

SELF-MEDIATION AND COGNITIVE CONSTRUCTION

Diana Araujo Pereira

ABSTRACT. This essay starts from my academic and personal experiences (in a multidimensional sense), and aims to share ideas developed and put into practice in my student trajectory and, later on, in my teaching activities, to reflect on the development of cognition as an evolutionary process linked to the personal and social spheres. Self-mediation is a concept I propose, intending to embrace an insufficiently observed dimension, the one established through the relationship and feedback between personal evolutionary priorities and the current conditions for educational training. And, more broadly, between the antagonistic extremes that form the basis of Western thought.

Key-words: Self-mediation; Interculturality; Teaching-Learning.

INTRODUCTION

This essay aims to share a personal trajectory tensioned by many questions and reflections that, over time, built an academic path marked by the search for autonomy, although always self-mediated. In other words, a personal trajectory marked by the relationship, more or less conflicting, between innate and intuitive knowledge and the *modus operandi* that institutionalizes knowledge in the westernized world.

The construction of cognitive processes can be gradual and continuous, but it can also be leveraged by specific situations and contexts that can change a certain pattern and enable important leaps. We grant formal education (school, university, courses) the duty and obligation to build specific learning, but also to build ways of learning. In this essay, I am interested in reflecting on the development of cognition linked to its process, to how we learn, and not linked to specific content. Formal education, in this sense, has many limitations, as it is linked to a rational and Eurocentric scope of knowledge, based on some languages and cultures. That is, knowledge (as content) and ways of learning as determined by geopolitics of knowledge built over the last few centuries, or throughout modernity. This base that directs the entire learning process and, therefore, cognitive construction, is excluding and hierarchical, privileging some aspects and neglecting others.

That is why it is essential that, along with formal, school or university education, we have access to other spaces of non-formal education, with the addition of sources of instruction that articulate other formats such as, for example, reading books, visits to museums and art galleries, cinema and theatre, etc. However, these

are still mostly restricted and restrictive areas to the same geopolitics of knowledge on which we build ourselves as knowing beings.

In order to, in fact, experience expanded cognitive processes (in an inclusive, intercultural and, therefore, universalist sense) it is necessary to go further and prepare for a more ambitious adventure. In other words, to go through perspectives other than those endorsed by the *status quo*, through transitional bridges that can connect different paradigms of knowledge – inter-paradigmatic bridges¹ – it is necessary to include a horizontal look directed at all cultures and languages, because all of them build knowledge. And it is necessary to be guided by a more abstract sense than the rational, which can be called intuitive.

According to the Basic Dictionary of Philosophy, the simplest definition of intuition is: “Intuition (lat. *intuitio*: act of contemplating) Form of direct or immediate contact between the mind and reality, capable of capturing its essence in an evident way, but not needing demonstration” (Japiassú, H.; Marcondes, 2001). This definition is complemented by conscientiological elaboration, which, in turn, expands it by incorporating the multidimensional condition of such apprehensions:

Phenomenon of instantaneous perception and clear intimate knowledge through apprehension, sudden capture of a thought or idea, by the person, without the intervention of any rational process. When it occurs during a conscious projection, it is extra-physical intuition and provides for the acquisition of original extra-physical ideas.²

Intuitive perception, therefore, goes in the opposite direction to the school model, and may even collide with it. What I mean is that the educational institution prioritizes the homogenization of forms and contents. All students must learn the same content and be able to respond, in an assessment, with the same categories, data, concepts and language. It is impossible, in any school environment, to write poetry to answer a Math, a Biology or even a Portuguese language test, for example. There is an established school type or academic language, which usually works like a box. Learning, in this context, is to restrict innate knowledge and its manifestation to intelligible and consensual contours to fit into the box. As the philosopher Mosé (2019, p. 53) states, “it was because of the creation of logical-grammatical categories of discourse that language became a dispersion and not an assertion of forces; in other words, logic [...] imposed an identity to the discourse that not only levels, but also diminishes, weakens, submits”.

1 “The interparadigmatic bridge is the approach, subject, term, theme, concept, construct, practice or element allowing the generally controversial connection between two or more paradigms and the consequent dialogue between the respective intra and extraphysical scientific communities.” In: <http://encyclossapiens.space/buscaverbete/index.php> Accessed on 21 July 2020.

2. In: <https://iipc.org/as-ciencias-2/projeciologia/fenomenos-parapsiquicos/intuicao/>. Accessed on 10 August 2020.

Without ignoring the need to have a common ground to step on, thus maintaining communicability and sociability, we need to ask ourselves about how to build autonomy and creativity, balancing and mediating both needs. Autonomy and creativity are keywords for cognition. How to recognize, in the same direction, the potential and communicability of the body in the incessant game of renewal of meanings that is life?

The body is a complex communication system, and conscious thought is just the surface of a larger communication that is part of the way of life itself. Life is a process of infinite communication and interpretation, therefore, human language, which is supported by a convention, is possible, because its function is to translate a much broader communication that takes place in terms of organic life (Mosé, 2019 , p. 50).

