

EMANCIPATORY INTEGRATION: REGIONAL DEVELOPMENT AND INTERCONSCIENTIAL DEINTRUDABILITY

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ABSTRACT: This article studies the author's self-paradigmatic and paradigmatic transition in her academic trajectory, doctorate and its relationship with the proexis; and discusses the mental-somatic, pareurbanological and catalytic deintrusive effects of the doctorate in personal evolution and in self-paradigm explicitation - PhD-proexis synergism. It interparadigmatically analyzes the academic trajectory through the sociology-parasociology binomial, the holothosenes linked to the places and objects of study and the doctoral course itself, through the geography-parageography binomial. The method is comparative considering the multiple-order (intra and extraphysical) interrelationships. Self-paradigmatic transition to consciential paradigm is being decisive along the author's academic trajectory, evidenced by cited facts and parafacts. In the end, she verifies that doctorate honed the author's self-paradigm to explain it as a proexological clause, linked to interparadigmatic writing's parareurbanology, involving holokarmic atonement between nations through emancipatory regional integration.

KEYWORDS: Self-paradigmatic transition; Doctorate; Proexological Clause; Self-paradigm; Emancipatory Integration.

INTRODUCTION

This article aims to understand paradigmatic and self-paradigmatic transition in the author's academic trajectory towards doctorate in order to understand the doctoral-proexis synergism. Specifically, processes and effects of mentalso-matic, para-reurbanological deintrusion and doctorate catalysts in the clarification of self-paradigm are analyzed.

The object of this work is the academic trajectory entailing the sociology-parasociology binomial, or the holothosene linked to places and objects of study, growing to the geography-parageography binomial in the study of the maquila⁴ in the Metropolitan Zone of Ciudad del Este (ZMCDE).

4 A lawful international subcontracting regime, through which companies domiciled abroad install themselves in the country, or subcontract Paraguayan companies specifically constituted for this purpose or companies already constituted and oriented to national-market production with idle capacity, aiming at carrying out partial or total, industrial or service processes, on tangible or intangible goods, temporarily admitted to the country and destined for export (Vázquez, 2004, p. 37).

The central question is: What is the proexological correlation with the paradigmatic and self-paradigmatic transition raised during doctorate?

The hypothesis is that the specialty interparadigmology is the author's proxis entrenched clause, with ego, group and polykarmic parareurbanological repercussions due to autoparadigmatic transitions.

The text is structured in two interparadigmatic approaches in the binomials: sociology-parasociology; geography-parageography.

The methodology is based on a comparative method: Sociological-Parasociological and Geographical-Parageographical facts and phenomena observed made possible to correlate them, under an approximation perspective with self-paradigm.

Theoretical foundation is relational, with non-fixed space, as "processes do not occur in space, but define their own spatial framework. The concept of space is embedded or internal to the process" (Harvey, 2025, p. 130). That is, space-time relational conception involves understanding internal relationships and external influences expressed in specific processes or things through time. Harvey mentions, as an example, strange thought patterns. "[...] "We should, therefore, focus on space-time relational character rather than on space alone" (Harvey, 2015, p.130), because, in absolute space and time, many past, present and future processes can influence and define the nature of some place. That is, analyzing the space requires to consider its process, observing successive (past, present and future) actions, aiming at a result that involves time and change.

Within consciential paradigm, spatiotemporal relationship is observed as being multidimensional, multiexistential, paying attention to multiple orders (intra and extraphysical) of interrelationships, to be analyzed in the study of Sociology-Parasociology and Geography-Parageography binomials (Vieira, 2001).

Throughout her academic trajectory, the author perceived correlations between study objects and holothosenic aspects of places, with sociological and parasociological challenges to be consciously faced. Under the same spatiotemporal perspective, the experienced holothosenes of places experienced during academic trajectory and doctorate are analyzed.

Consciousness advances by predisposing itself to a scientific paradigmatic deepening, but this does not occur abruptly, as it requires the passage of stages, that is, established in processes, in a progressive and continuous way. This paradigmatic deepening of consciousness is consistent with the process of scientific-technological revolution, which is "in principle, prone to Cosmoethics and the evolution of consciousnesses" (Vieira, 2005, p. 32). It means that invariably sociology, parasociology and consciousness will interrelate around the study object.

Evolutionarily, the conscientiological deepening in the study object propitiates mentalsomatic conditions for self-paradigmatic transition, given the broadening of the understanding of advances and limits of the approach and/or paradigm in question.

To more attentive researchers, self-paradigm can be made explicit and/or more extensively perceived, with possibilities for evolutionary gains in conscientiality.

Self-paradigm is the consciousness' mentalsomatic reference system, acting as a filter or reality perception mode and living rules set, constituted along holobiography through repeated actions reinforcing present models (Zaslavsky, 2023, p. 5222).

Self-paradigm linked to the synergism socin researcher-conscientiologist enhances their proexological performance. A fact experienced with the beginning of volunteering in 2005.

This article is justified by the scientific and evolutionary importance of conducting studies that bring case studies on the doctoral-proexis synergism and the parareurbanological processes resulting from self-paradigmatic transition.

The article is structured in two parts: 1. Academic Trajectory: Sociology-Parasociology Binomial. 2. PhD: Geography-Parageography Binomial.

