

SOCIN AND SOCIEX: PARADIGMATIC APPROXIMATIONS BEHIND THE SCENES OF THE DOCTORATE

Marina Vinha

ABSTRACT: The aim of this article was to reflect on the synergism between doctorate and consciential evolution, in order to elucidate the *socin-sociex interparadigmatic approximations*. Methodological procedures were: (a) bibliographic reference obtained from Elias, on the themes of society and the civilizing process; and from Vieira with an emphasis on the socin-sociex cycles and consciential openness; (b) personal records from 2000–2004 dealing with self-recycling under the consciential paradigm; and (c) consultation of entries in the Encyclopedia of Conscientiology, related to the theme of interparadigmology. The study showed Socin’s mechanistic view in the metaphor of ‘onion layers’ and with more openness to the mechanistic vision of ‘webs of human interrelationships’, which are governed by ‘blind’ and social forces. Such expansion made me comprehend Sociex under the consciential paradigm. The final considerations include cognitive advancement, the possibility of recovering intermissivist choices and a more affectionate and realistic understanding of intraphysical living.

KEYWORDS: Paradigmatic Approximation; Evolutionary Crescendo; Intrap-physical Society; Extraphysical Society; Self-paradigmatic Transition.

INTRODUCTION

The theme proposed by the *Interparadigmas* journal n. 11/2023, “Doctorate-Consciential Evolution Synergy” made me share a remarkable fact from my postgraduate studies period, at doctoral level, between 2000 and 2004. The article addresses this prodigious phase in the interlocution between the academic and consciential paradigm.

At that time, I was already familiar with some of the initial elements of the consciential paradigm, among which the expanded view about society (Socin) and the inclusion of parassocieties (Sociexes). In particular, I maintained a certain self-control when positioning myself in academy, limited only to Socin, without expanding to the Sociex’ parafacts. Considering this knowledge, the aim of this article is to reflectively expose the doctorate-consciential evolution synergism, in order to elucidate the Socin-Sociex interparadigmatic approximation.

The methodological procedures had the following stages: (a) bibliographic reference found in Elias (1897-1990), focusing on the theme of human in So-

cins with their long-term civilizing processes; and Vieira (1932-2015), with an emphasis on consciousnesses under the Socin-Sociex seriexiological cycles; (b) personal records from 2000 to 2004 dealing with recycling that took place during the apprehension of academic sociological theory, in comparison with the consciential paradigm; and (c) consultation of entries in the Encyclopedia of Conscientiology, more specifically those related with the theme of interparadigmology. This article is organized into three sections: (1) Paradigmatic Transition; (2) Evolutionary Approximations – Academic and Consciential Paradigms; and (3) Interparadigmatic Crescendo.

In the first part of this paper, I present the *Paradigmatic Transition* bringing concepts about paradigm, paradigmatic transition, endoconflict and *self-paradigmatic* transition. In the second part, *Evolutionary Approximations – Academic and Consciential Paradigms*, I address the issues of Socin and Sociex in counterpoint with the nuances of the materialist and consciential paradigm. And in the third part, I explain the *Interparadigmatic Crescendo* experienced when I met the consciential paradigm.

1. PARADIGMATIC TRANSITION

Paradigm is a model for reality interpretation or a worldview. Physicist Kuhn (1922-1996) contributed to the use of the term paradigm in science by stating “I consider ‘paradigms’ to be universally recognized scientific achievements that, for some time, provide model problems and solutions for a community of practitioners of a science” (Kuhn, 1998, p. 12).

The *consciential paradigm* is the “leading theory of Conscientiology based on consciousness itself”, underpinning self-research, the method, reflections and analysis, explains Vieira (2008, p. 1.107), proponent of this neuroscience. From him emanates the understanding of *paradigmatic transition*, that is, “the passage or transposition of a cosmovisiological model by the conscin, man or woman, demarcating the exchange of an obsolete or anachronistic self-manifestation framework for another coherent to the current self-evolutionary moment” (Michelan, 2019, p. 33,167).