If reason is constructed in the West as *a sine qua non* conduct for thought – hegemonizing other ways of producing knowledge, considered inferior or primitive – to expand our capacity for openness, we may have to take the path that restricted us from the rational animal to the symbolic animal (possesses language) and moral (possesses certain interpretations and values, supported by language), forged within the Eurocentric monoculture. Cognitive openness becomes, in this context, synonymous with autonomy and a touchstone for the development of creativity that reaches different terms in cognitive construction.

[...] reason does not mean only the ability to speak and think, to create codes and relate them, but to think in a specific way: organized, enlightened, without contradictions, away from emotions, and targeting the unconditional, the immutable, the Being, the truth. The reason in this second sense no longer refers to the power of thinking, but to a thinking with specific and determined values. This sense of the word reason was created by the ancient Greeks. (Mose, 2019, p. 103).

Without a personal posture open to otherness, the Euro-centered paradigm, limited by its own entropy, will hardly be able to know the mutations necessary for the advancement of the original and fertile meaning of the concept of reason. To fulfill its own cosmoethical evolution, Western reason must necessarily apply the attributes of openness to its own mentalsomatic condition, thus expanding its driving capacity for conscious thought, or shelter for the “power of thinking” (Mosé, 2019).

If, as part of the construction of Western rationality (hegemonized by the mode, by the way of thinking arising from the Greco-Latin culture), the body and its senses were excluded from the production of knowledge, as they foster error and falsehood, as opposed to the essence and the Truth (in capital letters) of the world of ideas. To broaden the path, we would have to reconsider corpore-

ality³. And with that, intercede for the diverse and different types/ways of thinking and building knowledge that were left out, because they were implemented using other languages or methodologies.

Perhaps it is time to recognize the *chaos* that coexists with the *cosmos*; recognizing, therefore, the complexity of cognitive elaborations that human beings would be able to achieve, if instead of seeking the “Truth”, they sought the small and momentary truths capable of building a complex but integrated universe of ethical (and cosmoethical) values and principles for the development of beings, in a broader sense.

In the current context, there are several voices calling for a review of the simplifying paradigms of knowledge construction that, over time, came to be called philosophy and then science:

Modern science could only emerge in the cultural effervescence of the Renaissance, in the economic, political and social effervescence of Western Europe in the 16th and 17th centuries. Since then, it has progressively associated with technique, becoming technoscience, and progressively introduced into the heart of universities, societies, companies, States, transforming them and allowing to be transformed by what it transformed. Science is not scientific. Its reality is multidimensional. The effects of science are not simple, neither for the better nor for the worse. They are deeply ambivalent. Thus, science is intrinsically, historically, sociologically and ethically complex. It is this specific complexity that must be recognized. Science needs not only thought, capable of considering the complexity of reality, but this same thought to consider its own complexity and the complexity of the questions it raises for humanity (Morin, 2005, p. 8).

Add to such complexities, those arising from experiences and perceptions that go beyond the physical or biological dimension, constituting multidimensional experiences that can reach energies, feelings, thoughts, including oneiric, mystical or simply spiritual experiences, according to different traditions. Although such experiences and perceptions are continuously and widely experienced at many levels, they are not accepted in the scientific sphere, not even under the condition of doubt, which is, in turn, the basis for the construction and advancement of knowledge itself. This limitation is, for Silva (2017), a megaparadox that disables or limits scientific work.⁴

Let's return to the etymology of the word science (from Latin *scientia*: knowledge): “In its broad and classical sense, science is methodical and rigorous knowledge, an amount of methodically gained knowledge, more or less systematically organized, and susceptible of being transmitted by a pedagogical teaching

3 Lived experiences, differently from the understanding of body both in anatomical and physiological aspects.
4 In: <https://www.youtube.com/watch?v=ktqEPIloTio>. *Conscienciologia-Ciência: Megaparadoxo e Ilusão da Ciência Convencional*. Accessed on 10 August 2020.

process”. And now let us link this sense of science to this other form of knowledge that is intuition, admitting that between scientific and intuitive thinking there may be a complementary rather than contradictory relationship, and we will have the favorable conditions to think more openly, embracing⁵ diverse logics that interconnect and interact, leveraging each other, producing much more possibilities and extrapolations.⁶

1. SELF-MEDIATION

Since I was a little girl, I have always enjoyed reading. I would read every book I could get my hands on. And I really enjoyed singing. I used to collect music lyrics and, later on, I learned that they were also part of literature, they were poetry. The art that is built with the word has always been, for me, a learning environment, a way to build knowledge about the world, but also about myself. Far from being a distraction, they were a form of apprehension of the world, of dialogue and relationship with both close and far realities.

