

SOLID WASTE RECYCLING- INTRACONSCIENTIALITY CRESCENDO

Jacinta dos Santos

ABSTRACT: This report reflects on the crescendo from solid waste recycling to intraconscientuality. The objective is to understand the significance of my doctoral thesis in the context of my paradigmatic transition process. The text outlines a research trajectory that evolves from the reality of waste collectors to the researcher's intraconscientuality, highlighting key aspects along the way. The methodology involved consulting the thesis bibliography, specific Conscientiology literature, and related entries. I consider the hypothesis of reurbex through parageography as a unifying element between two continents (Europe and South America/Brazil), bridging different realities, facilitating karmic adjustments, and fostering reconciliations.

KEYWORDS: Paradigm; Recycling; Exclusion.

INTRODUCTION

Purpose: This report aims to reflect on the significance of my doctoral thesis in my paradigmatic transition process.

Crescendo: The text presents a research rationale that evolves from the reality of waste collectors to the researcher's intraconscientuality, highlighting key aspects along this trajectory.

Methodology: The methodology involved consulting the thesis bibliography and Conscientiology literature, including *Léxico de Ortopensatas*, *Dicionário de Argumentos da Conscienciologia*, and entries related to intraconscientuality.

Structure: The text is divided into three sections:

1. Historical context
2. From thesis to paradigmatic transition
3. Parageography and Reurbex interactions

1. HISTORICAL CONTEXT

Professors. In the early 1990s, the newly established Don Bosco Catholic University needed professors with master's and doctoral degrees.

Career. I started my university career in 1989. At that time, I was teaching in the Geography program, never considering a long-term academic career. However, my involvement in organizing the new university led me to recognize the importance of this path.

Master's. I was admitted to the master's program in Geography at the State University of São Paulo (UNESP/Presidente Prudente) in 1994. I completed it in 1997 with the dissertation *Disposal of Solid Waste in the Organization of Campo Grande's Urban Space*. This dissertation later became the book *Os Caminhos do Lixo em Campo Grande*.

Doctorate. The doctorate was completed through a Brazil–Spain agreement between Don Bosco Catholic University (UCDB) and the Complutense University of Madrid. The thesis, *Exclusión Social: Medio Ambiente y la Política de la Basura en Campo Grande*, was defended in 2005.

Partnership. The partnership program included various activities involving both universities, but it never fully materialized, resulting in only one class of doctoral graduates.

Theme. The choice of this theme, from a consciential perspective, resulted from reflecting on the study of solid waste (garbage) and the conscins involved. I began to realize that behind the collection of solid waste was always a human being, seeking to make the most of what was available for their livelihood and survival.

Empathy. The 'garbage collector' drew a lot of my attention. I felt a deep sense of empathy and an inner need to study this topic. Later, I realized I could assist this group.

Proexis. Today, I hypothesize that the consciousnesses assisted within the context of my thesis were somehow part of my existential program (proexis). I considered that my economically humble background, which generated empathy among the waste pickers, also had group-karmic implications from past lives. As Mascarenhas (2022, p. 129) states, "Karmic atonement can occur in different situations, and the ideal is to resolve debts as quickly as possible, creating reconciliation".

Affinity. At the time, I felt no affinity with the Complutense University of Madrid. However, ten years later, in 2015, at the Acoplamentarium lab, I witnessed through clairvoyance the transfiguration of a man into a medieval Crusader knight. The Crusades in North Africa took place around 1500. This clairvoyant experience was later confirmed by a colleague at the Acoplamentarium who had conducted historical studies on the proponent of that Crusade, Cardinal Francisco Jiménez Cisneros (1436-1517)

Foundation. Cisneros founded the Universidad Complutense de Alcalá de Henares, located in the town of the same name. A few centuries later, this university was moved to Madrid.

Phone call. My connection to this fact is that the opportunity to pursue the doctorate through the partnership between Don Bosco Catholic University

and the Complutense University of Madrid may have triggered past issues. The hypothesis is that I may have some ancient bond with this group.

