

ANALYSIS OF SELF-PARADIGMATIC EVOLUTION

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ABSTRACT This work presents a critical outline of the embryonic development, progression and evolutionary change of self-paradigms during the author's principal life phases, and shows the limits of her reality, some aspects of the changes until her most comprehensive updating upon incorporating the consciential paradigm. Retrospective self-research, brought up the most important facts of the author's life and outlined the evolution of her mental patterns. A widely used technique in Conscientiology, the conscientiological pillar, was used to help in synthesizing the different self-paradigmatic phases. Self-consciential maturing, through proactive actions, brought about additional qualifications of personal thosenity, parapsychism, and behavioral recyclings, this was in addition to the development of personal assistance. Disbeliefology, associated with self-scientificity and personal flexibility, was the principal promoter of significant changes in consciential patterns.

Keywords: Determination, Neo-ideas, Self-exposition.

INTRODUCTION

Etymology. The term *paradigm* originates from the Greek *paradeigma*, which means model or example; there is also a Latin derivation that means comparison or demonstration; in summary, it corresponds to something that serves as an example to be followed in a given situation. Plato was the first to use the notion of paradigm and his use of this word, employed until today, contains much of what the author understands by the word paradigmatic. Being paradigmatic is being exemplar, a model, a norm for what are called realities. Many authors consider the word paradigm and model as synonyms because of the word's root and its first use by Plato. The meaning given to the concept of paradigm is about seeing something by using an analogy with something else, thus allowing comparisons and distinctions concerning the reality in order to attain a better understanding about it, or to reach knowledge called legitimate or true (FERRATER MORA, 2004, p. 2199).

Criterion. The notion of paradigm was widely propagated through Thomas Kuhn's work, who in short affirms a paradigm's presence within *normal science* and the researchers who operate under it, consciously or not. According to Kuhn (1989, p. 60), "...upon acquiring a paradigm, [a scientific community] acquires also

the criteria by which to choose the problems that, within the accepted paradigm, it is possible to assume that there are possible solutions.” One can say that scientific or professional accomplishments generate models that last for a determined period and orient the search for solutions to the questions aroused. A paradigm’s hegemony endures until doubts appear that eventually lead to a rupture with the current paradigm, and the opening of space for the constitution of a new paradigm.

Meanings. For Houaiss (2009), paradigm refers to: “1. Standard; 2. An example that serves as a model.” This represents a pattern to be followed. It also refers to a system that establishes boundaries or limits, which can determine how to proceed within these limits; it is the model able to solve problems using rules. A paradigm is the common, general way to perceive an object, phenomenon or idea. Once accepted it acts as a criterion of truth, validation, and recognition in circles where it is adopted.

Concept. Hoisel (1998, p.63) calls attention to the fact that with a paradigm the assumptions, beliefs, values, techniques and concepts shared by a scientific community are consecrated and able to condemn and exclude individuals from their peers’ communities. The unrestricted adoption of a paradigm establishes specific forms of questioning nature, anticipatedly limiting and conditioning the answers. The followers of some paradigm’s axioms remain united, identified as the consensus around a way of understanding, perceiving and acting with regards to the world.

Knowledge. A scientific paradigm is a standard to be followed, it generates a network of commitments or adherences to base knowledge for studies and scientific accomplishments using techniques, methods, values and its own concepts. The way of thinking is a scientific assumption that gives rise to models and theories that are shared among communities of specific areas of knowledge that orient the subsequent development of research in the search for solutions to problems.

Science. Science is often defined as a systematic accumulation of knowledge. Houaiss (op. cit.) defines science as a rationally and methodically formulated corpus of systematized knowledge attained via observation, identification, research and explanation of determined categories of phenomena and facts. A comprehensive conception of science by Ander-Egg (1978 *apud* LAKATOS & MARCONI, 1991, p. 19) states that “science is a set of probable or correct rational knowledge, systematically and methodically obtained and verified, in relation to object of the same nature”.

Etymology. The term *science* is translated from the Latin *Scientia*, which means systematic practice or knowledge. Strictly speaking, *science* refers to the systematic acquisition of knowledge based on the logical, objective, scientific method, through the research of natural phenomena, creating increasingly general laws, theories, and models.