Intraconscientially, the *interparadigmatic transition* is a process, from the perspective of something in transit, not change. In turn, *self-paradigmatic transition* “gradually promotes changes in every manifestation of consciousness. It impacts the perception of the priorities of the proaxis, the choice of gescons, the organization of reconciliations, among other aspects” (Zaslavsky *et al*, 2019, p. 87).

Therefore, this *interparadigmatic text*, is a reflective, critical work that constitutes “correlations between the consciential paradigm and other theoretic-

cal-methodological models of knowledge” (Ribeiro et al. 2022, p. 93). Gesconography analyzes the doubts, impasses and dilemmas that permeate the interparadigmatic context. And this process contributes to the paradigmatic transition that extends to the self-paradigm.

Overall, permeated self-paradigmatic transition endoconflict, “a situation in which there are at least two simultaneous needs, whose satisfaction of the first implies the dissatisfaction of the second, impelling the conscin to act in different directions, causing discomfort” (Loche, 2002, p. 156).

For me, Socin was organized in the Eliasian way in which the “I”, the “we” and the “they/others” were in it, we were constitutive of Socin. The expanded coexistence with other beings, also organized, although deprived of their physical bodies, the consciexes, among other types of unimaginable consciousnesses, generated cognitive discomfort. The reflexes of this endoconflict generated a need to recycle, in order to overcome imagination and dogmatism.

The academic and consciencial theoretical-paradigmatic approximations, respectively coming from the figurational sociology proposed by Elias (2008) and those of the consciencial paradigm, according to Vieira (1999), triggered my gradual transition, in the wake of the growth crisis. In other words, it sought to understand Socin through interdependence networks, simultaneously verifying the concomitance of consciex presences with their para-organizations and the extraphysical reurbanizing intervention affecting the intraphysical.

Loche (2002, p. 156) explains that when we understand conflict “in the condition of opposing forces clashing, and transpose the concept into the consciencial microuniverse, the endoconflict will be constituted by opposing intra-consciencial force”. Once installed within the consciousness, the conscin subject to accepting the paradigmatic transition begins to seek to “understand the endoconflict”. The confrontation of forces, or of major paradigmatic approximations, generated “action or movement” in me, motivating the paradigmatic *crescendo*.

The *evolutionary crescendo* consists of the “progressive action of consciousness in some specific field of activity, in this case, of a cosmoethical nature” (Vieira, 2009, 11.706). In a more specific view, Nader (2012, p. 170) understands *crescendo* from the perspective of “the process of amplification or development of the idea, action, fact, enterprise or objective, from the original primitive state to another further on”. Both concepts focus on transition. However, Nader points out that although the crescendo is “gradual, step-by-step and continuous change”, its nature can be either healthy, pathological, evolutionary or regressive.

In my case, the transition was healthy, resulting from a mentalsomatic growth crisis. That way, this article is an opportunity to share the re-reading of

self-recycling, no longer just intimate, caused by the consciential paradigm, leading me to openness and existential realignment.

2. EVOLUTIONARY CRESCENDO – ACADEMIC AND CONSCIENTIAL PARADIGMS

The thesis defended in 2004 at the Unicamp's Physical Education Faculty, "Kadiwéu Body-Subject: game and sport", was carried out in the research line *Body Development in the Context of Society and Culture*. The specificity of the line of research was aimed to support research pertinent to physical activity in a historical and anthropological dimension, focusing on social representations, leisure, bio-socio-cultural adaptations and different societies, with emphasis on indigenous populations.

Although the thesis was carried out in the area of Health/Physical Education, the multidisciplinary nature of the line led me to three other fields of knowledge : (1) Anthropology, searching for concepts of myth, ritual and ethnography; (2) Sociology, searching for the concepts of the civilizing process, figurations, interrelationships and power; and (3) History, searching for rigor in obtaining oral memory, in the investigation of factual account in several historical periods (Vinha, 2004).

