversity of beliefs, and there was open discussion on any subject. For this author, this was the most pleasant way lived in all this intraphysical life, because for the first time she felt among peers. This feeling is a great indicator of affinity with a group of people and ideas. In this environment she contacted people who knew conscientiology, but neither studied nor visited institutions that studied the subject.

Affinity. In the doctorate she participated for a few months in a project related to militarism, also showing an affinity to that holothosene, besides the attendance to a climbing course.

Saturation. At the end of her doctorate, the author felt a void, despite knowing she would become a university professor. She spent time at medical equipment companies, which was very interesting, as knowing she was doing something useful to help people was pleasant, but not enough. After a short period working as an engineer, she decided to do a post-doctorate in Sleep Medicine.

IIPC. In the time she worked with companies, she knew the IIPC (International Institute of Projectiology and Conscientiology), but started some course only after a few months. The decision to attend the course only happened because she stopped volunteering. The application and admittance to the IIPC's volunteering a few months later happened because she was missing volunteer work, not necessarily because of self-paradigm change.

Post-doctoral. Postdoctoral period was emotionally unsatisfactory, because despite being in a large research center, the group differed from master

and doctorate in Biomedical Engineering time. Stood out conversations about multidimensionality the author had with doctors and nurses, meaning that such themes permeate our society, even considering science environment.

Technicality. In the years of master, doctorate and post-doctorate, scientificity is evidently part of the researcher's paradigm, in particular, she worked a lot with techniques to aid diagnosis, on electrocardiogram, polysomnography and medical ultrasound, therefore having a more experimental science bias, more technological.

Hypothesis. Self-paradigm hypothesis for that time is around technicality and monitoring. One of the facts on which this hypothesis is based is that the Undergraduate Dissertation was to develop a monitoring system for rotary boring machines.

Recent. During the master and doctorate period, the focus was more on medical equipment technicality, in addition to having worked in the company on cardiac monitoring equipment projects. In the production of scientific articles, for example, four are mentioned below:

1. Integration of QRS Complex Classifier and Detector (Kauati, 1996).
2. Calculation of Entropy and Analysis of Singular Spectra in Simulated Sinusoidal and Ultrasonic RF Signals (Kauati, 2000).
3. Use of the Source-Detector Technique in Tomography with Anisotropic Scattering (Kauati, 2000).
4. Development of PTT using polysomnographic signals (Kauati, 2006).

Clues. Evolution does not happen by leaps, in the same way self-paradigm does not change abruptly, putting aside all facets of the previous self-paradigm. There are some interesting facts that reinforce this idea. One to highlight is having worked at the Navy Research Institute on a project at UFRJ (Federal University of Rio de Janeiro). This work also shows traces of military self-paradigm hypothetically preceding the mapped life.

Strong. Technicality and monitoring in this period seem strong, because even before the main career, the focus was on medical area. She also worked in monitoring other types of equipment (UD).

Meaning. As monitoring is a key-theme in the self-paradigm of that period, the word *monitoring* derives from *monitor*, meaning what is demonstrated or controlled. In the works she performed, monitoring served to analyze something, in the UD, the soil, and in other works, the patient, seeking through the characteristics extracted to classify some unusual pattern.

4. SELF-SCIENTIFIC SELF-PARADIGM

Change. In post-doctorate, she started volunteering at IIPC (International Institute of Projectiology and Conscientiology) and began a serious self-para-

digm transition. In that phase, she realized the junction scientificity-conscientiological research in self-research, since self-knowledge was already an intrinsic value of the author, but she lacked any multidimensional or multiexistential approach. The author then dedicated herself to the conscientiological specialty self-researchology, according to Vieira (212, p.1897):

Self-researchology is a science applied to the studies or research of the consciousness itself, using all research tools available, at the same time, both in consciential microuniverse and the Cosmos.

Syndrome. It is noticed that a large part of self-paradigm transition occurred when studying and publishing a self-research book on the Impostor Syndrome (Kauati, 2017). The author followed what was presented in the article Self-research, Parapsychism and Self-scientificity (Kauati, 2014, p. 07 to 20), a self-research method in five steps:

1. Definition of the problem
2. Bibliographic review
3. Data gathering
4. Experiments
5. Results analysis

Differential. Although apparently nothing differed from academic proceedings, the following points must be clarified:

1. The research was carried out considering multidimensionality and the multiexistentiality.
2. The research object is the researcher herself.
3. The main objective of the research is the researcher's personal evolution.