Community. Furthermore, according to Kuhn (1989, p. 24), “normal science, an activity where most scientists inevitably employ almost all their time, is based on the assumption that the scientific community knows how the world is. A large part of the success of the undertaking comes from the community’s disposition to defend that assumption - at considerable cost if necessary”.

Culture. Scientific culture is useful when open and communicative about its unique facts, carrying the essence of natural and human things along general guidelines, proposing objectiveness and becoming a useful property for all human kind.

Self-paradigm. A personal paradigm is a mental orientation through which an individual perceives themselves and interprets their world or reality. In order to effectively solve one’s own problems this perception induces thoughts, emotions and actions that generate a limit regarding what is possible and important. If the person’s personal paradigm is not well defined, others’ paradigms, of the society or community where one lives, will influence them. This unconscious influence happens because of the individual’s necessity to feel part of a group. If one’s personal paradigm is limited, the individual’s view of reality, the interpretation and understanding of everyday facts, of the world, and life, will also be more limited.

Obsolescence. A paradigm fixed to some model becomes obsolete, whether because of tradition or because it becomes too implicit and not criticized, thus creating a set of beliefs that tend to conform to the perception of those who accept it, without recognition of the influence they experience in that situation. An obsolete self-paradigm is repressive, negative and considers what authority figures say as absolute truths; it presents itself as what is right for the individual; it is outdated and restricted to its own time.

Renovation. Self-paradigmatic renovation is structured by doubts, questions, new or different ideas, and reflections. Such a renovation implies self-detachment, reflection, and flexibility regarding ideas, beliefs, and outdated and fixed convictions. It is seeking to reread perceptions in order to better cope with difficulties, challenges and personal mistakes, without guilt; expanding one’s common sense and own limits, and developing a critical sense.

Definology. An *Analysis of Self-paradigmatic Evolution* is a retrospective self-investigative method performed by a consciousness who analyzes, evaluates and interprets thosenic patterns through personal facts, using their personal paradigm, decomposing it into life stages, from their initial understanding until conceptual, structural and consecutive-functional, complex and comprehensive realities.

Personal experience. An analysis of previously experienced paradigms requires lucidity about current reference patterns that were revised, re-planned and reorganized by oneself. Effective changes in the course of one’s life develop new conscious and unconscious mental matrixes, that may be immature and incomplete and therefore challenged and updated as one perceives new facets of the present consensual reality.

Self-research. Study of one's own paradigm reveals interesting matters, it shows how you work, personality structures and their limitations, which render a paradigm obsolete or not according to one's current maturity; this study also propitiates identification of several thosenic traits, values, principles, and motivations within the dynamic of one's experience.

Revision. This paper presents some moments of the author's life when updated self-convictions impacted old behavioral patterns through fundamental recyclings. In this way, adaptation to a new view of reality enhanced the quality of the author's resolutions.

Objective. The author nuancedly translates her own pro-evolutionary paradigm, starting from the scientific paradigm in Geology, and the associated crises and dissatisfactions with the conventional standard, until accessing conscientiological ideas in 2013, which, with its postulates, deeply affected her personal paradigm and the standards already conceptually settled.

Crises. Paradigmatic crises occur along with growth in personal evolution regarding questionings, doubts, conflicts, reformulations inherent in the process of changes, or existential recycling. The degree of difficulty and proportion in this process vary according to the conditionings and deep-settled habits to be recycled.

Methodology. This work was developed based on retrospective self-research, with the identification of a series of personal facts during well-characterized phases of the author's life, since adolescence. Memories of most important facts outlined the main sets of experiences, out of which the different life changing thought patterns were selected. Furthermore, Vieira's (2003, p. 137) technique of the Pillar of Conscientiology was used. This technique facilitates the ordering of interactive, supporting, and synthetic ideas in different self-paradigmatic phases and the correlated memories, the theme of interest.

Memory. To perform a retrospective, that currently lacks ideas that represent the last 40 years, and after many changes, requires some effort to dive into the past. It is like thinking in the way a past character did, and simultaneously translating their ideas, plans, and worldview.

Presentation. The results presented are based on the author's experimental and technical mnemonic processes and are presented in four main sections:

1. Personal paradigm: mental patterns from adolescence and pre-adulthood, with life projects and the collapse of the familial paradigm.
2. Scientific paradigm in Geology: easy incorporation of the scientific methodology and its application as a paradigm in the personal life.
3. Conscientiological Paradigm: personal reeducation to become a research object.
4. Final considerations: innate patterns, consciential qualification and maturing.