Over time, I learned that there are multidimensional corridors that connect realities separated by space and time, whether from this or other lives with diverse personal and collective experiences⁷. These corridors were formed with words written in books or sung in songs. I remember once, when I sat on a sidewalk on the street to read a novel, before going to work, because I had arrived at the place very early. After a few pages, I looked up and did not know where

I was. It took me a few seconds to remember what I was doing there, in that place that seemed absolutely unknown to me⁸. In this lapse, I had my body on the sidewalk, but a good part of my consciousness was in Yugoslavia, in the place and time of the novel.

In the following years, I had many personal experiences linked to artistic work (and I could expand on this with many examples, such as extrapolations

5 Logic (lat. *logica*, from gr. *logike*, from logos: *reason*) I. In a broad sense, logic is the study of structure and principles concerning valid argumentation, especially deductive inference and methods of proof and demonstration. In: Japiassu (1990).

6 As stated by Kauati, Adriana (2016): “Interparadigmatic extrapolation is an extension of interdisciplinarity, when concepts and techniques from a science of a certain paradigm are used in research with a different paradigmatic basis. [...] Interparadigmatic extrapolation optimizes the development of sciences by taking advantage of extensive research carried out by specialists. However, it demands mental flexibility and openness to different ideas from the researcher.”

7 One of the definitions of multidimensionality offered by conscientiology is this one, issued by Waldo Vieira (2007, p. 915): “condition of existence in several dimensions inherent to the consciousness, with the purposeful, intentional and adequate use of self-consciousness as intraphysical [...] for the active, simultaneous life between multiple consciential spheres, in a universal, unique experience”.

8 According to conscientiology, there is a parapsychic phenomenon that could perhaps respond to this concern: traveling clairvoyance. See: <https://iipc.org/as-ciencias-2/projeciologia/fenomenos-parapsiquicos/clarividencia-viajora/>. Accessed on 11 August 2020. In fact, several phenomena that occurred to me since childhood, which I secretly called “my crazy things”, find in Conscientiological Science several interesting and productive elaborations.

and retrocognitions arising from the multidimensional opening caused by the arts), activated by their various languages, which provided me with an intense process of self-knowledge.

Before, however, when I was still a child (around 11, 12 years old), I remember reading magazines that my father had at home, *Cadernos do Terceiro Mundo*, of sociopolitical nature⁹. When I finished reading, I felt like I was returning from a trip, as if I had really been absent from my home, from my close reality.

Reading has always had this effect on me, whether artistic or otherwise; it works as a door to which my consciousness travels and, upon returning, I feel the strangeness of having to once again fit into immediate reality. Knowing, for me, has always been, therefore, moving to other realities, going far away from myself. On these trips, I learned a lot more than in most classes at school.

This connection process, through song lyrics, or poetry, had another meaning: they took me to emotions and feelings other than those of every day, intraphysical life. Some songs became inseparable friends, because when starting singing them I felt flooded with deep and sincere joy. Other ones were discarded because they filled me with emotions like anguish and pain. The relationship with poetry, with songs, was at a more sentimental level, but as fundamental as the other one; they complemented each other, building in me a feeling that¹⁰ was determinant for my trajectory.

There were some songs that supported me, emotionally, in the most difficult moments of my life, which were not scarce. Today I understand that there are certain songs that helped me to assimilate (or eliminate the thosenes of) certain pains that, in those moments, could have completely paralyzed me and diverted me from the life path that brought me here. Therefore, I have great gratitude and affection for poetry and songs, as this language has its own helpers who are specialized in touching us through sensitivity. In fact, there is a certain digression here on the notion of helpers, whose welcoming and enlightening action can happen both through intraphysical and extraphysical help and collaboration. There are different helpers in the different dimensions that we inhabit and that inhabit us.

However, I think it is necessary to insist on the statement that this path of the sensitive or sentimental is not opposed to the rational path in cognitive

9 Journal founded in 1974 in Buenos Aires and closed in 2006. The objective of the journal was to cover news and development processes from countries such as Africa, Asia, Latin America and the Caribbean, the Middle East and Oceania, the so-called Third World. These countries are currently called the Global South.

10 The term *sentipensar* is adopted by Colombian sociologist Orlando Fals Borda (1925-2008) in several of his texts. It is a neologism invented by fishermen on the Colombian coast. Interestingly, it doesn't seem far from another neologism of conscientiology, *thosenize*, whose base is the *thosene*: an acronym formed from thought, sentiment and energy; a concept that is at the base of conscientiological thinking and that aims to demonstrate the interdependence between the areas that make it up, that is, the constant and permanent feedback between what we feel, think and act. See, for example: FALS BORDA, Orlando. *Una sociologia sentipensante para América Latina*. Buenos Aires: CLACSO-Siglo XXI, 2015.

construction, as both processes establish ways of learning, of building self-knowledge in first place, but self-knowledge that allows and encourages openness to learning the world.