Conjecture. Another clairvoyant experience led me to a possible past life in which I observed that the doctorate context was not a coincidence; the process seemed to be designed to culminate with the bench of Spanish academics. According to Mascarenhas (2022, p. 100), ‘Consciousness builds its history or those-
nic signature in a given place, reverberating beyond the manifestation dimension.

Advisorship. During the doctorate, the issues were more intraphysical, and in this regard, I had many difficulties. Advisorship was scarce and conducted via email, which did not meet my needs. At one point, I thought I was reaching the end, but I had to go back to square one and redo all the work. Despite the discouragement, I persisted, determined to finish the thesis.

Reunion. During those difficult moments, I rediscovered conscientiology. I had first encountered this neoscience in 1994 but had overlooked it. In 2003, I read the children’s book ‘*Boa noite, Universo!*’ [Good evening, Universe!] and practiced the Vibrational State (VS). The energy flows I experienced left no doubt that the helpers had sponsored that VS. It was an awakening for conscientiological science.

Interference. This fact interfered not only with my doctorate but also with my proexis. After that, everything fell into place. I completed my doctorate and became a volunteer at the International Institute of Projectiology and Conscientiology (IIPC) in Campo Grande/MS, as well as a penta practitioner.

Penta. I started penta in June 2005, shortly after writing the thesis, with its defense taking place in November of that year. Despite penta’s critical period (the first 6 months), everything went well, and I encountered no counterflow during the trip to Spain.

2. FROM THESIS TO PARADIGMATIC TRANSITION

Gescon. The positive chain of having started writing the thesis had its milestone in the beginning of my conscientiological studies. From this perspective, I began to analyze my conduct, focusing on the academic period of thesis production through the lens of the consciential paradigm. Analyzing one’s own conduct solely based on intraphysical precepts is very limiting. It is necessary to transcend and consider extraphysical contexts.

Thesis. For me, the thesis was a thing of the past—it only mattered at the time and was subsequently shelved. Moreover, it brought back memories I wanted to forget. I felt that I had done nothing for the community of waste pickers in

Campo Grande, as their reality remained unchanged. Even a project I developed with a professor at the Federal University of MS, aimed at accrediting street waste pickers, was appropriated by local politicians in Campo Grande and failed to yield immediate positive intraphysical results. Thus, I considered the study useless.

Live. When the Interparadigmas team invited me to do a live session explaining the synergism between the doctorate and the consciential paradigm, I had to make an effort to retrieve the thesis, long forgotten in a computer file. Rereading it surprised me—it was not as bad as I had thought, despite being a content-focused thesis, enriched by the empiricism of the research subjects themselves. The geography course at Complutense University still upheld the tradition of content as a synonym for quality.

Bridge. Considering the concept of the interparadigmatic bridge (Zaslavsky, 2019), I bridged the gap between Spanish academics and the waste collector community in Campo Grande. The researched fact represented a cosmoethical descent for the intellectual sphere of the Complutense academy—much like the thesis defense itself. Metaphorically, it was as if the Spanish colonizer had returned to the colony centuries later to assess the situation left behind and finally begin to help.

Defense. Eighteen years after defending my thesis, this realization is still challenging. I had no idea what that context represented in multidimensional terms or the assistance the research provided to both the group of Spanish academics and the waste picker community.

Impact. “During the live broadcast on 12/9/2023, when asked about my thesis, I focused only on its content. It was impactful when, many years later, I understood the chain of facts and parafacts connected to it. This insight helped me understand that the gescons, entries, articles, and book I had produced within the consciential paradigm were all connected to my thesis. I had not been fully aware of the scope that research—even in an academic sense—can have when analyzed through the lens of the consciential paradigm.

Facts. In this sense, my thesis has permeated my actions over the years. Below is a sequence of events that are indirectly related to its production:

- I started penta in June 2005.
- I defended my thesis in November 2005.
- I began teaching Conscientiology in 2010.
- Many of the entries I wrote are related to extraphysical reurbanization and intraphysical improvements.
- In 2021, I published the article *Hypothesis of Change in Temperamental Conduct Through Penta*.