Self-dogmatism. According to the author "The conscientiological specialty self-researchology fills precisely this vacuum between the scientific posture in research and dogmatism related to the researcher's self-knowledge" (Kauati, 2013, p; 77). This is because the Impostor Syndrome is due to self-beliefs and, as mentioned by Laursen (2008), commonly manifested by graduate students, whether temporarily or permanently. The definition is as follows:

Impostor Syndrome is the condition of the conscin (intrapysical consciousness -human personality), male or female, to consider himself not worthy of success, for imagining himself to be below the capacity for achievement, without assuming the strengths, in opposition to the facts and to the perceptions of other consciousnesses, living the fantasy fear of discovering undeserved consciential achievements. (Kauati, 2018, p. 20.680)

Broadening. Changing the paradigm does not mean that the previous should be disregarded, but rather taking advantage of what is good and improving it, that is why the author wrote about self-research through interparadigmatic extrapolation (Kauati, 2016), where concepts of a paradigm are used and expanded according to the new fundamentals.

Deepening. As she deepened her research, she began to prioritize the theme of self-scientificity, as naturally the author realized the need for technical and scientific qualification of the self-research process. The definition of self-scientificity is as follows:

Self-scientificity is the quality of self-knowledge and the systematic and theoretic way of acquiring it, without beliefs nor dogmatisms, obtained by the continuous investigation of the consciousness it-self, with a multidimensional, multivehicular, multiexistential, cosmoeethical and pro-evolutionary approach, using self-research techniques and conscientiometric measurements with methodological rigor. (Kauati, 2018, p. 2,557)

Transition. It is observed that the author's transition to self-scientificity involved first to go through paratechnicity, clearly shown in the following facts:

1. She opened the Invisible College of Paratechnology in 2012, having been its coordinator for 7 years, and stopped participating in 2019, whose definition is as follows:

The Invisible College of Paratechnology is the non-institutionalized organization formed by the network connecting researchers, through the consciential bond, to foster deeper scientific investigations and exchanges around paratechnological theoricity. (Kauati, 2019, p. 6,023)

2. She published some related articles, among which are mentioned:
 a) Paratechnology Applied to Self-Research (Kauati, Nachbar & Quites, 2013).
 b) Pre-Intermissive Paratechnicity (Kauati, Quites & Nachbar, 2014).
 c) Strongtraitist Consciential Techniques (Kauati, 2015).

Score. An indicator of this transition from evolutionary technicality to self-scientificity is the writing of the book *Conscientiological Technicity: Self-scientificity Qualifier and Evolution Propeller* (Kauati, in press).

Facts. Self-paradigm transition can be concretely observed in the author's scientific production, for example the six publications related to the theme self-scientificity:

1. Self-scientificity (Kauati, 2013).
2. Self-scientificity applied to the Guinea-pig Conscin Course (Kauati, 2013).
3. Self-scientificity: a Self-liberating Tool (Kauati, 2017).
4. Self-scientificogram: Measurement of Self-scientificity (Kauati, 2017).
5. Self-Scientific Proposal with 10 Sections (Kauati, 2018).
6. Proposal of the Self-Scientific Section to Expand the Conscientiogram (Kauati, 2019).

Qualifier. In order to qualify self-scientificity self-paradigm, the author is writing a book with auxiliary techniques in personal evolution and assistance with a focus on the strongtrait, as opposed to the Impostor Syndrome, a more derogatory view of oneself.

Profession. Currently, she is a university professor and keeps researching the biomedical engineering field, teaching undergraduate and master classes in computer science and electrical engineering – therefore, she remains in an academic and scientific environment. However, self-paradigm transition has been assessed not only over written productions, but by observing the way of thinking on a daily basis according to intentions.

Assistance. The author previously considered her life mission would be to assist through research in the field of biomedical engineering and this was her main life focus. Currently, the main focus is to assist people with the task of clarification, mainly by producing scientific articles and books on conscientiology. Scientific production in biomedical engineering aims to help people in the surroundings, students and fellow researchers, to change the paradigm to another, more assistential one

5. SELF-PARADIGM IN TRANSITION

Transition. Self-paradigmatic transition is not always planned, and the self-researcher often perceives themselves already in this process. In the case of this author the hypothesis is that she is in transition from self-scientificity to parascientific interassistential leadership.