From the theoretical-conceptual set of the thesis, I have prioritized in this article the theme of *society*, obtained in the field of Sociology and the paradigmatic approximation that led me to the parassocieties' *cognitive-evolutionary crescendo*, obtained within consciential paradigm's theory and practice (theorice).

The concept of society was foundational in the structure of the thesis, as its object of study was an indigenous people living with their own social structure, similar to caste society, immersed in the context of a complex nation-state, whose specificities generated and generate tensions and conflicts (Vinha, 2004).

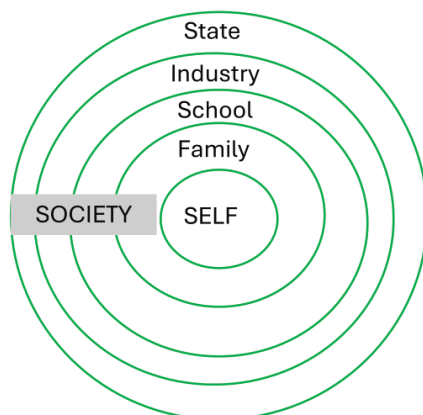
2.1. Eliasian Theory

In order to understand the different group forms of life, the theory of the civilizing process was used to look at the individual-society relationship or the I-we-they relationship, according to Elias (2008). Elias' work is situated in the academic paradigm of social sciences, focused on the field of sociology, interrelating historical, psychoanalytical and political science data.

In this sense, Elias (2008) refuted some of the certainties of the sociology of his time, bringing to the academy, for example, norms of conduct, customs and

long-term transitions in ways of being. I highlight the author's refutation, which has influenced some sociological theories, in which the "I" occupies an egocentric place surrounded by social structures, coined in the "onion layers" metaphor, exposed in Figure 1 (Elias, 2008, p. 13-15).

Figure 1. Diagram of the basic pattern of an egocentric view of society.



Source: Elias (2008, p. 14)

Figure 1 “shows the individual person, the particular ego surrounded by social structures” (Elias, 2008, p. 15). Figurations such as “the university, the city, the system and countless others, can be replaced by family, school, industry or state” (Idem, 2008, p. 14).

Such structures, according to the sociologist (2008, p. 15), are “understood as objects (sic) above and above the individual ego”. This is one of the concepts of society in the mechanistic paradigm. The reification of this concept creates a barrier and distorts the understanding of social life, explains the sociologist. The distortion comes from understanding society as “constituted by structures that are external to us – the individuals – and individuals are simultaneously surrounded by society and separated from it by an invisible barrier” (Elias, 2008, p. 15).

The author explains the origin of the formulation presented in Figure 1, that is, its paradigmatic construction, or its traditional conception coming from the “automatic transposition of ways of thinking and speaking, first developed and tested in the investigation of natural relations in physics and chemistry” (Elias, 2008, p. 16).

“The current way of forming words and concepts reinforces the tendency of our thinking to reify and dehumanize social structures, expressed in Figure 1,” argues the sociologist (2008, p. 16). Thus, the inadequacy of the model of mech-

anistic paradigm of the hard sciences such as physics and chemistry, that of soft sciences like sociology and anthropology, based on two comparative findings:

[...] it is impossible for the researcher to intervene in the conditions of experience, as is the case in the physical-chemical sciences; it is impossible to observe a regular repetition of configurations, as is the case in astronomy (Blondel, 2001, p. 46).

The distance between hypothetical-deductive reasoning, which allows us to analyze and predict physical-chemical and astronomical phenomena, and flexible socio-historical analyses is not just due to the “young age of the latter in comparison to disciplines that subject observations to laws”. The rigidity of natural laws plays the role of counter-thoughts or epistemological obstacles to the social and human sciences (Blondel, 2001, p. 46).

The factors mentioned above indicate how the Eliasian theory contributed to *paradigmatic approximation* and my *cognitive-conceptual-evolutionary crescendo*. It expanded my understanding of intraphysical society (socin), leaving statistics and variables adrift, for not capturing ‘things’ not conceptualized in social research. Based on this expansion, which was very dear to me during my academic period, I came closer to understanding Sociex.