1. PERSONAL PARADIGM

1.1 Self-paradigm in Adolescence

Paradigm. For the author self-paradigm in adolescence meant personal points of convergence towards an equilibrium, finding her own space amidst society, undertaking something she considered professionally relevant, something satisfying and pleasant to work with.

Principles. The principle of autonomy, personal convictions, and independence strengthened during adolescence. The author presented a certain precocity, not expecting others to do things for her; and being assured in her capacity to innovate. She already had intellectual attributes to achieve the commitment undertaken with herself, such as wanting to live and work in an intellectual environment, and with this in mind she studied to earn that space.

Values. Main motivating values were: to attain satisfactions already devised through her own work – for this she had to plan, organize and prioritize the means to attain the goals; to recognize her own accomplishments; to increase knowledge; to undertaking techniques to economize efforts; among others.

Model. In this mental model there were well-defined mesological factors like: to have the material goods, necessary for a comfortable life; to be respected and successful in a satisfying professional career; to have a well-constituted family, which resulted in two greatly anticipated daughters.

Project. The life project was already elaborated; like wishing to live better than during her infancy, unlike her parents who were preoccupied with child raising; she longed to build a professional future different from that predominated in her family, where practically everyone was dedicated to business, like buying and selling office materials from shops.

Perception. Under this new perspective the reality was to study, plan and organize time for the defined objectives, since a differentiated professional career, the main goal, required that she do her best, beyond just the negative motivation such as not wanting to be or to live in the same way as her relatives in the future.

Standards. Family standards, with their difficulties and lifestyle, did not prevent the perception of life in a new way, investing in an unusual and different reality, challenging the beliefs and all that had been unconsciously learnt from the familial milieu, seeking personal experiences and affirmations of self-identity.

Strategy. The tendency to seek self-development required external change, a rupture with the family's limiting paradigms, and openness to inner issues like new habits, routines, discipline, and dedication to personal objectives.

1.2 Self-paradigm in Pre-adulthood

Ideas. The scientific self-paradigm developed or reinforced itself during adolescence, since it incorporated personal, innate ideas and interrogations about the future, with some previously considered solutions to embrace new life challenges.

To the extent that doors opened, showing additional conceptions and other ways to do things, experimentation became important in this particular cycle.

Stages. Different kinds of professional work were tried during different moments while studying Geology. Desiring a satisfying career, the author aimed to test various jobs, and identify one that would provide relative stability after graduation, but all attempts in roles in geology related companies were frustrating, only showing what she did not wish to do professionally.

Determination. This personal quest, following the signs, led to a continuation in academia, specifically a specialization in Geology seemed to be worth trying. The decision to invest in acquiring more knowledge and skill needed persistence in the face of new challenges. In turn this led to a decision to follow an academic career, becoming a lecturer and a researcher, which also required corresponding academic grades, curriculum, and the Foundations to sustain a career in the public service.

Commitment. The primordial idea was already underway: to develop both the career and personal projects associated to the same process, this delivered satisfactory technical skills, security, and the certainty of being on the best path.

Profile. The new academic and personal profile generated from these proactive attitudes resulted in greater autonomy and self-confidence, as well as optimism regarding the academic work and personal accomplishments attained.

Accommodation. For some time this stability in life was comfortable, everything seemed to be in its place. What she longed for was attained, new projects at work were achievable, the necessary skills were in place and I had credibility before the academic research funding agencies. I was satisfied with the direction of my personal and professional lives, which were complementary. Life was always busy with some work project, which involved dedicated research, even beyond the normal working hours.

Worldview. The personal paradigm emphasizing scientificity was fully structured, established, it was the longed for model of satisfaction and entrepreneurship, a worldview maintained by idealization and specialization that was at its maximum peak of efficacy.

2. SCIENTIFIC PARADIGM IN GEOLOGY

Geology. Geological science handles facts, theories, and speculative hypotheses to elaborate a geo-system model. Geologists learn about Earth's system through observation of terrestrial processes, at any scale, propose methods of functioning, concepts, and theories, all elaborated within the current paradigm.