1. ACADEMIC TRAJECTORY: SOCIOLOGY AND PARASOCIOLOGY

1.1 Summary of Academic Choices

At the Teresa de Lisieux School in Salvador, Bahia, there was a pressure to take First Communion in the Catholic Church. To her mother's displeasure, the author refused and managed to maintain her will.

Refusal to join the teaching profession in a religiously based school. The paradigmatic choice of a broader view of science (regular education) instead of another, more specific one linked to pedagogy. Likewise, studying for entrance exams, artistic activity declined in a professional way, choosing science. Despite the mesological pressure, there was already a position in those contexts that drew attention to the primacy of the mentalsoma over mesology.

The author completed her undergraduate degree in tourism in 2000, an area under constitution, with prevailing interdisciplinarity. Her goal to help develop cities, and tourism formation allowed her an expanded worldview through

travel. Subsequently, migration was configured with a master's degree in Regional Analysis in 2008 and a doctorate in Regional Development in 2020, which gave her other parageographic experiences. This led her to pursue a degree in geography to expand the disciplinary input.

1.2. Sociology and Parasociology

The correlations between the localities lived in and those researched included an analysis of the holothosene of each place, of sociology and parasociology, identified by observation and experience, with casuistry of projective phenomena indicated in Chart 1.

To achieve this feat, immersion in the Consciential Paradigm was necessary *pari passu* to academic studies, since parasociological understanding differs from sociological study in the epistemic and methodological scope.

Sociological apprehension in the consciential perspective requires the development of holothosenic perception, since discriminating the holothosene (holo + tho + sen + ene) is crucial to supplant antievolutionary mesological processes.

Parasociology “studies the philosophy, techniques and practices of Conscientiological Socin and Sociexes, or Extraphysical Societies of consciexes, and their consequences on human, extraphysical and projective life” (Vieira, 2008, p. 42). Parasociological study requires energosomatic development and the mastery of lucid projectability.

1.3 Casuistry of Academic Choices

To detail the aforementioned aspects, the author summarized in a table sociological, holothosenic and parasociological contexts observed during academic formation. This table presents correlations perceived and experienced by the author, and should not, therefore, be extrapolated *ipsis litteris* to other studies. Disbelief Principle and self-research are necessary to establish evolutionary correlations.

Table 1 – Sociology and Parasociology of academic higher education

Period/Formation	City	Object of Study	Sociology	Holothosene	Parasociology
1996-2000 Undergraduate	Salvador	Pottery Project Final Paper on LGBT Tourism in Salvador	Tourism, hedonism and UNIFACS	Stagnation, procrastination, hedonism and mysticism	Paracomatotic community Energivorous consciences Mentalsomatic enclave Connection with ideas (projects)
2000-2001 Master		Study of the regional impact of artisanal production in Maragóipinho	Tourism, UNIFACS		Paracomatose community Energivorous consciences Mentalsomatic enclave
2001-2002 Master	Porto Seguro	Sustainable Tourism Development in Porto Seguro	Tourism, hedonism and UNIFACS	Parochialism, hedonism, mysticism and anticosthetics	Community of parapsychotic consciences
2005-2008 Master	Salvador	Relationship between the Tamar Project and the Development of Sustainable Tourism at Praia do Forte	Tourism, UNIFACS IIPC Salvador	Stagnation, procrastination, hedonism and mysticism	Groupkarmic megaintruder Paracomatose community Energivorous consciences Mentalsomatic enclave
2005-2008 Master	Praia do Forte			Sustainability, leisure and ecology	Paraecology
2007-2008 Master	Christmas		Tourism, UNIFACS and Intercampi	Colonelism, colonialism and mentalsomatics	Community of parapsychotic consciences Teamex of the Serenissima Rosa dos Ventos
2013-2020 Doctorate	Foz do Iguaçu	Study of the textile maquila of ZMCDE and Blumenau	Tourism, commerce, migration and Cognópolis Foz	Smuggling, integration and mentalsomaticity	Communex Interludium Baratrosphere Consreus Groupkarmic megaintruder
UNTRANSLATED_CONTENT_START 2013-2020 UNTRANSLATED_CONTENT_END	Blumenau		FURB, industry and CEA	Productivism and rationality	Consciexes linked to Cosmoethics Mentalsomatic enclave
UNTRANSLATED_CONTENT_START 2013-2020 UNTRANSLATED_CONTENT_END	Paraguay (ZMCDE)		Industry, international trade and frontier	Nationalism and consumerism	Victims of the Paraguayan War and Communex Interlude
2014-2018	Foz do Iguaçu		Speech of winners and vanquished of the Paraguay War	Frontier, international trade, Cognópolis Foz tourism	

Source: author

During her undergraduate studies, the author lived in Salvador, main national cultural destination, having hedonism as its dominant holothosene. However, professors encouraged student participation in research and extension activities, which made her plan and create the Pottery Project. This nationally

awarded project involved the social development of artisanal production in the community of Maragojipinho, BA. Although personally stimulated to expand her mentalsomatic parapsychism, which she called “idea connector”, she obtained few results. It was a megaeffort for little result, with a sense of undocking, perception of stagnation and procrastination.

The university environment was like a mentalsomatic enclave, with sociological, holothosenic and parasociological reverberations, stimulating to go further. Soon, she started her master’s degree. But she still did not perceive flow and convergence, as the difficulty of moving forward with the research topic was great, despite having successfully completed all disciplines.

