

Theoretical and Practical Approach to Performing International Work in Conscientiology through the Establishment and Sustenance of Conscientiological Roots

Abordagem Teática do Trabalho Internacional da Conscienciologia através do Estabelecimento e Sustentação de Raízes Conscienciológicas

Enfoque Teático del Trabajo Internacional de la Conscienciología a través del Establecimiento y Sustentación de Raíces Conscienciológicas

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Keywords

Compass
Internationalism
Roots
Tendencies

Palavras-chave

Bússola
Internacionalismo
Raízes
Tendências

Palabras-clave

Bússola
Internacionalismo
Raíces
Tendencias

Abstract:

International work in conscientiology garners interest as the science expands internationally and more volunteers are engaged in reurbanization efforts or interassistential tasks beyond their intraphysical hometown. The concepts presented in this paper originated from the authors' shared experiences of performing international work with conscientiology in various countries. The authors collectively discovered, albeit through personal experimentation, that conveying the concept of conscientiology in another language while adjusting to the holothosene of the locale presented an opportunity to develop new ways of transmitting neoideas. At the same time, the singularity of each country's holothosene introduced evolutionary challenges that evidenced the importance of establishing and maintaining conscientiological roots. The objective of this paper is to examine the theory of conscientiological roots and its role in a consciousness' evolution and self-research - predominantly in terms of international conscientiological work, and to propose various techniques that help sustain and maintain sound conscientiological roots. The methods used were to develop the theory by establishing an interparadigmatic correlation of the concept of conscientiological roots, then to explore its application, and finally to relate a case study of tools used; all culminating in a practical approach to international experiences rooted in conscientiological ideas.

Resumo:

À medida que o interesse na ciência Conscienciologia aumenta, a expansão internacional passa a ser inevitável, levando um maior número de voluntários a se engajarem aos esforços da reurbanização ou tarefas interassistenciais além da procedência intráfísica. Os conceitos apresentados neste artigo foram originados da experiência dos autores ao trabalharem com a Conscienciologia em vários países. Os autores chegaram à conclusão através da experiência pessoal que a combinação da transmissão dos conceitos da Conscienciologia em outros idiomas com o ajuste necessário ao holopensene local, apresenta-se como uma oportunidade para o desenvolvimento de novas formas de comunicar neoideias. Ao mesmo tempo a singularidade do holopensene de cada país, apresenta desafios evolutivos que demonstram a necessidade de estabelece e manter raízes conscienciológicas saudáveis. O objetivo deste artigo é examinar a teoria das raízes conscienciológicas e seu papel na evolução e autopesquisa da consciência, predominantemente em termos do trabalho conscienciológico internacional e propor várias técnicas que podem ajudar a sustentar raízes conscienciológicas. Os métodos usa-

dos foram o desenvolvimento da teoria através do estabelecimento de uma relação interparadigmática do conceito das raízes conscienciológicas explorando sua aplicação e finalmente relacionando-a com o estudo de casos de ferramentas usadas para manter a mesma; culminando em uma abordagem das experiências internacionais enraizadas nas ideias conscienciológicas.

Resumen:

A medida que el interés en la ciencia Concienciología aumenta, la expansión internacional pasa a ser inevitable, llevando a un número mayor de voluntarios a comprometerse, además de con su procedencia intrafísica, con los esfuerzos de la reurbanización o tareas interasistenciales. Los conceptos presentados en este artículo fueron originados de la experiencia de los autores al trabajar con la Concienciología en varios países. Llegaron a la conclusión a través de la experiencia personal, que la combinación de la transmisión de los conceptos de la Concienciología en otros idiomas con el ajuste necesario al holopense local, se presenta como una oportunidad para el desarrollo de nuevas formas de comunicar neoideas. Al mismo tiempo la singularidad del holopense de cada país, presenta desafíos evolutivos que demuestran la necesidad de establecer y mantener raíces conscienciológicas saludables. El objetivo de este artículo es examinar la teoría de esas raíces y su papel en la evolución y auto-investigación de la conciencia, predominantemente en términos del trabajo conscienciológico internacional y proponer varias técnicas que pueden ayudar a sostener raíces conscienciológicas. Los métodos utilizados fueron el desarrollo de la teoría a través del establecimiento de una relación interparadigmática del concepto de las raíces conscienciológicas explorando su aplicación y finalmente relacionándola con el estudio de casos de herramientas usadas para mantener la misma; culminando en un enfoque de las experiencias internacionales arraigadas en las ideas conscienciológicas.