Indicators. The activities carried out recently may have indicators on self-paradigm spontaneous transition, like the five following:

1. In 2020, she had three articles approved for the Parascientific Week, whose theme was Self-scientificity, an event whose promotional material contained the definition of self-scientificity published by the author => Possible indicators of self-scientificity being already self-paradigm set.

2. In 2020, article accepted for the Parascientific Week: *Proposed Change in the Self-scientificogram with 10 Sections for Self-cognition and Preliminary Questions* => Indicator of broadening the research theme for a specialty, since self-scientificity is inserted in the specialty self-cognitiology.

3. In 2020, article with a favorable opinion in Glasnost: *Proposal for Questions from the Self-Criticism Assessment Sheet of the Self-Scientific Section of the Self-Cognitiogram* => Indicator of already working on a conscientiological specialty.

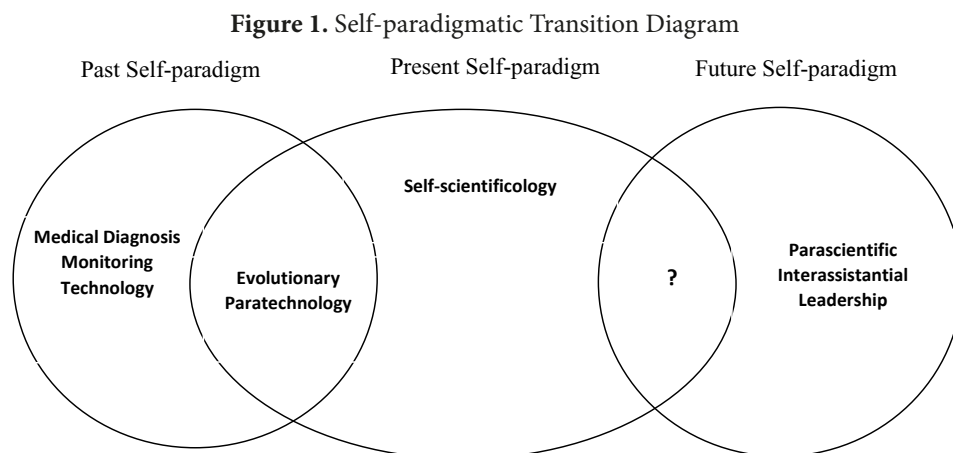
4. In 2020, she prepared a course on self-research together with two other teachers involving 51 teachers in total, and in 2018/2019 she was one of the writers of a course on conscientiological book writing, with 22 instructors who wrote Conscientiology books => Indicator of growing interassistential leadership.

5. In 2020, she is one of the organizers of a book on reading in press, in conscientiology, involving 18 writers => Indicator of a growing interassistential leadership.

Intelligence. In order to accelerate transition, it is intelligent to plan actions in order to consciously accelerate consciential self-evolution.

6. SELF-PARADIGMATIC TRANSITION DIAGRAM

Complementariness. Complementing self-research on self-paradigmatic evolution, one can use the resource of construction of Self-paradigmatic Transition Diagram (Zaslavsky *et al.*, 2019) to assist planning next transition. The diagram of this author published in 2019 resulted from self-research in previous years, which I present here updated before defining the present-future transition self-paradigm to be invested in.



7. PLANNING SELF-PARADIGMATIC TRANSITION

Beginning. To plan, the first is defining the aim. In the case of self-evolution, indicate the evolutionary model to be achieved, whether in this existence or in next ones. Thus, by analyzing the evolutionary levels didactically presented by Vieira (2003, p. 198) presented in Table 1, and carrying out the investigation on the current evolutionary level through the Conscientiogram (1997), the self-researcher can define their objective.