In a universalist sense, it is possible to touch very different feelings, through songs or narratives of distant peoples, of different languages. Knowing other dimensions of the human through the relationship, the connection with their sensibilities, is a powerful way for learning, thought of as a broad and all-encompassing communicative process. Knowledge was being revealed, for me, as a process of dynamization of my own consciousness, through shock and estrangement, or empathy and convergence with other ways of feeling and being. The belated discovery of the admiration-disagreement binomial¹¹ was very useful to qualify a process that was, in a way, innate to me.

Therefore, in order for knowledge to be so all-encompassing, it must be mental and sentimental, it must be much more complex than linear, and much more horizontal than hierarchical. As the philosopher Tiburi (2015, p. 40) states, “knowledge is a cognitive gesture towards the other, the new, the different, in a word, the unknown.”

However, a fundamental part of this process of cognitive construction – which serves both to self-building through self-observation, and to self-learning through observation of the world – is linked to another skill: that of building discernment. The encounter with cultural diversity, which involves both the rational and the emotional, requires extreme observation of what is a priority for its construction. In this sense, the ability to choose and discern is essential.

According to Mosé, reader of Nietzsche and Deleuze, the consciousness is built on the ambiguity between remembering and forgetting, as “an interpretive grid that translates life into a specific universe of concepts and values and has become the moral instance par excellence” (Mosé, 2019, p. 46). As a “psychic stomach” (Mosé, 2019, p. 28) that needs to absorb and digest communicative experiences and, therefore, transitive between itself and the world, the consciousness is built as the instance that regulates opposite, although complementary movements: conservation and renovation. It is, therefore, who regulates both the retention that generates law, order and identity, and the dispersion that promotes interpretative and cognitive renewal and expansion.

In this game of forces and powers in constant and permanent tension, more than “more subtle organs that can apprehend the multiple complexity found in all manifestations of life” (Mosé, 2019, p. 49) I propose we think that what is lacking is a greater clarity about this functioning of the consciousness, manager of such

11 “The admiration-disagreement binomial is the linguistic resource to evidence the universalist interconscial posture where the more mature consciousness already knows how to live in peaceful coexistence with another consciousness who loves, admires and, at the same time, frequently and up to 100% disagree with their views, opinions and positions. Synonymology: 1. Cosmoethical ambiguity. 2. Affinity of opposites. 3. Universalist conviviality.” In: http://pt.conscientiopedia.org/index.php?title=Bin%C3%B4mio_admira%C3%A7%C3%A3o-discord%C3%A2ncia. Accessed on 21 July 2020.

complex dynamics that, however, found in the Western mentality a dichotomous and Manichean treatment, marked by prioritizing one over the other. Historically, this mentality has prioritized memory, law and identity – its retaining impulse – and subduing oblivion, chaos and diversity – its renewing impulse. Perhaps what we lack is the development – cognitive in itself – of the ability to mediate between these very extreme functions of the consciousness. By mediating, we are talking about the ability to discern and dose both dimensions, establishing, in this way, a communicative dynamic that recognizes them as equally necessary for the health of the organic and psychic complexities, as well as collective, that shapes the human being as a political and social being.

There are songs that make you sad and others that make you happy. There are texts that enrage and others that clarify. Here, it is necessary to introduce what I have been *calling* self-mediation, a skill developed together with, and in parallel with, any cognitive construct. Self-mediating is creating discernment, improving internal choices regarding what external channels (their own senses, books, music, social networks, etc.) enable and provide. The concept of self-mediation is, therefore, a contribution to qualify the *relationship of discernment* with (intra or extraphysical) multidimensional reality. This relationship is defined as “the social or political manifestation characteristic of advanced, competent, coherent, efficient, qualified, harmonious, fair and mature coexistence of consciousnesses when in a group, or in a pure democratic groupkarmality.”¹²

Basically, it is a “multidimensional anthropophagy”, borrowing the elaboration of Oswald de Andrade (1890-1954), one of the most emblematic writers of Brazilian modernism who proposed indigenous anthropophagy as a poetic-political concept to, ironically, advocate for a “reaction against all indigestion of wisdom” (Andrade, 1990, p. 45). As an “anti-colonial reaction, which swallows imperialism” (Andrade, 1990, p. 28), the Caraíba revolution defended by the author proposed a utopian and ethical therapeutic to safeguard native cultural autonomy.

Here, we allow ourselves to broaden its connotation, promoting the transit across interparadigmatic bridges, intending to insist on the need for discernment that, for the ethical and aesthetic renovation proposed by Brazilian modernism, could be synthesized in the anthropophagic image: devouring the other to assimilate his strengths and abilities, at the same time discarding what this other does not serve me.

Thus, self-mediating is to discern which food should be digested and which one should be discarded. But, in the first place, opening up to the devouring of others (Andrade, 1990), their worlds, learning, sensibilities, needs and pains. And then learn to establish the connections that qualify, that expand one’s own

12 In: VIEIRA, Waldo (Org.). Enciclopédia da Conscienciologia. Verbetes N. 1769, presented in Tertularium / CEAEC; Foz do Iguaçu, PR; 06.12.2010; available at <<http://encyclossapiens.space/buscaverbete/index.php>>; Accessed on 03 September 2020.

growth and, consequently, expand both personal and collective maturation.