Text received for publication on: 14.03.2017.
Approved for publication on: 07.07.2017.

INTRODUÇÃO

This paper examines the theory of conscientiological roots and its role in the evolution of consciousness, self-research, and international work in Conscientiology. The concept was developed as a result of the research and experiences of a group of volunteers performing international conscientiology volunteer work in other countries. The authors observed that conveying the concepts of conscientiology in another language and culture presented an opportunity to develop new ways of transmitting neoideas. For example, one predominant holothosene observed in the western world is the emphasis on *learning by doing*, which necessitated a practical over theoretical-based framework. Opportunities also presented dilemmas, such as learning to adjust to the holothosene of the locale, which highlighted the importance of establishing and maintaining conscientiological roots.

The first objective of this paper is to present the concept of roots in the evolution of consciousness and to establish a connection between this concept across various disciplines. The article offers an approach which uses the idea of roots in self-research and compares and contrasts various conscientiological roots. Furthermore, the article proposes that the establishment of healthy conscientiological roots can assist in maintaining an intraconsciential megafocus, particularly in international work.

The second objective of the paper is to propose various techniques that help sustain and maintain sound conscientiological roots when moving to another country, beginning with self-diagnostics in relation to the prevalent holothosene.

Finally, a personal account of an evolutionary experience is shared, introducing an approach used to recycle outdated thosenes and consequently yield a healthier thosenic signature in the new environment.

Given the chosen emphasis on theorice, or theory + practice, the method used was to firstly establish an interparadigmatic definition of roots, to draw upon the works of consciential authors to develop the theory of

conscientiological roots, and finally to formulate some techniques derived from personal experimentation and practice within a selected holothosene in order to arrive at some conclusions and practical approaches relating to the establishment of conscientiological roots in international conscientiology work. Although implied, an in-depth investigation into how a consciousness establishes conscientiological roots through innate ideas has been excluded from this particular study, rather, the focus of this paper is on the implicating factors of conscientiological roots once they are or are not established.

The resulting findings underscores, at least for the authors,' the importance of establishing and sustaining conscientiological roots that cultivate personal will, generate a new perspective and serve as a consciential compass in the evolutionary process and international volunteer work.

I. THE CONCEPT OF ROOT

DEFINITION OF ROOT IN VARIOUS DISCIPLINES

Definition. n. Root. The part of a plant which attaches it to the ground or to a support, typically underground, conveying water and nourishment to the rest of the plant via numerous branches and fibers. Or, the basic cause, source, or origin of something (ENGLISH OXFORD LIVING DICTIONARIES, 2017).

In linguistics, etymology studies the root of words to provide a deeper understanding of the meaning of the word and its implications. In psychology and in the commercial and manufacturing fields, a “root cause analysis” is often performed in order to fully comprehend the source of a problem or behavior. In social science, the word *root* is also used in conjunction with the word *culture*, as in when a characteristic, practice or tradition is embedded or firmly established in a culture. In mathematics, a root is often a solution or value that satisfies an equation.

SIGNIFICANCE OF STUDYING ROOTS IN SELF-RESEARCH

In traditional science, although root biology research has existed for many years, it has been observed by the *Annals of Botany* to be a secondary focus of plant studies until recent years, with the emergence of international conventions, “perhaps indicating a critical change in the attitude of plant scientists worldwide as to the *importance of roots to the well-being and function of plants.*” (Lux & Rost, 2012, p. 201 to 204).

In conscientiology, the root of the temperament of a consciousness can be an indicator of the evolution of temperament, synthesis of the consciential epic, blueprint of the consciential microuniverse, origin of personal tendencies, personal holothosene of basic tendencies, personal materthosene, among other revealing facts and parafacts regarding the consciousness (Vieira, 2013, p. 9.197 to 9.203).

