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Towards a post-materialist science

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Today, thousands of professionals around the world use knowledge that is at the frontier of conventional science with fantastic results, but they are still considered more "witch doctors" than serious professionals. In psychology, this is the case of those who work with family constellations, hypnotherapy, shamanism, therapies of past lives, among many others. Patients recognize the effects of the treatments, but more conservative psychologists take them lightly. For materialistic science, all this is absurd and quackery, although the practical results are relevant.

For scientific post-materialism, these discoveries and healings are explained by the fundamental notion that immaterial reality allows a type of connection independent of space-time. This can be better understood from concepts such as quantum entanglement, morphic resonance and the collective unconscious, among others. Without going into the details of these concepts - which are easily found on the Internet, where we also find academic literature on the subject - the question we want to address in this text is why there is so much resistance to discussing advances that point to broader scientific analysis, why, science being a thought known to be limited and constantly changing, is it so difficult to be open to new explanatory models in certain intellectual circles? And why are the new models, on the other hand, so well received by the general public?

The most common reactions to phenomena such as those mentioned above, or to episodes of imminent death or mediumship, among others, are: "it is not scientific", or "we cannot - or we should not - mix science and spirituality". The fact that these phenomena are linked to the ancestral knowledge of peoples in various parts of the world further disrupts the debate. What is science today, if not a way of understanding and acting in the world, which uses a rational basis derived mainly from European culture? This rational European fundamental science has been so deeply rooted in the cultures of the entire planet that it is not only European intellectuals who react to other interpretations of the world as "unscientific".

The idea that matter is energy is deeply linked to the ancestral cultures of the five continents, but it is the Europeans who have somehow "rehabilitated" it as legitimately scientific, from the discoveries of quantum physics at the beginning of the 20th century. The notions of chi for the ancient Chinese, prana for the Vedas of India, Pachamama spirit for the Andean peoples, among others, explain - each in his own way - how the spirit fertilizes the life. When quantum physics says something similar, traditional science - which cannot do without quantum discoveries or should abandon computers, mobile phones and a thousand other things - wants to limit the use of this idea to the functioning of devices, but not to the understanding of the world. The fact that intellectuals like Fritjof Capra, Amit Goswami, Greg Braden and Rupert Sheldrake have perceived the relationship between these ancient cultures and the new quantic, holistic, systemic and ecological paradigms of the new science has made them internationally known, but also fought as "Non-scientists".

The dogmatism of materialistic science says that everything is based on matter, that consciousness comes from the brain, that love comes from hormones, that everything goes away with the death of the body, among other things "nonsense" from the point of view of post-materialist science. So we see a fight, in the old style of the patriarchal world, where there is only one truth, where this truth is established by the "fittest", and that in the struggle to establish the truth and be owner, every effort is worth it. It was already a deadly struggle - by force - in the case of the European colonizers against the shamans of the colonized countries, or in the case of the European inquisition against the "heretics" of the Middle Ages. Millions of heretics and shamans - mostly women, considered witches - were executed and burned in the pyres, in the most difficult periods of imposition of European culture.

It is important to pay attention to the fact that the worldviews underlying science always refer to the historical moment in which they are inserted. The Cartesian and mechanistic paradigm that has brought with it great progress in the understanding of reality and still structures our world today, was created at a historic moment when Europe, hitherto unimportant, consolidated its economic and intellectual influence in all continents. Renée Descartes, French, and Isaac Newton, English, stand out in

the argumentative base of the still hegemonic science. Likewise, the conception of new paradigms - based on quantum, which seek an integrating vision of the world (holistic-systemic) and which progress in an ecological approach, not anthropocentric - is a cultural phenomenon of the late twentieth century and the twenty-first century. In a politically and economically multipolar world, threatened with environmental collapse and in which we are witnessing a progressive feminization of societies, it is natural that other paradigms seek to establish themselves in order to better interpret the historical moment.

The relationship between science and spirituality, which stands out in new paradigms, finds an interpretative basis, among others, in Amit Goswami's "soul physics", or in Fritjof Capra's "physics tao". but it is in the ancestral traditions of knowledge, as mentioned above, that these notions find a particularly important echo. It is understandable that ancestral cultures are increasingly valued in a world where people lose their sense of existence because of the speed of transformation, the invasion of technological devices into their lives and the absurd futility of consumption. The superficiality of current responses about "who we are" - a consumer? a profile in social networks? a successful professional project? - has no comparison with the answers given to us by ancestral wisdom, be it Chinese, Andean, Indian, African, etc., which conceive a link between matter and spirit, offering meaning to life.

The new paradigms, be it a cosmovision or a base for the organization of science, are better adapted to the characteristics that the present world is giving itself. There are still major resistances, especially in the intellectual domain, but they will soon be overcome. The new paradigms accept plurality and validate the idea that to better understand reality several approaches are needed, several truths can coexist, some of which defended by the old paradigm, that can remain valid. As reality becomes more complex, more multicultural, less hierarchical - starting with human relationships within families themselves - only cooperation between different thoughts can lead to a deeper and more relational understanding of the world, to a more integral vision of the whole. It is no coincidence that these approaches are much more natural for intelligence considered feminine.

It is also common for authors based on new paradigms to be more "rooted" in reality and not just theoretical, and more concerned with the democratization of knowledge. In this way, they seek to write in a more understandable way, translating their disciplinary terms into words accessible to a wider audience, including images and videos for communication. By being sensitive to everyday human challenges and avoiding excessive abstractions, they interact with ordinary people, who use their personal experience more as a reference to understand existence and, therefore, feel more comfortable reading, and expressing their opinions.

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