Facts. The model becomes trustworthy through parameters with acceptable values that interpret and explain many geological facts; additional new data creates the elaboration of a new scientific standard.

Observations. The methodology of geological work provides a precise training in technicalities, abstract representations and tridimensionality, as well as

enabling the capturing of summarized information and evidence on which to base the observations of systems and processes under study.

Limitations. *A priori* geological science also has its paradigmatic limitations as seen in the researcher-research separation characteristic of science. Questionings and reflections are methodical regarding the rationalistic concept of concrete realities.

Ego. Geological academia also is a social institution with relationships involving ego, power, and competition mixed in with the scientific research. Academic *status* generates arrogance of knowledge, distorted self-images, and untouchable PhDeities.

Academicism. Geological academicism prevents healthy relationships between peers, denies others' career progress, isolating more learned groups from the others. The paradigm frozen around absolute truths contaminates scientific progress, preventing questionings.

Obsolescence. Obsolescence and low paradigmatic efficacy of the geological milieu paralyze original ideas from new aspiring-scientists. This is true for many, but not all, ideas, as there are always scientific innovations to test.

2.1 Self-paradigm in Adulthood

Personal experience. Personal experience with geological work, laboratory research and teaching, besides an involvement with new discoveries in the area, makes one's professional and personal life fascinating and focused on people attached to and absorbed by that field. Another kind of life did not seem to exist beyond the university's walls, with everyone being collectively held prisoner by their convictions and beliefs which lacked any paradigmatic renovations.

Skills. For the author, general scientific activities qualified her autodidacticism and teaching along with cognitive skills like attention, concentration and synthesis, verbal and written expression and methodological expertise and the application of research techniques.

Intellectuality. Reading, studying, researching and teaching enhanced the level of knowledge, making association of ideas easier, including quick mnemonic and cognitive associations. Scientificity also naturally became part of one's personal life, where scientific thinking and acting were natural, because those conditionings had been learnt and practiced over a long period. Technicity and research were recurrently used in solving personal, domestic or health issues.

Fact 1. In various situations, knowing how to perform research also brings personal advantages, especially in understanding a specific problem, in the area health or some other. In one instance, she sought well-founded, scientific arguments proving that some serious illnesses could be medically treated, and were not life sentences.

Fact 2. Interested in motherhood, she studied and researched the subject during pregnancy in order to avoid risks. After her daughters' births, research

remained important. When still babies, she watched their facial and corporeal expressions, infant behaviors, affective and physical characteristics. This led to warm and organized assistance, so that the children did not need to cry because of some fear or need, whether physiological or play related. Their expressivity showed what they needed at any given moment.

2.2 Self-paradigmatic Crisis

Crisis. A change in paradigmatic stability started due to some discomfort and personal dissatisfaction. Something seemed to be missing, it was almost an existential void. After the existential void became unbearable, the paradigmatic crisis ensued.

Break. The concrete need for a break in the paradigm opened a gap in the *status quo*, the established patterns. The author considered the validity of envisioning a new one, but in a quite different analytical way, it was something intense and came with a realization that she was manifesting at a sub-level in relation to more intimate things.

Duality. I proceeded normally with professional activities, whilst investing in new kinds of knowledge, in a kind of duality, professional activities no longer complemented my personal life.

Validity. Questioning the validity and the motive for the scientific knowledge accumulated; my professional activities, research, and teaching no longer satisfied, becoming daily obligations.

Questionings. The paradigm adopted until now could no longer answer personal questionings. Ruptures with assumed patterns were required; but, on the other hand, it was not possible to deconstruct all the self-convictions held at that moment, perhaps I had to modify some important aspects, I was in a process of personal insecurity.

Interests. The major interest became a search for some answers. It was more important to know the meaning of life, what we are, where we go; I had an intuitive questioning view of a world far beyond the palpable or physical, material systems; I again turned to self-help readings on spiritual or esoteric subjects; in short, the feeling was dissatisfaction, I was close to being a “butterfly-seeker”.

3. CONSCIENTIAL PARADIGM

Neo-science. Conscientiology approaches the ego, personality or being in an integral manner, namely considering multiple dimensions, its multiple lives, its various bodies or vehicles of manifestation, beyond the human body and the physical brain.