To change this context, the author went to develop her master’s research and academic professional activity in Porto Seguro, but the perception of stagnation and procrastination remained. She experienced parochialism’s mentalsomatic restriction, that is, “a tendency to limit interests, activities, thoughts and opinions to the purely local sphere, without attention to external or broader factors” (Vieira, 2005, p. 846). She noted its negative effects with the feeling of personal vocabulary reduction due to the disuse of certain terms in everyday life. Later, implications for personal brain analogic dictionary were realized. Unethical and unsustainable aspects in tourism-environment relationship there generated an intraconsciential evolutionary crisis in the author.

As a result, she returned to Salvador and went to take care of her spirituality, a term she conceived at the time and which can be understood today as the personal evolutionary process, before resuming her academic formation. She started to study Conscientiology at the International Institute of Projectiology and Conscientiology (IIPC) in Salvador, thus understanding the processes experienced and dealing better with the feeling of disengagement.

Through the execution of a Sustainable Tourism Development Plan for Brazilian North Coast, the author identified a new study object, analyzing the relationship between the Tamar Project Local/Regional Development to verify if it was oriented to sustainability. From then on, there was a crescendo in the scope of research. The arrival of a new professor advisor was decisive.

During the research and writing of the dissertation, the author has described two experiences: one in Salvador, involving vibrational state (VS), unplugging, groupkarmic interassistance and assisted projectability; and the other, in Praia do Forte, with energosomatic looseness and experimentation of lucid projectability through the mental-target projective technique:

1. The unplugging phenomenon. In Salvador, she experienced an EV projected in the extraphysical, sponsored by a helper, followed by an energetic

decabbling: “it is the act or effect of cutting or breaking energetic bonds or connections that communicate a physical entity to a certain related and associated holothosene” (Balthazar, 2011, p. 359). VS helped her to understand the parasociology linked to contexts of groupkarmic deintrusion, interassistance and liberation to experience other social realities.

2. Projective Target Phenomenon. In an inn in Praia do Forte, during the master’s field research, she experienced a projective phenomenon intentionally called the “Projective Factor Technique” (Vieira, 2008, p. 452). Before going to sleep, the author defined a projective target (Amazon Forest) and perceive energosomatic looseness when projecting in an environment of immanent energy and ecological holothosene of sustainability. I hypothesize the presence of an extraphysical community (comunex) associated with paraecology, given the consolidation of this holothosene.

There was no gap between graduation and master’s degree. During the master’s degree, on the other hand, an uneventful phase until the completion of the disciplines in 2021 (2000-2001), she experienced an evolutionary crisis amid research and dissertation writing (2001-2002). Shee sought to fill scientific gaps to follow the course. But the core was to take the reins of her evolutionary process, as she needed self-knowledge and bioenergetic mastery to deal with a sociology of stagnation, mysticism and a Parasociology with many baratrospheric elements.

The turning point occurred in 2005, when she started volunteering at the IIPC Salvador. There were many inputs to overcome stagnation, but the author no longer felt embedded in Salvador.

The visit to Intercampi 2007 stimulated her to move to Natal in 2008 to begin a new volunteering. In that city, she noticed a mentalsomatic expansion in the development of writing and analysis of the data collected in the master’s research. She experienced an exoprojection, which she attributed to having expanded her worldview. She noticed that the cycle closed in Natal with the completion of the master’s degree.

2. DOCTORATE: GEOGRAPHY AND PARAGEOGRAPHY

2.1 Doctoral studies: from Geography to Parageography

There were six years of intersticegap between the master’s degree and the doctorate. In 2009, she moved to Foz do Iguaçu, where there was no such formation, which required thinking about where, when and how it would occur. The goal when she began her doctoral studies in 2013 was to volunteer at Interparadigmas.

The Recins made in the pre-doctoral period and volunteering in gescons dissemination at Editares were the foundation. This allowed her to enter the interassistential field of the Comunex Interlúdio.

Faced with the trinational holothosene, study and integration, she observed the flow of activities that moved the regional dynamics, beyond tourism. The author identified that in Paraguay the activity of regional integration via maquiladoras industries was the new element in the border's socioeconomic dynamics. An object of research with great interassistential demand.

The object of research object involved the Metropolitan Area of Ciudad del Este (ZMDCE), in Paraguay and Brazil, as a spatial area of study. More precisely, the region where the doctoral program in which she was studying was located, Blumenau Microregion, Santa Catarina state.

The author lived in Cognópolis Foz do Iguaçu, whose mentalsomatic holothosene, according to her, favored scientific writing. Cognópolis and the border region of Paraguay are within the operating environment of the Comunex Interlúdio.

Interlude is the high-level extraphysical community of interconsciential, cosmoethical assistance, operating in favor of the consciousnesses in the pre-resomatic period, in human areas corresponding to the Iguaçu National Park, Triple Frontier (Trifron) and Southern Cone" (Vieira, 2023, p. 20,011).

The doctoral course was in Blumenau, whose baratrospheric holothosene was allied to alcohol consumption due to Oktoberfest. However, she felt no greater intra and extraphysical pressure. Since, in the sociological scope, she noticed greater rationality in the environments she interacted with, with orthothosenic pattern and energetic shielding. This shielding is reputed to be the result of what she calls the sociological and parasociological mentalsomatic enclave that is the university and her parapsychic and consciential development.