- In 2022, I launched the book *Reciclagem Conscencial: Uma História de Vida*.

Relationship. Some of the entries I wrote reflect nuances of my thesis, particularly on environmental themes such as *Fresh Water Spring*, *Plant Decline*, and *Pesticide*. Other entries, including *Volunteering Snag*, *Emotional Self-Repression*, *Autocratic Thosenity*, *Self-Overcoming Dispersion*, and *Anti-Victimized Conscin*, represent self-confrontations linked to issues from past existences.

3. PARAGEOGRAPHY AND REURBEX INTERACTIONS

Bridge. The thesis also served as a bridge between the community of recyclable waste pickers in a neighborhood on the outskirts of Campo Grande/MS and academics from the Universidad Complutense de Madrid, Spain. The hypothesis is that I needed to challenge and deconstruct narratives established during the colonization process.

Reconciliations. The convergence of two disparate realities—the academic sphere and the waste picker community—implies groupkarmic reconciliation processes, reflecting the work of Reurbex. According to Vieira (2019, p. 1,758), ‘Reurbex involves and acts on all consciential principles on Earth, even bacteria.

Exclusion. The exemplification presented in the research/thesis is embodied in the problematization and assistance regarding social exclusion, where an increasing number of conscins become part of a reserve army—that is, they are economically unnecessary. Despite the apparent chaos of social exclusion, rearrangements and adjustments occur within environments and conscins. Evolution follows the individual evolutionary record of each consciousness. However, it also unfolds within groups through the dynamic recycling of environments and consciousnesses. According to Vieira (2019, p. 1,761), ‘The main objective of reurbexology is to dynamize the evolution of all consciousnesses.

Repercussions. This work reverberated within me for many years, leading to evolutionary gesconographic production. However, it was only in 2023 that I realized this reality. Vieira (2019, p. 1,762) states: ‘The acts of your past reverberate, infinitely, in your future.

Intermediation. I consider the hypothesis of reurbex through parageography to have connected two continents (Europe and South America/Brazil), bridging two realities, facilitating karmic adjustments, and fostering reconciliations.

Mishaps. As the proposer of the thesis, by ignoring parapsychic processes, I began to experience extraphysical mishaps, which I understood as tension during the doctoral period.

Repercussion. Starting in 2003, the beginning of conscientiological studies facilitated the completion of the doctorate. Another hypothesis is that, during that period, I received extraphysical support to teach at the university, finish writing the thesis, and continue my conscientiological studies.

FINAL WORDS

Milestone. The thesis represented a milestone in my paradigmatic transition. At the time, I was unaware of the correlation between the facts and parafacts that occurred over the years. Some key events marked this transition:

- 2005: Thesis completion.
- 2005: Beginning of penta, supporting self-confrontations.
- 2010: Teaching: Understanding conscientiological concepts and practicing what I once considered theory.
- 2013: Beginning of entry production, with themes on the Environment and Self-Confrontation related to the thesis.
- 2022: Autobiographical book: Highlights the relevance of recycling in personal and group evolutionary dynamics.

Geopolitics. During my master's, when I started researching solid waste in the urban space of Campo Grande-MS, the hypothesis is that, due to geopolitical conditions, I was already being extraphysically prepared for assistance work, bridging the two communities.

Manifestation. What caused this reality to manifest again, so many years after defending the thesis? The hypothesis is that the cycle has been completed, and a new stage is now unfolding.

Parageography. The reconciliations between the two realities and the subsequent repercussions highlight the intensity of Reurbex work in alignment with Parageography.

Impact. Transporting these facts to the present, it was striking to realize that writing a thesis and doctoral-level study permeate our actions throughout life. Without the perspective of the consciential paradigm, how could I have imagined that the actions were related to Reurbex?

Transition. The paradigmatic transition was motivated by interassistential, theactical self-experience, as everything we write is connected to our holobiography and the influences of the countless existential series (seriexis).