Table 1. Evolutionary Scale of Consciousnesses

01.	Transmigrated Consreu	10% of the Serenissimus	<i>Conscientia transmigrans</i>
02.	Resomated consreu	20% of Serenissimus	<i>Homo sapiens reurbanisatus</i>
03.	Ordinary pre-serenissimus	25% of the Serenissimus	<i>Homo sapiens sapiens</i>
04.	Unconscious bait	25% of the Serenissimus	<i>Homo sapiens assistens</i>
05.	Penta practitioner	25% of the Serenissimus	<i>Homo sapiens tenepessista</i>
06.	Conscious projector	30% of Serenissimus	<i>Homo sapiens projectius</i>
07.	Lucid epicon	35% of Serenissimus	<i>Homo sapiens epicentricus</i>
08.	Conscientiologist	40% of the Serenissimus	<i>Homo sapiens conscientiologus</i>
09.	Deperto	50% of the Serenissimus	<i>Homo sapiens despertus</i>
10.	Semiconsciex	60% of the Serenissimus	<i>Homo sapiens semiextraphysicus</i>
11.	Self-critical guided	65% of Serenissimus	<i>Homo sapiens teleguiatus</i>
12.	Evolutiologist	75% of the Serenissimus	<i>Homo sapiens evolutiologicus</i>
13.	Serenissimus	100% (model)	<i>Homo sapiens serenissimus</i>
14.	Free Consciex (FC)	Evolutionary Infinite	<i>Conscientia libera</i>

Step. From self-definition of evolutionary level to which future self-paradigm is to be reached, it is important to analyze self-paradigm's main transition points in order to plan the necessary transition.

Example. The author, when answering the conscientiogram, realized difficulties in bioenergetics and parapsychism area; so, to be able to evolve consciously, it would be smart to invest more in these areas. Therefore, the goal is to invest in a self-paradigm transition to experience multidimensionality more. These needs are the same for the planned self-paradigm of Parascientific Interassistential Leadership, given the necessity of good energetic mastery for interassistential leadership, and, being parascientific, parapsychism is paramount.

Investment. Thus, considering there are no abrupt self-paradigm changes, the author considers it important to invest in parapsychic self-scientificology.

Use. Considering that ideally any plan should profit existing resources, in consciousness' evolution it is intelligent to take advantage of personal qualities already developed. In this specific case, the author's trait intellectuality has helped self-research both in her professional and personal life, in addition to the already existing taste for self-research, self-researchophilia.

Data. An example of information compiled to be used in planning self-paradigm transition is shown in Table 2.

Table 2. Data for self-paradigm transition planning

Current self-paradigm	What needs to be developed or qualified	Main qualities	Transitory self-paradigm	Future Self-paradigm
Self-scientificology	Energetic mastery Parapsychism	Self-researchophilia Intellectuality	Parapsychic Self-scientificology	Parascientific Iinterassistential Leaderology

Plans. Thus, the actions planned for self-paradigm transition were as follows:

1. Perform self-research to develop energetic and parapsychic control.
2. Write about parapsychism with a self-scientific approach.
3. Design a course with parapsychic and self-scientific approach.

Deadline. Plans require a deadline. However, one must consider the difficulty of setting dates for self-research, as it requires personal changes, and time is unknown. Thus, deadlines for well-defined actions are more feasible. Table 3 exemplifies a plan.

Table 3. Interparadigmatic transition plan

	2020	2021	2022	2023	2024	2025	2026
Write 1 verbet for the Encyclopedia of Conscientiology	X	X	X	X	X	X	X
Write 1 article per year on parapsychism	X	X	X	X	X	X	X
Include chapters on bioenergetics and parapsychism in the book in progress	X	X					
Develop a course on Self-scientificity with a focus on parapsychism			X	X	X	X	
Write a book on Self-scientificity with a focus on parapsychism			X	X	X	X	X

FINAL CONSIDERATIONS

Self-evolution. Personal evolution is complex, even more so under the self-paradigm and self-research perspective. Analyzing yourself requires the highest technicality and scientificity, especially self-scientificity, so as to not get astray by following personal preferences or emotionalisms.

Exemption. The author tried in this work to be as impartial as possible, basing the analysis on facts and, mainly, on written texts, as these reflect the way of thinking and dedication to research the themes.

Multiexistentiality. Obviously, the process described here was very succinct compared to the research carried out; so, extrapolating the analysis to previous

lives was superficial. For the self-researcher to be able to replicate the experiment itself, an in-depth study of methods for researching past lives will be needed.

Advantage. One of the advantages of this self-paradigmatic transition study is being able to plan what would be more evolutionary to invest to change self-paradigm. An example seen in this article, of investment being made by the author, is a transition to strongtraitist self-scientificity, as opposed to the use of technicality in a bellicose way and the negative view of the Impostor Syndrome.

Future. The next step in self-research is to carry out self-paradigm transition as planned.

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Translation: Sergio Fernandes (ISIC).

Revision: Marcelo Rouanet.