Within the scope of the academic trajectory in relation to proaxis, she claims to be aware of the inputs regarding knowledge access, experience of multiple social realities and worldview expansion. In the meantime, she has developed strongtraits linked to planning, organization and development in the area of tourism and regional development. She applied these strongtraits in an interassistential and taristic way in volunteering, assisting in the reurbanization processes of Editares and Cognópolis Foz with Discernimentum. She identified the trafor of care readiness for assistance, whose groupkarmic effect have been positive evolutionary balances. Those relationships syntesizing the thesis (Brito, 2020) are

present in Table 2, in which she correlates the formation period, the cities involved in the study object, as well as Geography (intrapysical), Holothosene and Parageography of these places.

The thesis theme was chosen by observing the new socioeconomic processes in the reality of the Trinational Region, resulting from the advance of the Southern Common Market Economic Block (Mercosur). There was a mode of productive integration between Paraguay and other countries, especially Brazil, through an industrial productive arrangement along the lines of Mexican maquilas, named Paraguayan maquila.

Table 2 – Geography, Holothosene and Parageography of the Doctorate

Period	City	Study object	Geography (Intrapysicology)	Holothosene	Parageography (Extraphysicology)
2013-2020	Foz do Iguaçu	Study of the textile maquila of ZMCDE and Blumenau	Troposphere, middle city border, traffic, Iguaçu Falls, Cognopolis	Smuggling, integration and mentalsomaticity	Paratroposphere (baratroposphere) Communex Interludium Reurbex
	Blumenau		Troposphere, valley, middle city, FURB, industrial city	Productivism, rationality and alcoholism	Paratroposphere (baratroposphere) Reurbex Mentalsomatic enclave
	Paraguay (ZMCDE)		Troposphere, border, traffic, middle city and international trade	Nationalism, war, consumerism and trade	Paratroposphere (baratroposphere) Community of Paracomatous Consciexes Reurbex

Source: author

Research problem questioned the development model of Paraguay via maquila amid regional integration through Mercosur, whether it guided socioeconomic development and a dependent or interdependent socio-spatial dynamics. We sought to understand industrialization via maquila, through a historical and spatial analysis of Paraguay and the region of analysis, including correlations with the conflict of the Paraguayan War.

Some comparisons stood out:

- a) Paraguay War x socio-spatial formation;
- b) Underdevelopment x development;
- c) Nationalism x globalism;
- d) Bilateralism x multilateralism;
- e) Integration x sub-imperialism;
- f) Mercosur x open regionalism;
- g) Dependence x interdependence.

Intraphysically, the border exposes the geographical limitations of national governments in controlling the flow of people, goods, information, and capital. The borders sometimes converge in proto-World State actions and sometimes in an anticosmoethical exchange of trafficking of all kinds. The maquila would be a means of strengthening legal activities in this region generating formal employment, but it is not the best productive arrangement strategy for socioeconomic development (Brito, 2020).

The mentalsomatic dimension of parageographic environments has two ambits, a more advanced one, with Communities, the presence of Free Consciexes (FC's) and the phenomenon of Cosmoconsciousness and a later one, Paratroposphere, with abaratrosphericenvironment (Vieira, 2005). Communities and the Paratroposphere stand out to better capture this region and the extraphysical environment combined with the thesis.

Focus on *tho*, centered on the mentalsoma, facilitates reurbex processes. Communex Interlude is related to this environment. It breaks down mentalsomatic barriers to integrate consciousnesses in the study region. Since paratroposphere is central in the reurbex. This is marked by the crystallization of morphothosenes, that is, holothosenes reinforced in successive lives, creating a paratropospheric (baratrospheric) environment. This environment refers to the Paraguay War.

Hypothetically, the Consciex Milton Santos was present in a Doctorate class in Regional Development, noticed by clairvoyance by her duoist and by her, via helpers' couplings in the making of the thesis. Thus, to fill gaps and expand her interassistential action, during the doctorate she also graduated in Geography, a Science dedicated to the study of intraphysical environment. Interparadigmatically to these studies there was an expansion of Parageographic perception. Parageography, a specialty of Conscientiology, is dedicated "to the description of the Paratroposphere, including parageographic accidents, extraphysical communities, the relations between this environment and its autochthonous and transient parapopulation" (Vieira, 2005, p. 170). Its unit of measurement is the extraphysical environment, which differs from the intraphysical environment in being three-dimensional.

Parageography allows acting in an environment without intermediaries, allowing self-conscientiality expansion. That facilitates the experience, even if initial, of the phenomenon of cosmoconsciousness. This is "the use of the mentalsoma in its pure state, that is, hyperconsciousness, hyperintelligence and hyperwill" (Vieira, 2005, p. 78). The more the mentalsoma is refined, the more in tune one gets with this phenomenon. The thesis requires the honing between Geography and Parageography. This interparadigmatic comparison must reverberate in self-paradigm's interassistential credit regarding neoverpons.

Doctoral synergism and proexis should highlight the multidimensional awareness of parafacts and the experience of aspects that help expanding the worldview given the higher self-conscientiality. The hypothesis is that one dives into extraphysical environments:

- a) demanding priority, unlocking proexis assistance: the Paratroposphere, rescuing consreus from parapathological extraphysical environments (baratrosphere);
- b) In an intraphysical environment (personal workshop) as a mentalsomatic enclave in synergy with an advanced communex, measured by the standard of orthothosenity, ideas and neoverpons gotten in block.