It is noteworthy that, for this text, discernment is a value and a practice arising from the process of self-construction in coherence with the various experiences and perceptions that make up our subjectivity. It must, therefore, be proper and linked to the experiences that shape us on many levels. In order for it to be proper, that is, built according to the needs of each consciousness, it cannot be linked to hegemonic norms or paradigms, established by the *status quo* or by the geopolitics of knowledge. It must be a skill fostered in a personal, intercultural, universalist scope, as it must respond to the synapses that the encounter with diversity promotes and provides in each one of us. Discernment, therefore, as a cognitive skill consistent with one's own and unique interests and trajectories.

Knowing, in this sense, is a process linked to the opening to diversity, as it is a condition that will force new synapses, new shocks and frictions, so that perceptive, cognitive doors are opened. Learning, knowing, is necessarily a movement that connects, in the first place, the internal and external worlds, or the different dimensions that make us up.

2. PERSONAL EXPERIENCES AND TEACHING

These elaborations start with my educational experience, which I now cite in more detail. After completing my degree in Language (Portuguese-Spanish), I thought it would be important to go to a Spanish-speaking country, both to improve and test my skills after long years dedicated to learning this language. The obvious thing would be to go to Spain, the country of reference in the university, despite being surrounded by Spanish-speaking countries. As I couldn't afford a trip to Europe, I went to Peru, as besides the Spanish language, I could also access Machu-Picchu, a tourist spot that had always attracted me.

Confidence in certain beliefs that may seem random, but actually respond to intuitive planning, is essential for choices that will certainly promote changes in routes, cognitive leaps. Going to Peru alone, as a backpacker, in the 1990s, in the midst of the guerrilla group Sendero Luminoso¹³, was madness for many people. Besides the danger, the risk, it did not have the glamor of going to Spain, or even Argentina. But this was my choice, based on inner perception, on the internal compass pointing in that direction. The entire path was supported in many and different (intra and extraphysical) ways and allowed me to experience – in this first trip to another country, far from my reality in the suburbs of Rio de Janeiro – a fundamental turning point.

13 "A Peruvian guerrilla group created during the 1960s, the Shining Path has Maoist inspiration and was formed by a group of intellectuals, including Abimael Guzmán, who taught philosophy at the University of Ayacucho. In Portuguese, the meaning of the name of the party is "Illuminated Way", a title used to differentiate it from other communist parties of the time. Still in the 1980s, the group expanded its number of participants and increased its occupied areas, which brought together the South and Central Peruvian region, in addition to the suburban area of Lima." In: <https://www.infoescola.com/curiosidades/sendero-luminoso/> Accessed on 21 July 2020.

This trip enabled me not only to “train” the Spanish language, but also to discover the Quechua language and a history and culture I knew almost nothing about. Connecting with that place and with the holothosene (or the egregore) of the city of Cusco was really risky, in the sense that it awakened painful retro-cognitions, which have been with me ever since. The perceptions, sensations and visions I had on this first trip determined, concretely, what my master’s project would be and, in fact, a large part of my life project. In conscientiological terms, they allowed me to access fundamental points of my proexis (existential programming) or of my “existential mandate”, “purpose” or “mission of life”, as you want to name it.

From this experience, academic training was clearly linked to my process of human, personal growth, since, through the study of the poetic work of a Peruvian author, I proposed to understand the perceptions I had had in Cusco, capital of Tahuantinsuyo, mistakenly called “Inca Empire”¹⁴. The decision to enter the Master’s course allowed me to connect, through writing an academic dissertation, both my particular way and the institutional way of learning, without generating conflict.

But before that, still as an undergraduate, I got a scientific initiation scholarship with a professor who would supervise me in a project written by myself, which followed the same pathway: my cognitive perceptions linked to academic interests. I was really ‘lucky’ – or significantly helped – to find teachers, throughout my trajectory, who knew how to respect and value my autonomy when selecting what to study and how to do it.

Therefore, from undergraduate to Ph.D degrees my intimate concerns (existential, sensitive, spiritual) guided what would later turn into dissertations, theses, and articles. The formal study of poetry, as a language that builds realities – whether historical, social or subjective – has provided me with the expansion of ways of knowing and elaborating learning, since “language development is also the expansion of the cognitive system”. (Mosé, 2019, p. 57)

In this sense, I say it is possible to establish a complementary movement between self-research and academic research, between self-observation and academic bibliography, between personal sensitivity and institutionalized possibilities. I recently came to know the term “life project” as part of pedagogical processes, and it came to be perfectly coupled to my process and to what I try to promote with my students at the University.