REFERENCES

- Mascarenhas, Milena (2022). *Fundamentos da Para-Historiografologia*. Editares.
- Machado, Cesar (2017). *Antivitimização: Alicerce para a Autoevolução*. Editares.
- Santos, Jacinta (2005). *Exclusión Social: Medio Ambiente y la Política de la Basura in Campo Grande*. Thesis defended on November 23, 2005.
- Santos, Jacinta (2022). *Reciclagem Conscencial: uma história de vida*. Editares.
- Vieira, Waldo (2014). *Dicionário de Argumentos da Conscienciologia*. Editares.
- (Vieira, Waldo; 2003). *Homo sapiens reurbanisatus*. Associação Internacional do Centro de Altos Estudos da Conscienciologia (CEAEC). Editares.
- Vieira, Waldo (2019). *Léxico de Ortopensatas*. Editares.

Jacinta dos Santos holds a PhD in Local Development and Territorial Planning from the Universidad Complutense de Madrid, a Master's in Geography from UNESP (Presidente Prudente), and a specialization in Education. She is also a Geography graduate. She is the author of *Reciclagem Conscencial: Uma História de Vida* (2022) and an encyclopedist for the Enciclopédia da Conscienciologia. Additionally, she volunteers at the Associação Internacional do Centro de Altos Estudos da Conscienciologia (CEAEC).

Translation: Marcelo Rouanet.

Revision: Mário Luna.

INTERPARADIGMAS

A Revista de Doutores da Conscienciologia

The Journal of Conscientiology's Doctors

Ano 11, N. 11, 2023

ISSN 2318-6941

Periodicidade anual

Conselho Editorial / Editorial Board

Alexandre Zaslavsky

Luciana Ribeiro

Marina Vinha

Patricia Mello

Vivian Brito

Viviane Fernandes

Revisão geral / General revision:

Ana Bonfim.

Diagramação / Diagramming:

Epígrafe Editorial.

Capa / Cover:

Luciano Melo.

Ficha Catalográfica



Distribuído por:

Associação Internacional Editares

Av. Felipe Wandscheer, 6.200, sala 110 D, Cognópolis

Foz do Iguaçu, PR – Brasil – CEP: 85856-850

Tel/Fax: +55 45 99133 2818

E-mail: editares@editares.org

Website: www.editares.org.br

Os artigos publicados na *Interparadigmas* são de responsabilidade dos autores, não refletindo necessariamente a opinião do conselho editorial e da editora.

*NÃO ACREDITE EM NADA, NEM MESMO NO QUE
ESTÁ PUBLICADO NA INTERPARADIGMAS.
EXPERIMENTE.
TENHA SUAS EXPERIÊNCIAS PESSOAIS.*

A Interparadigmas – A Revista de Doutores da Conscienciologia é um periódico científico, com publicação impressa, de periodicidade anual, sob a responsabilidade exclusiva de doutores da Conscienciologia.

Os objetivos da Interparadigmas são:

- I – Caracterizar e explicitar as bases epistemológicas e científicas da Conscienciologia.
- II – Divulgar os conhecimentos conscienciológicos para o meio acadêmico.
- III – Problematizar os paradigmas científicos vigentes na academia a partir do paradigma consciencial.
- IV – Servir de espaço para debates e controvérsias entre os paradigmas convencionais e o consciencial.
- V – Auxiliar, ao modo de ponte, nos processos de transição do paradigma materialista e fisicalista para o paradigma consciencial, multidimensional.
- VI – Possibilitar o acolhimento dos intermissivistas atuantes no mundo acadêmico.

A Interparadigmas tem o posicionamento de publicar exclusivamente textos produzidos por especialistas com título de doutorado. A intenção é dupla:

1. Estabelecer interlocução efetiva com a Academia, ou seja, universidades e institutos de pesquisa, com base no domínio técnico atual das discussões científicas.
2. Certificar, *a priori*, a solidez e o profissionalismo das investigações e reflexões publicadas acerca de temas controversos, polêmicos e até *tabus*, ao modo das experiências extrassensoriais da consciência.

E-mail: **interparadigmas@gmail.com**

Website: **www.interparadigmas.org**