Today, I understand this paradigmatic extrapolation more clearly. If I did not know about Conscientiology, I would not have reflexive arguments to understand it. Even though I was already aware of the differentiated constitution of indigenous socins, as it involves the extraphysical (spirits of the forest and beings), the relationship with fauna, flora and “conferring personal dignity on non-humans and extraphysical beings”, plus the Eliasian perspective of interrelated people, I discovered that both are from the same materialistic matrix. Both have their scope in intraphysicity and the object of study is the ‘other’.

The positive thing is that Elias (2008, p. 14) refuted the egocentric idea of society, in which the individual “I” is surrounded by social structures, as shown in Figure 1; and Viveiros de Castro (2005, p. 126) went a step further by explaining the constitution of indigenous societies, stating in a few words that “[...] a basic attitude of indigenous cultures, we would say, is that the relations between a society and its environment are thought and lived as social relations, that is, relations between people”, referring to the social recognition of ethnic peoples towards the beings of the forest and the spirits of things.

The sociologist’s and the anthropologist’s scientific data led me to adopt the term *person* to understand the constitution of intraphysical societies. However,

the consciential paradigm brought something else, that is, the term *extraphysical consciousness* (consciex) to designate *people who* do not have a physical body, but cohabit both societies.

2.2 Eliasian and Conscientiological Approximations

Focusing once again on the socin-sociex issue, I recognize that Elias (2008) was my intellectual support, as he understood the Socin as constitutive of interdependencies and interrelationships between *people*, even not involving the extraphysical. The sociologist sketched, flirted, but by recognizing himself as an ‘atheist’, he remained in the field of beliefs, the inexplicable or the “blind process”, a term used by him to argue about the inexplicable.

Something similar occurred with the researcher Viveiros de Castro (2005, p. 126), because even recognizing that indigenous people conferred “personal dignity on non-humans” and carried out cures with the participation of spirits (extraphysical beings), he did not go further in extrapolating to indigenous consciexes. This context led me to reflect on the reductionism of the materialist academic paradigm, although more humanized, such as the anthropological and sociological areas.

The Eliasian construct and that of Viveiros de Castro brought me closer, in a crescendo for what Vieira (2005, p. 24) called *consciential openness* – “an advanced condition of the neophilic conscin with omnilateral openness of self-thosenity to knowledge regarding the evolution of consciousness”. Under the framework of Vieira (2008, p. 24), I welcome the academics and corroborate the idea that “in Science, each old abandoned viewpoint means for scientific vision a new step forward.”

Delimited to intraphysicality, but mentally on the border of the ‘unknown’, I inferred that Elias (2008) brought up the interdependent human condition, constituted by tangles of conscins in groups, communities and societies, even though he did not have the concept of groupkarma and polykarma. In my approximation, the Eliasian sense of entangled interconsciential relations is under “the current account of the consciousness in relation to its resomatic group, composing their evolutionary groupkarma, derived from interpersonal activities” (Vieira, 2010, p. 384).

Elias (2008, p. 17) led me to understand the cause to which we are all subject in interrelational living, or the forces that compel us to evolve in a civilized way⁸, highlighting two factors: (a) blind, compulsive forces, “whose effects are destructive and devoid of any meaning, causing much suffering”; and (b) social forces, “exercised by people, on other people and on themselves”.

⁸ The author also studied human *decivilizing* processes, not deepened in the present study.

According to the author, *Blind forces* come primarily from nature. However, Elias was unaware of Sociex and its extraphysical teams working on Planet Earth's reurbanization. *Reurbanization* means expanding, reorganizing spaces by inserting infrastructures to qualify intraphysical life and human development.

In turn, *extraphysical reurbanization* (reurbex), a concept unknown to Elias, but known to me, consists of the "change for the better of unhealthy, anticosmoethically degraded extraphysical environments and communities, sponsored by the Serenissimus". The purpose of this extraphysical feat is to "sanitize the intraphysical holothosene of Socins' areas over which they exert an anti-evolutionary and deleterious influence on Humanity", explains Vieira (2005, p. 246).