However, for this perspective of adjustment and adaptation of contents and methods to work in a coherent and productive way, it is essential that the ability of self-mediation be intensely promoted. This means self-mediating to understand which own motivations should be prioritized in adapting to institutionalized contents and methods; self-mediating to understand, also, what institutionalized contents and methods can and should be frayed, expanded, so that the very

¹⁴ It is a linguistic and political mistake to call the Tahuantinsuyo Empire, as it had its structural and organizational specificities, quite different from what configures the category of empire for the West.

priorities can enter them. This is perhaps the toughest move in this entire process of cognitive construction, because transforming formal learning into a life project necessarily includes expanding and even reinventing formal learning.

Therefore, along an academic trajectory, there are several points that must be observed and, with as much lucidity as possible, mediated. However, perhaps they are limited to the mediation between multidimensional personal priorities (existential, sensitive, subjective or spiritual) and priorities regarding consecrated and institutionalized contents and methods. In my view, the concern with this adjustment between self-research and scholar or academic research should permeate the practices in all levels of teaching and learning.

In order to survive this clash, and turn conflict into an opportunity for growth, I believe that at least two supporting bases are needed: the first is the very ability to self-mediate and, therefore, find the gaps in the established system; though finding the gaps in your own priorities, so that they can adapt to the institutional reality. The second should come from the educational system itself through public policies that aim to provide these gaps, by opening doors (however small) so that diversity – both in ways of learning and in study priorities – penetrates into its system. And, at this point, the teachers and managers have full responsibility.

Students, teachers and administrators will also need to self-mediate so as not to (self) medicate themselves, as the conflict that does not find creative and therefore expanding strategies, certainly reinforces the enormous degree of illness that is currently experienced by the academic community as a whole.

This perspective does not ignore the many socio-political factors that increasingly affect the depreciation of the teaching career, the devaluation of science or education as a whole, as causes of the many mental and physical health problems that affect us today. However, it aims to complement this scenario from the visualization of other factors, internal and subjective, which feedback in the interaction with external conditions.

3. SELF-MEDIATE TO LEARN AND TEACH

Self-mediation is, therefore, a fundamental condition, the key skill to be developed by those who want or need to “change the world.” The emblematic phrase that today makes up an educational, social and political utopia, disseminated from the Zapatista movement in Mexico¹⁵, regarding working “for a world where

15 “Su primera aparición pública, el 1 de enero de 1994, provocó un dislocamiento de la política y de los sentidos de realidad. Los zapatistas no tenían un discurso inflamado; no tomaron las cinco ciudades de Chiapas para militarizarlas, sino para evidenciar la ilegitimidad del poder político; no se levantaron en armas para hacer la guerra sino para hacer política; sus armas eran sobretodo simbólicas; no hablaban de la toma del poder sino de la toma de la palabra; no llamaban a unirse al Ejército Zapatista sino a luchar cada quien en su lugar y de acuerdo con sus criterios y experiencias, por libertad, democracia y justicia; no eran la gran vanguardia revolucionaria, sino que se llamaban a sí mismos ‘los más pequeños’ Protagonizaban una rebelión diferente, y lo hacían a su manera.” (Ceceña, 2008, pp. 108-109).

all worlds fit” results from concrete experiences of lives that do not fit the hardened, fossilized conditions of teaching and learning at educational institutions, mostly. A movement that inspires the “switching of lenses” to see justice, politics and education on the continent from a restorative and non-violent paradigm.

If this phrase reverberates so fruitfully, it is a sign that there are many people who feel (or understand) the potency it translates. The need for changes in the ways of teaching and learning is increasingly clear. And there are also more and more people willing to work on this conflict, by bringing their life projects into the educational environment. At present, in view of an unprecedented pandemic that brings social isolation and the real risk of dying, it will be even more urgent to reflect on such changes and encourage such actions. And at this point many of our good intentions will not find answers, and will not find open pathway to be followed. The most immediate consequence is emotional: fear, anxiety, and anguish. Therefore, I reinforce the idea of self-mediation, so that good intentions do not become violent and aggressive movements or frustrated actions, or even inert desires.

I consider each person needs to find their own measure of boldness and adequacy (perhaps as an offshoot of the admiration-disagreement binomial, in this case applied to oneself). Consequently, finding the right moment to invest more in boldness or more in adequacy, in order to keep your mental health, your psychic balance safe, but above all, to keep your life project. Perhaps nothing sickens more the vital condition than having one’s “dreams”, the life project, relegated to mechanized functionalities, to the *modus operandi* stabilized by agents external to oneself.

So, how to move in the conflicting reality, which promotes the most diverse clashes between personal priorities and institutional systematics, which are increasingly technocratic? For me, the answer starts with promoting self-mediation, although it does not end here. There are no single answers, formulas, or truths. What exists are desires, affections, ideas and extrapolations that intend to streamline cognitive processes and their agents. What I come to share here results from my conflicts, the confrontations I have had throughout my trajectory. Some of these conflicts I transformed into opportunities for significant advances. Today they are my strengths (strongtraits), my strongholds. Other ones, not yet.