Research. Conscientiology has the consciousness as its research object. It seeks individual lucidity and consciential reality through a process of coherent

self-perception and multidimensional self-awareness due to the acquisition of experienced self-understanding.

Proposal. The author considered it possible to incorporate and understand and test the consciential paradigm and principle of disbelief in everyday life. This is a subjective, empirical and scientific proposal endorsed by Vieira (2013), which constructs knowledge, and does not accept any new possibilities or hypotheses without first testing them in discerned and well-pondered personal experiences.

Recycling. The existential recycling technique, also defined by Vieira (2013, p. 682), aims to change the course and prospect of the recycler's human life for the better. This occurs when they are motivated to adopt a new set of values, before life and all multidimensional consciential principles. This technique requires continuous renovations, culminating in critical moments of personal re-planning and the generation of periods of transition in relation to both internal and external aspects.

3.1 Getting to Know Conscientiological Potentialities

Ideas. After entering in contact with Conscientiology's ideas, the author's interest in the subject grew; she felt the need to read and study about it, looking for more and more information. In short, she was obtaining plausible, logical answers to personal questions.

Aspects. Introductory aspects of the consciential paradigm and the principle of disbelief showed the fundamental conditions of life and consciential energies as dynamizers of evolution.

At that moment what she needed was to know more about human's energies, how they were generated and developed, and how to command the bioenergies. Until then the author only had generic details and a few perceptions of the bioenergies of people, animals, plants and environments.

Intuition. The author's parapsychism had been asleep for a long time, intuitions or insights were rarely identified, some occasional clairvoyance was hardly valued, and some synchronicities were considered as coincidence or chance.

Experiences. Bioenergetic practices in conscientiological courses, together with the information about consciential energies, was astonishing; they were my first experiences with perceptions and bioenergetic mobilizations. Some time passed from that point until I began performing energosomatic exercises everyday.

Bioenergies. Recurring mini-diseases, common in the author's medical history, led her, in 2013, to experience bioenergies as a relief and re-equilibrium to her labyrinthitis crises (RÊGO, 2014). After that particular substantiation the author started to use prophylactic energy self-mobilizations for certain health problems.

Self-awareness. Parapsychic self-awareness began after a deliberated self-proposal to experience prophylactic daily vibrational states (VS) and to regularly utilize energy techniques from the beginning of 2014.

Connection. The holosomatic connection with multidimensionality took place through constant flows of energies, allowing for increasing self-experimentation, understanding and fearlessness through a multidimensional co-existence.

Self-research. A consciousness' self-research promotes self-knowledge and subsequent mesological deconditionings, of the current and past lives. The conscientiological courses attended over some months were the author's best tools to accelerate her evolutionary recycling.

Reeducation. The author's reeducation occurred through several cognitive growth crises produced by self-research practices and advanced, qualified heterocriticisms from Conscientiology teachers, which helped in her conscial maturing.

Debates. With time debates during the classes, and the practices in the same, caused an increase in self-exposition, resulting in more openness, and deep, natural recycling; not due to directly looking for it, but because the classroom environment itself generates it, gradually improving one's lucidity.

Projectability. Self-research through projectability made the visualization of accompanying extraphysical companions possible, principally helpers, showing personality characteristics previously unidentified by the author.

Projections. The projections did not provide any extraordinary experiences outside the body, but did show situations that contributed to self-analysis of the author's conscial reality based on conditions coherent with the projective condition being experienced at that moment.

Projectiographies. Projectiographies permitted only semiconscious projective experiences, thus evidencing inexperience with lucid projections and the necessity of personal maturing regarding paraperceptions outside of the soma.

Parapsychodramas. Projective parapsychodramas revealed parapsychopathological conditionings unleashed by intraphysical self-restrictions, or repressions acquired over the human life; in addition energetic intoxications due to an out of shape energosoma also made more ample extraphysical lucidity difficult.

Learning. The conscial paradigm brought different realities requiring learning, adaptation, updating and changes based on personal experiments that facilitate a renovation of the consciousness to a better qualified level, allowing new and advanced ways to solve its problems.

3.2 Developing Conscientiological Potentials

Parafacts. The author's prior analysis of her projective experiences, like lucid projections, associations of parafacts, and presentation of distinct extraphysical ambiances, formulated a new step in the qualification of her parapsychic universe.