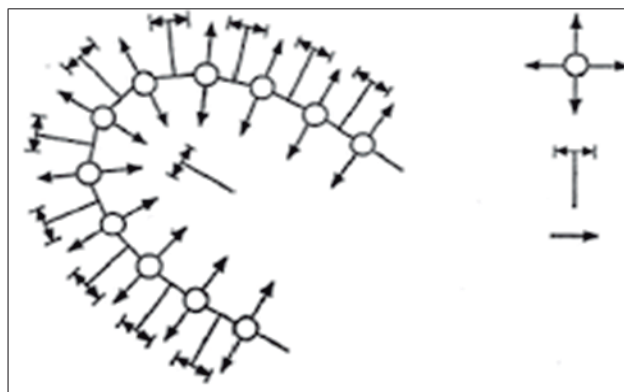
Elias mentioned several times the *blind course of compulsive forces*, as he was unaware of the origin and reason for such forces; and Vieira (2010, p. 550) clarified that "this is the greatest effort of collective deintrusion and extraphysical reurbanization ever undertaken on this planet, at all times, or in its multi-millennial multiexistential cycles".

In Elias's theory, *Social forces* result from *psychogenesis* and *sociogenesis*, two theories proposed by the author to understand Western civilizing process. *Psychogenesis* deals with behavior transformation, personality structures and corresponds to the psychic process that extends over generations, resulting "from a social civilizing process operating over many centuries", explains Elias (1994, p. 15).

Psychogenesis "cannot be understood if studied independently of the *sociogenesis* of our 'civilization'". Sociogenesis deals with "some processes that society has experienced in its long history", which, in one way or another, end up influencing and altering people's psychological structures (Elias, 1994, p. 15).

To reorient the figurative sociological understanding, or personal interrelationships, the author synthesized the idea expressed in Figure 2 (Elias, 2008, p. 15 - 16).

Figure 2. Diagram representing interdependent individuals (family, state, groups, etc.)



Source: Elias (2008, p. 14)

Figure 2 shows 3 symbols: *symbol A*, located to the right and above, indicates the individual, the ego open to all sides, the Self. *Symbol B*, located below symbol A, consists of a vertical bar, with arrows to the right and left, indicating the forces of power, the instability of forces, for more or less, in the balance of social power. And *symbol C*, located below symbol B, consists of an arrow pointing to the right, representing unattached valences, that is, unplanned or ‘blind’ ones.

This abridged exposition of Eliasian ideas prioritized the academic concept of society whose human interrelationships provoked in me the *evolutionary crescendo*, as they contributed to comparisons between what I experienced as a volunteer at the International Institute of Projectology and Conscientiology (IIPC), in São Paulo (SP), simultaneously with my doctoral studies at Unicamp/Campinas-SP.

I knew conscientiology in the IIPC-Campo Grande/MS, and volunteering in SP brought me closer and closer to the consciential paradigm. Thus, when Elias (2008, p. 16) warned that “we have to be aware of ourselves as human beings among other human beings” and that we constitute *webs* of individuals, I was glad to have found an academic theory that went one step further than the mechanistic paradigm.

Behind the scenes of the thesis’ writing phase, I experienced an intellectual expansion due to sociological theory and, at the same time, I became aware that some pillars² of the consciential paradigm, like multidimensionality and seriality, were missing aspects in the aforementioned Eliasian academic perspective. Based on the reflections, I became aware that other beings were present as consciexes in our intraphysical social life.

Although I am reporting this theoretical-sociological framework and *para-sociological* reflections after 20 years of completing my doctorate, I felt an inner need to expose this casuistry of intellectual and evolutionary processes. The concept of Sociexes was not introduced in the thesis, it just pulsed in my consciousness. The consciential paradigm recognizes sociology as the “Science of interpersonal relations in a given human community or between different social groups”. Extrapolating this reductionism, the consciential paradigm expanded toward the cosmovision, focusing on “interconsciential relationships in all dimensions where consciousness manifests itself”, whether it is projected or has already discarded the soma (Vieira, 2013, p. 75).