It is up to me, like anyone else, to self-mediate every time I get renewed or frustrated. Not recommended is simply to conform to obsolete formulas, for example, passively accepting the role of victim in victimization processes that gain drama and lose effective changes¹⁶. Or else projecting my anger at the limitations imposed by the system on colleagues next to me, or on the one who is temporarily (as I have been and/or will be) in some position of leadership.

16 See Fabiane Lima, https://www.youtube.com/watch?v=_HSN7Bs0Qao. Accessed on 11 August 11 2020.

Each person is responsible for their actions, or for the negligence act, under any circumstances. And this does not mean ignoring the asymmetry of power between students and teachers, or between them and the educational, political and economic system. It is about recognizing that there are gaps in any wall. And in any life, there are dreams, ideas, desires and affections that need to be in motion, that need to be dynamized, understood and experienced.

We are not just biological life, but sensitive and political life, personal life in tune with or in confrontation with the family, the social and the professional collective (parts of a great evolutionary process that aspires to the full development of the so-called emotional intelligence, universal love, brotherhood, solidarity, ethics of care, planetary awareness, etc.). How to transform this innate and inherent conflict of the human condition into a creative life and opportunity to expand not only the private worlds, but also the collective worlds? There are no established pathways, we will have to build them, and for this self-mediation, which promotes discernment, is *a sine qua non* condition for our conscious integration in this flow that is life in its complexity.

SOME ONGOING CONCLUSIONS

This essay aimed to share ideas developed and put into practice in my educational trajectory and, later, in my teaching practice, to reflect on the development of cognition as a process, as learning that constitutes a personal evolutionary act, as well as a social one. Finally, I include myself in the group of people who aspire to intervene in this historical moment with the intention of making it more cosmoethical and less unequal, which does not mean to ignore that there are also people who do not want such changes. What is more, they insist on working hard so that nothing changes. Self-mediation is also essential for them, because only by listening to themselves will they be able to listen to their surroundings. Only in contact with their own pains and such stifled conflicts will they be able to build empathy with other people's pain and then open themselves to interaction with diversity.

We need to learn to relate to these people, whose closedness blocks or limits interactions. And such relationships need to find creative paths, because isolation – in the hegemonic logic of dispute between “us” and “them”, between “allies” and “enemies” – built the reality we inhabit today, this normality to which we do not want to return. We therefore need to build ways, communication procedures and interaction with those who believe the earth is flat, who deny the importance of science and even education, people who live in a simple and impoverished relationship with themselves, with life and the world, because “affections are part of processes of cognition and subjective formation. [...] Love is learned by loving. Hating is learned by hating” (Tiburi, 2015, p.33).

Looking at human beings with benevolence is not charity, naivety or anything similar, it is part of evolutionary intelligence, as it is increasingly clear that there are connections between all life systems on the planet. Every person is an agent in a network made up of extremely complex flows and dynamics. All have agency over their movements and, therefore, generate consequences that will be more or less positive for the whole.

For the construction of a new ethics, of a collective pact guided by values that prioritize healthy and creative coexistence between beings, it is necessary to break the bubbles that isolate and distance; it is essential to interact with people who are so afraid of life that they even block it. According to Tiburi, dialogue, as a regime of thought and collective practice, could function as an “existentially useful method in everyday life”, since “dialogue is a small-scale practice that could inspire larger scales. Founder of the common, it should be the basis of everyday ethics, that place to make me who I am. Ethics would be a good basis for building another policy” (Tiburi, 2015, p. 28).

From the “small scale” of everyday life, we can advance, little by little, to degrees that further complexify the relational condition of beings that inhabit the different dimensions of life. From ethics to cosmoethics, to act as a political consciousness focused on “understanding, discernment and talent to understand, govern, direct, organize and manage, theoretically, personalities, realities, enterprises, businesses and personal, public or collective contingencies of individual life or the State, itself”¹⁷. It takes courage to face the becoming, the unusual. It takes self-knowledge, but not only that, it takes self-mediation and a deep commitment to one’s own code of personal cosmoethics¹⁸.

REFERENCES

- Andrade, Oswald de. (1990). *A utopia antropofágica*. SP: Globo; Secretaria de Estado da Cultura.
- Ceceña, Ana Esther. (2008). *Derivas del mundo en el que caben todos los mundos*. México: Siglo XXI: CLACSO.
- Japiassú, H.; Marcondes, D. (2001). *Dicionário Básico de Filosofia*. RJ: Jorge Zahar Editor.
- Kauati, Adriana. (2016). Autopesquisa Através da Extrapolação Interparadigmática. p. 11-21. *Interparadigmas*, Ano 4, N. 4.