The thesis showed how much the Triple Alliance War (Paraguay War) is present in Paraguay's holothosene. Geographical changes, with the loss of 70% of the male population and part of its territory to Brazil and Argentina, are intraphysical impacts.

In the para-experiences, a parapopulation in the paratroposphere linked themselves to this conflict, manifested in the frontier dynamics focused in the Trinational Region's extraphysical reurbanization and supposedly within the scope of Interlúdio. Conflict situations with many victims generate pathological holothosenes with geographical and parageographic effects, leaving marks on the psychosoma (morphothosenes) and holomemory in multiple lives, especially impacting on consreus (Vieira, 2005).

Parareurbanizations as a central anti-stigmatizing strategy, generating "the homeostasis of environments and consciousnesses, the pancontinental, tropospheric and paratropospheric reorganization" (Vieira, 2005, p. 171). Therefore, the value of reurbex for this region is emphasized, linked to a number of factors: the Paraguay War; bilateral agreements – the Construction of the Itaipu Plant; and integration via Mercosur, among others.

It is a maxim of Parageography: "any extraphysical district, first of all, is a state of consciousness, not a place as we are used to in human life" (Vieira, 2005, p. 181). Consciential revisionism (recin) to achieve a healthy change performs asepsis of consciences and dimensions bonds. It takes a minimum of homeostasis to boost evolution.

Distinct from the typical interiorosis of wild places, favoring fixed and ultraconservative ideas, inhibiting recins, the frontier is a dynamic, cosmopolitan place that continuously requires recin (Vieira, 2005). This is the paradox between Geography and Parageography in the Trinational Region, where Cognópolis and Iguaçu Falls coexist, but includes smuggling and trafficking of weapons and

drugs. There are post-desomatic energivorous, parapsychotic consciexes in the paratroposphere of ZMCDE and Foz do Iguaçu, allied to both the context of Paraguay War and the current problems already mentioned.

In the thesis qualification panel, some groupkarmic adjustments linked to (para)scientific communities take place under different paradigmatic approaches. Therefore, attention should be paid to such (para)cast. This arose the hypothesis of consecutive personality among the examiners, linked to naturalist Fritz Müller (1822-1897).

Through those two experiences in field research, at this stage of the thesis, the author's parapsychic progress emerged, unveiling the microcosm and its relationship with the macrocosm:

1. Olorization Phenomenon. On March 6, 2018, she remembered having experienced the phenomenon of olorization (foul odor) during childhood, the cause of which she could not identify. The mentalsomatic expansion that had occurred associated odor with dictatorships, correlating with the dictatorial profile of Donald Trump and his inflection in Brazil.
2. Projective phenomenon. A projective para-experience took place with a consciex supposedly acting in Santa Catarina region linked to the Materthosene of Cosmoethics, whose evolution was discriminated, by approximation with the holothosene and mentalsomatic communication, could be a Serenissima.

It was noted the interaction with communities in intra and extraphysical degraded environments in the geographical surroundings of the Trinational Region, linked to paratropospheric communities evolutionarily stagnated.

During this period, there was a clear perception of the extraphysical reurbanological context of the environment and the community in Foz do Iguaçu, with the referral of consciexes (consreus). The solution of a given interassistential demand involved a groupkarmic effort and the performance of more evolved consciousnesses in Field Courses at the ICCC, due to crystallized pathological holothosene and morphothosenes. It was a dive into the baratrosphere, never experienced, a clear conscin rescue with positive developments. Today this conscin is a leader and acts interassistentially in the group to which it belongs, in a clear groupkarmic atonement. There was also the desoma of the author of the Maquila Law, which for the author is related to assistance in changing the holothosenic war pattern to a cosmoethical strategic performance. It is considered clear interparadigmatic reurbanological intervention.

2.2 Doctorate and self-paradigmatic and proexological specialty unveiling

The para-experiences made her question: what is the relationship between scientific research in doctorate and experiencing paraphenomena? In the context of hyperacuity, “science is the human environment with the highest reality percentage” (Vieira, 2005, p. 183). At the environmental level, personal holothosene is the manifestation of the highest parareality percentage. That is, a crescendo in the approximation with scientific knowledge and a greater propensity to increase the consciousness’ multidimensional hyperacuity. This explains her geographic and parageographic deepening in the doctorate.

Materialism accepts “only the material or intraphysical dimension” (Vieira, 2005, p. 181). This also applies to historical materialism, that nonetheless criticizes dependence relations between countries and dialectically observes contradictions in intraphysicality. A fundamental approach, especially because it deals with socio-spatial transformations and the need for critical thinking. Not limited to theoretical construction, but rather, as praxis capable of altering intraphysical contexts.

By hypothesis, for Vieira (2005, p. 184) the conventional creative scientist and the conscientiologist are among the conscins with more self-discernment. The thesis makes it possible to bring these patterns of consciousness closer together, especially when the creative researcher and the conscientiologist are the same person. From the perspective of consciexes, the evolutiologist and the serenissimus have more self-discernment.