This new consciential *habitat* receives several denominations – *Parasociety*, Extraphysical Parasocial Groups, Extraphysical Society or Sociex –, as explains

by Vieira, the proponent of the consciential paradigm (2013, p. 74). In Sociexes, the consciexes of *Parahumanity* coexist, with different levels of conscientiality⁹.

While sociological theory stated that in the daily network of interrelationships “each one of us, as individuals, gives meaning when expressing ‘my village’, ‘my university’ or ‘my country’”, in the Eliasian sociological scientificity these same social structures are also ‘mine’, ‘theirs’, ‘ours’, ‘yours’, ‘theirs’, and, expanding to the consciential paradigm, it is necessary to add that they are also of the “consciexes”.

In the Socin-Sociex dialogue, the consciential paradigm became clearer and the theoretical approximations strengthened in me the construct of an *evolving minipiece*, inserted in the web of intra and extraphysical interrelationships. The minipiece refers to assistance, interconsciential, multidimensional and cosmovisiological action, even if lucidity is procedural.

3. INTERPARADIGMATIC CRESCENDO

The *interparadigmatic approximation* redirected exclusively academic research towards research of one’s own microuniverse. The Eliasian perspective of *figurational webs* contributed to the development of the thesis, as well as opening the horizon for existential resignification, revision of existential programming and production of evolutionary graphothosenes.

In my in-deep study of Sociex, the conceptual expansion provided by the consciential paradigm marked in me the importance of neologisms. Elias (2008) pointed out about this type of force, that of thought and language crystallized in words, many of which no longer reflect reality. So he created terms and neologisms to clarify his theory. Conventional science has also used neologisms for a long time.

The consciential paradigm, to clarify its cutting-edge relative truths (*verpons*), make use of neologisms allowing cognition to be opened to neosciences “considered secondary, or more appropriately, unknown”, allowing them to be researched (Vieira, 2014, p. 40).

Conscientiological researcher’s positioning requires “self-effort to exchange the amateurish, psychosomatic and outdated expressions of remote initiations for the technical, mentalsomatic and rational Terminology and Nomenclature of Neoscience Conscientiology” (Vieira, p. 214, p. 214).

9 2 Pillars of the Consciousness Paradigm: bioenergy, multidimensionality, holosoma, seriality, cosmoehtics, universalism, self-experimentation

3 Evolutionary Scale is a reference clarifying different consciential levels.

I consider it a consciencial awakening to have studied human society in a more complex way, beyond the Eliasian perspective and the contributions of studies on indigenous societies. The next step has been the resulting impact of these *approximations* on the evolutionary perspective, directing me towards the studies of maxifraternity. I explain why: “the communities of the most evolved Sociexes maintain the anti-egocentric interconsciencial climate or holothosene, presenting a high level of maxifraternity” (Vieira, 2013, p. 197). Seeking these sources means turning to pacifism, to evolutionary assistance through clarification task, even if emotionalism and egos still predominate in Socin.

The *approximations* are providing me with *evolutionary crescendos*, which lead me to observe many aficionados still stuck in *the onion layers*, others recognizing the complexities of the *interdependence web* and some seeking to engage in the interrelationships under the socin-sociex maxifraternity. Thus, the doctoral course promoted a deep immersion in the subject under study and this intellectual immersion provided a dialogue with new knowledge, expanding criticality and lucidity.

FINAL WORDS

With the aim of reflexively exposing the synergism between doctorate and consciencial evolution, elucidating the interparadigmatic approximations between socin and sociex, I understand that recording the fact made me more assertive about being a multidimensional consciousness, not just the person I am today.