17 Waldo Vieira/Cosmoética: O Que É A Cosmoética? <https://www.youtube.com/watch?v=91IiYL8Igdw>. Also: <https://drive.google.com/file/d/1D-Xvfu8fXC3OeBdTXSFWl4gaCTSvk8Be/view>. Both consulted on Aug 11, 2020.

Código pessoal de cosmoética. In: VIEIRA, Waldo (Org.). Enciclopédia da Conscienciologia. Tertulia N.234, presented at Tertuliarium / CEAEC; Foz do Iguaçu, PR; May 13, 2006; available at: <http://encyclossapiens.space/buscaverbete/index.php>>; access on: 10.07.2020.

18 Código pessoal de cosmoética. In: VIEIRA, Waldo (Org.). Enciclopédia da Conscienciologia. Tertulia N.234, presented at Tertuliarium / CEAEC; Foz do Iguaçu, PR; May 13, 2006; available at: <http://encyclossapiens.space/buscaverbete/index.php>>; access on: 10.07.2020.

- Morin, Edgar. (2005). *Ciência com Consciência*. Rio de Janeiro: Bertrand Brasil.
- Mosé, Viviane. (2019). *A espécie que Sabe. Do Homo Sapiens à Crise da Razão*. Petrópolis, RJ: Vozes.
- Nicolau, Cida. (2017). *Clarividência viajora*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Tertulia N. 4198, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>.
- Pereira, Diana A. (2018). “*Escritas de Si – Sobre Alteridades e Mediações*”. In: *Revista de Literatura, História e Memória*. Vol. 14 nº 23, p. 43-57.
- Rodrigues, Leonardo. (2016). *Amparador Intrafísico*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Tertulia N. 3651, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>.
- Silva, Marcelo. (2017). *Conscienciologia – Ciência: Megaparadoxo e Ilusão da Ciência Convencional*. In: <https://www.youtube.com/watch?v=ktqEPILoTio>.
- Tiburi, Marcia. (2015). *Como conversar com um fascista. Reflexões sobre o cotidiano autoritário brasileiro*. Rio de Janeiro: Record.
- Vieira, Waldo. (2007). *Homo Sapiens Pacificus*. Foz do Iguaçu: Associação Internacional do Centro de Altos Estudos da Conscienciologia – CEAEC.
- _____. *Cosmoética: O Que É A Cosmoética?* Available at <https://www.youtube.com/watch?v=91IiYL8Igdw>.
- _____. (2005). *Abertismo Consciencial*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Tertulia N. 1, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>
- _____. (2008). *Amparador Extrafísico*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Tertulia N. 927, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>
- _____. (2011). *Binômio admiração-discordância*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Tertulia N.2147, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>
- _____. (2006). *Código pessoal de cosmoética*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Tertulia N.234, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>
- _____. (2006). *Consciência Cosmoética*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Verbete N. 167, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>
- _____. (2010). *Relação de discernimento*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Verbete N. 1769, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; 06.12.; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>
- ZASLAVSKY, Alexandre. (2017). *Ponte Interparadigmática*. In: VIEIRA, Waldo (Org.). *Enciclopédia da Conscienciologia*. Verbete N. 4276, apresentado no Tertuliarium / CEAEC; Foz do Iguaçu, PR; disponível em: <<http://encyclossapiens.space/buscaverbete/index.php>>

Diana Araujo Pereira is a professor of Latin-American Literature and Cultural Mediation of Universidade Federal da Integração Latino-Americana. Graduated in Portuguese-Spanish (1998), Master in Hispanic Language and Literature (2002) and Doctorate in Hispanic Literature from UFRJ, with a period of Sandwich Doctorate (Capes) at Universidad de Sevilla (2007). From 2008 to 2010 held a post-doctoral internship at UFRJ (PRODOC-Capes). She is a translator and a poet. She was Pro-Rector of Institutional and International Relations (UNILA), President of the Brazilian Association of Hispanists (2014-2016), Coordinator of the Mercosul Institute for Advanced Studies – IMEA-UNILA and Coordinator of the Literature Course – Arts and Cultural Mediation, of Instituto Latino -Americano of Art, Culture and History (ILAACH-UNILA). Among her publications, the last organized books stand out: *Imaginary Cartography of the Triple Frontier* (SP: Dobra, 2014), *Colonial Imaginaries: continuities and ruptures in contemporary Latin America* (SP: Dobra, 2015) and *Poetics and Politics of Language in the process of decolonization* (São Carlos: Pedro & João, 2017); in addition to her latest poems: *Horizontes Partidos* (NY: Artepoética Press, 2016), *La piel de los caminos y otros poemas* (Bogotá: Biblioteca Libanense de Cultura, 2017) and the novel *Fábula do (fim e do) começo do mundo* (Curitiba : Medusa, 2020). Her research areas are: Cultural mediation, Latin American poetry, borders and interculturality. She is currently Coordinator of the Interdisciplinary Masters in Latin American Studies (PPGIELA-UNILA).

Translation: Sergio Fernandes (ISIC).

Revision: Márcia Donadel.