The principle of disbelief must be used to consider or not the parafacts. According to the aforementioned experience, one can access even as a flash the holothosene or even track the geographic and parageographic field of action of such consciousnesses.

Paradigmatically, the thesis compared Mercosur and regional productive integration via maquila, considered the smallest, compared to the possibilities of resolving asymmetries between countries via such agreements. The maxim is evident: the Earth has never experienced a moment so favorable to the evolution of conscins, but the challenges are many (Vieira, 2005), given the current reurbanization scenario. Santos (2000) ratifies: the techniques would solve great current social problems, but socioeconomic problems persist, as political will is lacking.

What is the relationship between economic blocks and planet evolution? Integration through this, in the first stage, seeks to reduce or remove trade (tax and customs) barriers and can advance these measures to other sectors of society: services, capital, movement of people and information. The block can be translated as Economy interdependence, transnationalization, commercial space

polarization (proxemics) and, in a more evolutionary way, the harbinger of the World State (Vieira, 2005). The latter, the inevitable condition within the natural progress of Socins and the UN. In general, an economic block starts with the economic area. In the several stages observed on this planet, it encompasses an integration crescendo free trade zone-customs union-common market-economic and monetary union. Mercosur is a customs union.

Economic globalization and its other political and financial aspects, as well as its effects, are considered an indigestible means to gradually achieve the World State (Vieira, 2005). It occurs amid a demographic flow of millions of sick consciences to this dimension. However, Vieira (2005, p. 232), says globalization must occur “without hegemony, democratic, proper to megafaternity”.

Globalization is a socio-spatial process that began with the modern era, through the *Great Navigations* in the 16th century, permeating the advent of the capitalist system, the Industrial Revolution, and currently the global flow of all orders rules. This underlies several conceptions about the phenomenon.

There are many conceptions of Globalization. McLuhan's (2016) idea of a global village emphasizes technology as the central agent for breaking down barriers of all kinds between countries. Technology would link places, valuing the collectivity within the framework of a tribal community. For Vieira (2005), this is the formation of a macro-community. Another, Economic Globalization, based on technicality, is considered by the latter author as a neutral and irreversible process.

For Vieira (2005), Globalization is a path to pacifism, as it is a silent, non-bloody revolution aimed at greater human conscientiality. The performance of international organizations via geostrategic centers of States may contain positive and negative aspects to society and consciential processes. Globalization expands beyond the centers, increasing the migratory flow towards medium-sized cities. Parageographically, where would be the ideal center? “Strictly speaking, it must be the singular place of convergence of homeostatic, cosmoethical and priority synchronicities of cutting-edge relative truths of the cosmos” (Vieira, 2005, p. 295). Like the Cognopolis in Foz do Iguaçu. Thence the importance of expanding them to other parts of the planet.

The World State is still a distant reality, but a horizon to be reached. Before that, it is necessary to recompose and restructure the perverse logic of cultural, economic and social domination. Despite peoples-countries integration difficulties considering the globalization processes, creation and strengthening of economic blocks, intercommunication through the global connection network and the advancement of multiculturalism, favor the construction of consensus and unity between them.

In International Relations, the World State is opposed to geographical isolation and has the best solution to make fewer mistakes regarding the interactivity or synchronicity current in the Cosmos (Vieira, 2005). The thesis does not envision the World State but questions the role of Mercosur to resolve regional asymmetries and an advanced process of emancipatory integration between peoples.

Globalization to achieve the Cosmoethical World State is related to the expansion of international polykarmality in superposition to the national groupkarmality (Vieira, 2005). In practice, there are advances and setbacks, and the Paraguayan maquila shows how the core of integration is limited to economic relations, without interassistential view of the holokarma of nations.

Statistics show socially fragile consreus in a degrading environment, a limiting factor to economic blocks tending to sensitize leaders (Vieira, 2005). Assistance must be libertarian in the consciential sense, such as the Federal University for the Integration of Latin America (UNILA), not limited to the minimal conditions of survival.

The thesis applies Milton Santos' (2006) concept 'Socio-spatial Formation', which deals with the passage from natural to technical environment, to technical-scientific-informational environment. This helps understanding Globalization and its reflexes in Brazil, and Paraguay's current productive limitations as a legacy from the Paraguay War. In this context, Brazil's holokarma in relation to Paraguay and the role integration processes have in resolving regional inequality became evident. Harvey's (2004) Unequal Geographic Development Theory is also used, which shows the geographical contradictions of capital's performance in Globalization, with advance of regional disparities.

It is worth thinking about the dominance of economic dimension over the others, whose effects limit the creation of this macro-community and, thus, World State's horizon. The role of technology becomes controversial, and its use is not ideologically neutral, since those who own it dominate global economy. Therefore, achieving a less unequal and universalist-based model of society requires paradigms rupture – highlighting the rupture with the developmentalist-capitalist paradigm.

Paradigmatically, both nation-state and globalization emerged in modernity. "Modernity is inherently globalizing" (Giddens, 1991, p. 60). Globalization is accentuated in postmodernity, whose notion of state sovereignty is contested, involving central elements, the question of the nation-state and the changes in cultural representation systems by spatiotemporal compression (Hall, 2003). With the possibility of redefining cultural identities, with hybrid characteristics due to the tension between the "global" and the "local", the particular and the

universal. Paradigm transition and disruptive moments become more evident, like the 1970s, which coincides with intermissivists resoma and current reurbex.