Elias’ logic considerably expanded the understanding of intraphysical society by arguing that people live in *interdependence webs*, and human interconnection constitute different figurations. The long-term civilizing process guided by blind and social forces can be understood through the consciencial paradigm, which expands the earthly perspective toward conscin-consciex interrelations and the revitalization promoted by reurbex.

Positively extrapolating academic studies, the theoretical-evolutionary *approximations* led me to the understanding that the consciencial paradigm extends not only cognition but can (i) recover and put into perspective the intermissivists’ choices, made in the resoma-desoma cycle (birth-death), (ii) a more affectionate understanding of intraphysical life and (iii) prepare the path for continuous evolutionary transition, towards the fulfillment of the consciencial paradigm.

Today I recognize the positivity of *endoconflict*, because, differently, if I had expressed rejection of the socin-sociex comparison, I would be under psychoso-

matic predominance, manifesting disagreement and ignorance about evolutionary intelligence. The fact is that the *paradigmatic approximation* was silenced in my scientific publication, but it was present thosenically, marking the *self-paradigmatic transition* with apprehension and admiration for the knowledge coming from the consciencial paradigm.

Therefore, reflecting about the synergism between doctorate and the transforming self-discoveries, I see latent evolutionary meanings, although little elucidated in that period of study, obscured by the strength of the academic paradigm and, simultaneous, latent within me.

REFERENCES

- Blondel, J. (2001). Encadeamentos e Regularidades nas “Ciências da Cultura”: Seguindo Friedrich Nietzsche, Max Weber, Norbert Elias. In: Garrigou, Alain and Lacroix, Bernard (Eds.). *Norbert Elias: a Política e a História*. Série Estudos, Editora Perspectiva S.A., São Paulo, p. 44 - 64.
- Elias, N. (2008). *Norbert Elias - Introdução à Sociologia*. Reprint, Edições 70, Portugal-Lisbon.
- Kuhn, T.S. (1998). *A Estrutura das Revoluções Científicas*. Editora Perspectiva S.A, 5th Edition, p. 13.
- Loche, L. (2002). Anticonflituosidade consciencial. *Conscientia*, Oct./Dec., p. 155-165, p. 156.
- Michelan, A. (2019). Transição Paradigmática. *Conscientiology Entry No. 4798*, p. 33,167 - 33,171.
- Nader, R. (2012). *Manual de Verbetografia - Enciclopédia da Conscienciologia*; Editares; Foz do Iguaçu, PR; 2019.
- Ribeiro, L.; Zaslavsky, A.; Hoffman A.; Vinha, M.; Brito, K.; Costa, V. (2022). Interparadigmatic Text. In: *Interparadigmas*, year 10, N. 10, p. 93 - 114.
- Vieira, W. (1999) *Projeciologia: Panorama das Experiências da Consciência Fora do Corpo Humano*. 4th ed. Rio de Janeiro: International Institute of Projectiology and Conscientiology.
- Vieira, W. (2023) *Crescendo Evolutivo*. Encyclopedia of Conscientiology, p. 11706 - 11710.
- Vieira, W. (2014) *Dicionário de Argumentos da Conscienciologia*. Editares, Foz do Iguaçu.
- Vieira, W. (2014) *Dicionário de Neologismos da Conscienciologia*. Ed. Lourdes Pinheiro. Foz do Iguaçu: Editares, p. 7.
- Vinha, M. (2004). *Corpo-sujeito Kadiwéu: jogo e esporte*. Thesis. Retrieved from: <https://www.repositorio.unicamp.br/acervo/detalhe/335211>. Accessed: May 20, 2023.
- Viveiros de Castro, E. (2005) O perspectivismo ameríndio ou a natureza em pessoa. *Ciência & Ambiente*, p. 136.

Zaslavsky, A. *et al.*. (2019). Diagrama de Transição Autoparadigmática. *Interparadigmas*, year 7, no. 7, p. 85-108.

Zaslavsky, A. (2022). Interparadigmologia. *Conscientiology Entry*, No. 6064, p. 20.088 – 20.093.

Translation: Marcelo Rouanet.

Revision: Oscar Kenji Nihei.