Extraphysical. The extraphysical environment without emotiogenic control, as experienced in the aforementioned semiconscious projections, led to the idea

of the helper consciences' assistential paradidactics. Besides this, it also led to a need to be better prepared to share para-experiences with them without generating shocks due to extraphysical surprises or fears while projected, the avoidance of which indicates that a higher level of performance has been attained.

Parapsychism. Self-defense and some parapsychic sustainability led to the further elimination of pathological energies and to the expansion and compensation of the energosoma. The effects of evolving parapsychic experiences, like holosomatic deassimilations and deintoxications, associated to the shielding of personal and family environments, enhanced the quality and intensity of the consciencial energies. This techniques supported personal parapsychism.

Recyclings. Intraconsciencial recyclings gradually followed self-awareness and the decision to face difficulties and pathological and parapatological conditions identified along the renovating self-research. Specific self-confrontation techniques were important in this substantial challenge.

Teaching. Conscientiological teaching is associated with the connection to the task-based helper before and during the classes, as well as during the formation of the parapedagogical energetic field and the specific energetic practices. Empathy and interaction with students, along with the classes' subjects, have been fundamental. The differences of conscientiological teaching compared to conventional teaching demanded a rupture of the multidimensional ignorance and the merely didactic means.

Assistance. The most assistential attitudes also required special learnings and qualifications, both for the time dedicated to conscientiological volunteer work and to be energetically available for worrying or conflictive situations. The-orce was habitually employed during challenging moments in the familial and professional milieus.

Penta. Opting for the programmed *personal energetic task*, the daily penta, for 50 minutes each day for the rest of one's life, has been a natural deliberation as the author's parapsychism developed. The availability for this multidimensional assistance, along with the extraphysical helper, represents an increasingly qualified and responsible consciencial assistance, an evolutionary tool to experience conscious fraternity and solidarity.

Intermissivist. The almost immediate cognitive affinity with conscientiological ideas are attributed to empathy, recognition of innate mental perceptions, already sensed since adolescence. The quest for a more technical life, along with the conquered self-scientificity, allows one to be more flexible about personal convictions, without antagonism, and in accordance with more advanced, intermissive, evolutionary ideas.

Structure. The dynamic realism of the author's consciencial structure has generated fast changes for the better, and pro-evolutionary attitudes. The feeling

today is about not wasting time, and that now is the moment for the freedom of expression, parapsychic self-confidence, and to increasingly act with more lucidity both intraphysically and extraphysically.

4. FINAL CONSIDERATIONS

Patterns. The author's mental model combines, from adolescence to adulthood, particular features like motivation, entrepreneurship or pro-activity with the autonomy principle, experimentation and innate or natural attributes.

Qualification. The application of the scientific paradigm has strengthened the author's mental particularities, like appreciation for knowledge, scientific curiosity, technicity, research, and autodidacticism.

Conflicts. The crises inherent in the process of growing potentiated questionings, self-insecurities, an existential void, and the sensation of being at a sub-level in life due to the instability of the established paradigm.

Maturing. Intraconsciential maturation upon encountering the consciential paradigm, which made the objectivity and subjectivity of conventional sciences, previously assumed by the author, lose its sense, as it became obsolete as a parameter to measure personal satisfaction.

Principle. The principle of disbelief has instrumentalized scientificity in the understanding of new consciential realities, with leading edge relative truths amplifying personal conceptions of the world.

Self-research. Continuous self-research brings necessary discomforts, although personal benefits and extraphysical help incentivize the endless evolutionary walk. Personal reeducation to make the consciousness itself the research object motivates self-experimentation, self-organization, and self-exposition in the initial phases of adapting to the new paradigm.

Parapsychism. The recuperation and posterior qualification of parapsychic *cons* during the experimental self-research practices are indispensable to the lucid experience of multidimensionality.

Assistantiality. The development and conceptual apprehension of assistance to the consciousness as an evolutionary catalyzer, through impartial help and without any expectation of retribution, whether in the form of gratitude or mere acknowledgement.

Recycling. Increasing self-conscientiality entails generalized redefinitions through consciential recycling, improvements, self-knowledge, interaction with multidimensionality, and theorice.

Self-paradigms. The changes of principles, values and action strategies, in order to reach better qualified goals entails self-understanding along the cycle of transformations of relative realities.

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