This requires acuity for observation, analysis and action in Globalization, because of its “high political load” (Vieira, 2005, p. 840). This is because it can generate oppression if there is autonomy or renewal loss, whenever reciprocity occurs. Dealing with these difficulties is the motto of overcoming. For the author, universalism may be paradoxical due to its particularities. Hence the value of interdisciplinary research for greater reach of the studied phenomenon.

Distinct from state sovereignty, with institutions managing the nation, the World State is universalist:

The World State is the policy of cooperation, exchange and universalist integration between nations, a possible achievement due to technological advances, and the consensus or gradual homogenization of laws and rules governing this regime is inevitable, respecting the individual or cultural rights of a given population (VIEIRA, 2005, p. 840).

Intraphysically, the path to the World State encompasses a global scale and interconnections, like geographic, demographic, urban, ecological, social, economic, commercial, management and geopolitics. Conscientiologically, it includes a cosmoethical orientation to lucidocracy, omnigeopolitical, with forms of government based on evolutionary level, lucidity and good management of its rulers (Vieira, 2005, p. 840). And, for the author, through polycracy and synarchy, with plural governments, acting like a global collegiate. Melo (2020) presents an accurate view of the theme, proposing an evolutionary scale of political and parapolitical regimes. The author’s analysis in the thesis on Mercosur shows that the conditions are met, it only requires the political will of the consciences involved in sustaining the bloc.

Every process linked to social forms of governments and controls that are antagonistic to globalization, such as nationalisms, absolutism, neocolonialism, parochialism, among others, are anachronistic and counterproductive to the World State (Vieira, 2005). An oppressive geopolitics, especially of economic forces, make us move slowly.

Vieira (2005) cites problems as side effects of actions aiming at the World State: antiprotectionist measures and the lack of control of the economy; the international influence on the mesology of countries; neo-nationalisms and neo-imperialisms, aiming at economic and cultural domination; individualism and competitiveness; separatist movements, forced migration (refugees) and the motto

segregation in integration. For Santos (2000), the 21st century is demographic, because globalization of people's social struggles is opposed to "globalitarianism". Moreover, morphothosenes of conscins, nations and anti-universalist institutions act as invisible walls (Vieira, 2005).

Vieira (2005) notes a geopolitical and world order change towards the World State. Besides, the problems linked to consreus, requiring studies on Homo sapiens reurbanisatus, especially to conscientiology researchers. In the doctorate one can capture what it is, how to welcome, guide, forward and monitor a consreu. There was a power-codependency relationship, hence the theme of emancipatory integration, that entitles the present study, is its opposite and its therapeutics.

Evolutionarily, multipolarity is opposed to the pathological power of hegemony and dependence between nations or countries, replacing them by interdependence relations. The Paraguayan maquila does not show this.

Reurbex focuses on Extraphysiology, defined as "the change for the better of unhealthy, anticosmoethically degraded extraphysical environments and communities, sponsored by the Serenissimi, in order to sanitize the intraphysical holothosene of the Socins areas over which they exert an anti-evolutionary and deleterious influence on Humanity" (Vieira, 2005, p. 246). This is the case of the aforementioned desoma and its possible repercussions on the energy pocket associated with the Paraguay War.

Multidimensionality is imperative for reurbex, given the facts-parafacts interaction of tropospheric and paratropospheric dimensions, whose recycling has dense interassistential demands. Reurbex is universalist in principle. Specifically, the author correlates the maquila as a means of changing the pattern linked to illegal trade and smuggling in Paraguay. Although such an industrialization model, as carried out, is refutable from the economic, productive and labor perspective.

Proexis execution considering the interparadigmatic perspective requires in the first instance cosmoethical rectilinearity as consciential compass primacy, of thosenic manifestations centered on the *tho*, the basis of holomaturity.

All cities surveyed in the thesis and the author's places of residence were medium-sized cities. For Vieira (2005), the middle city helps focused mental-somatic, that is, antidispersive thosenization. This was noticed daily, even when dealing with baratrospheric holothosenes in these cities. In her apartment, the personal homeostatic holothosenic pattern was maintained.

The border, due to its fluidity and agglutination of different ethnicities, presents a cosmopolitan holothosene, favoring the expansion of the universalist sense. The latter has its genesis in consciential openness and evolves in a crescendo from the sense of universal community, citizen of the cosmos, the self-consciousness of

the Cosmos and even the experience of cosmoconsciousness. For Vieira (2005), the universalist sense is crucial for interassistential action in a parageographic environment. The author highlights the experience of groupkarmic deintrusion, caused by the phenomenon of personal cosmovisiological expansion.

The Cognopolis, by focusing on universality, helps to gradually resolve conflicts due to the opportunity of more evolved values, ideas, habits, customs and cultural expressions (Vieira, 2005). In this sense, it contributes to the advancement of anti-conflictiveness.

An intraphysicality overlooking the *tho* can restrict the universalist sense, given the mesological conditioning repressors of self-discernment and multidimensional experience. Here is the value of living in Cognopolis. An interassistential result was the publication of the author's doctoral research with the Thesis Honorable Mention Award in Regional Development.

For Vieira (2005, p. 850-851) some personal goals help achieving universalist sense, among them: 1. Scientificity. For allowing refutation, being anti-dogmatic and prioritizing reason, precepts of universalism; 2. Cosmopolitanism. The Trinational Region of Iguaçú in the interaction between multicultural and multiethnic consciousnesses, the Falls, the Cognopolis, the Interlude Communex, whose mentalsomatic field favors consciential openness and the reduction of geographical and parageographic boundaries; 3. Self-discernment. The option for multidimensional self-discernment beyond common sense and intraphysical-based academicism. What in interparadigmatic studies we can call Paradigm-Paradigm Transition-Self-paradigm crescendo.

In studies with the consciential paradigm, the hypothesis of intermissive course experience must be considered. Some personal patterns identified by the author fit in what Vieira (2005) discriminates: cooperative pattern; natural anti-belicism; firefighter vocation; centrifugal donation; evolutionary priorities; team member; atonement; bibliophilia; pro-cosmic flow; consciential openness; worldview; innate ideas; consciential gestations; and prevention or prophylaxis.

Thus, the developmentalist-capitalist paradigm, based on industrial economic growth as a means of productive integration between countries, must give way to regional integration, based on holokarmic atonement between countries, favoring intra and extraphysical reurbanizations that generate emancipatory processes. In short, the author found that her academic paradigm was Dependence Theory, whereas her self-paradigm is emancipatory integration.

FINAL WORDS

Seeking to capture the doctoral-proexis synergism is not a task of simple approximations, as it requires complex approximations (Vieira, 2005), as in the Sociology-Parassociology and Geography-Parageography binomials. These complex approaches result from parareurbanological processes experienced in the academic trajectory and more densely in the doctorate. The first of these, evidenced in the Holokarma trinomial egokarma-groupkarma-polycharma, involves parasociological desintrusion between conscins and consciexes in their energetic and multidimensional pockets. And the second, linked to parageographic processes unveiling emancipatory integration self-paradigm, is unraveled by the development of the Mentalsomatic intellectuality-parapsychism-communicability trinomial, through interparadigmatic graphothosenic parareurbanology.

Emancipatory integration as a self-paradigm proexological clause is coherent with facts and parafacts experienced during this period. This shows the intra and interconsciential deintrudological nature of a thesis work with holobiographical repercussions and in self-conscientiality.

It is understood that doctorate provides the paraphenomenological crescendo self-paradigm identification-self-paradigm transition-self-conscientiality towards cosmoconsciousness related expanded holobiographical perception and proexis. The doctorate requires, then, para-experience, in which the vulgar pre-serenissimus will be challenged to live simultaneously in several dimensions, having to seek balance, self-awareness, and base his life on the *tho*. The latter is a critical aspect, especially in the experiences-para-experiences duality of this period.

Academic trajectory and doctorate require self-confrontation, that is, experiencing simple to complex approaches to the evolutionary process. So much so that it was imperative in the author's self-paradigmatic transition. Thus, the interparadigmatic comparison between the Dependency Theory paradigm and the experience with the Consciential Paradigm is crucial in complex approximations made from these paradigms. Stands out a greater interassistential quality in reurbanological processes.

The author considers having advanced in the worldview of the proexis entrenched clause of self-paradigm, a complex approximation indicating proexological alignment. Thus, one can understand the value of self-paradigmatic transition for one's own evolution, proexis and maxiproexis.

Finally, some considerations on the doctoral-proexis synergism that can help other researchers are presented.

The doctorate in Regional Development, in Social Sciences, due to exhaustive research of geographical spaces (cities, regions or countries) challenges the

researcher with intra and extraphysical interaction, including, in general, extraphysical reurbanizations.

It is remarkable how scientific research, materialized through the writing of the thesis, is inserted in intraphysical recycling (reurbins), correlating with extraphysical reurbanization (reurbex) and producing personal evolution effects (proxis). Contrary to the research seen in a one-dimensional way by materialistic researchers, consciousnesses more sensitive to multidimensionality can broaden their perception of phenomena and paraphenomena.

Gradually arises a demand for greater interassistential parapsychic mastery to research and write of the thesis. Therefore, intra and extraphysical interaction would require greater interassistance, overcoming challenges to resolve group-karmic interprisons.

The author stresses that the doctorate only began after mentalsomatic assistance qualification in volunteering. Then she realized greater ballast to carry out such interassistential activity, as if there was a proexological clause linked to it. Ever since, she seeks to understand the interassistential aspect of a doctoral thesis and its proexological implications.

The implementation of a personal interparadigmatic mentalsomatic field permeates the entire construction of the thesis. This field makes it possible to experience and compare self-paradigm and the paradigm addressed in the thesis. Thus, thesis construction helps to explain self-paradigm. The latter, of an interparadigmatic nature with an interassistential basis, oriented proxis execution.

To the conscientiologist, a lucid researcher, the doctorate enhances paradigms comparison, favoring cosmovisiological, universalist and maxiproexological expansion. An action as an interparadigmological being.

The proexological clause of self-paradigm covers our holobiography (contributions, strongtraits, weaktraits, intermissive course) and is active in conscientiality, in an assistential and lucid way, capable of generating reverberations and the respective self-paradigmatic transition. Paradigms are shaped in our conscientiality to resolve aspects, traits, anti-evolutionary thosenic forms, in favor of a lucid, interassistential and universalist manifestation.

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