In general terms, when considering the reasons for researching roots from a conscientiological point of view, the intent is to understand the reasons behind intentions, propensities and motivations of the consciousness, and to examine the hypothesis that establishing or maintaining roots in conscientiological ideas can aide the consciousness in their evolution with respect to their existential program, assistential tasks, personal will and resilience; particularly in performing international volunteer work.

HYPOTHETICAL DIFFERENCE BETWEEN ROOTS AND BRANCHES IN THE EVOLUTIONARY PROCESS

In terms of evolution, it is possible for a consciousness to establish roots in any place, idea, or object. This article proposes that it is ideal to establish or maintain roots in conscientiological principles, such as maxifraternity, universalism and cosmoethics, while respecting the diversity and singularity of each consciousness' path, which can be represented in the biological sense, by the branches and leaves of a tree. The branches and leaves can also represent choices that a consciousness makes and, as in nature, are more subject to changes (leaves fall and new ones are generated, oftentimes with the changing of seasons).

The problem arises when a consciousness confuses a branch or leaf for a root, or knowingly tries to establish roots where a branch or leaf is more logical - leading to false sense of security, mono (fixed) ideas, and a general lack of flexibility.

Attempting to create roots in certain ideas or thosenes that are meant to be flexible and evolving could then have subsequent evolutionary consequences. An example would be a consciousness who moves overseas permanently and ignores the flow and phases of their evolutionary process because they are fixated purely in the experience.

Taking into consideration the seriality of a consciousness, this may also extend over a series of lives. Establishing roots where a branch is more adequate, from an evolutionary standpoint, can also limit opportunities and access to verpons. To illustrate, a consciousness who attaches to the idea of being a mother as the *root of her existence* based on societal, cultural and familial pressures to have children, may quit her self-research studies and resolve to dedicate more or less 18 years of her life to her child as her mother did, rather than conducting research that would prepare her for years of *consciential* gestations.

Another consciousness, being so proud of their nationality, becomes rooted in their intraphysical hometown, forgetting that, "as citizens of the cosmos, we always belong to the extraphysical society we came from," (Vieira, 2010, p. 23) and in forgetting this fact, has difficulty consciously projecting his own consciousness beyond his intraphysical base.

II. CONSCIENTIOLOGICAL ROOTS

DEFINITION OF CONSCIENTIOLOGICAL ROOT

Definition. n. Conscientiological Root. A source or origin of evolutionary elements comprising the microuniverse of the consciousness from a multidimensional, multiexistential and multivehicular approach, which can assist the predisposed consciousness in sustaining intermissive innate ideas, independent of the physical location and contribute to maintaining the consciousness within the range of experiences demarcating the existential program.

CONSCIENTIOLOGICAL ROOTS AS A COMPASS TO ESTABLISH A MEGAFOCUS

The root idea has similarities to the concept of an intraconsciential compass. Other conscientiology researchers note in their experiments that conscientiological concepts and techniques aid a consciousness to stay on the route of the existential program, rather than become lost in the particulars of intraphysical life (Arakaki, 2005, p. 17). The previous example of a consciousness who is attached to the concept of motherho-

od, presumed to be ignoring or postponing her existential program and instead choosing to follow tradition and repeat the lives of her intraphysical predecessors or her own previous lives, may indicate that the consciential compass is set off course. One of the benefits of a consciential compass or conscientiological roots is that it establishes a megafocus, which orients the decisions that one makes in life towards a more lucid path.

In the Dictionary of Arguments of Conscientiology, the author contends that the majority of people do not have a focus on anything, nor life, and we are not attuned to what is important. We must constantly ask ourselves: *What is the focus of my life? Am I always extremely focused or lacking focus? Where is my focus? What is important to me?* (VIEIRA, 2014, p.49) Some people may have a focus based on intraphysical roots that are not as comprehensive or as all-encompassing as the megafocus, which is more rational, logical and cosmoethical (Vieira, 2013, p. 7.021 to 7.024).

IMPORTANCE OF ESTABLISHING OR MAINTAINING HEALTHY CONSCIENTIOLOGICAL ROOTS

When a plant or tree fails to establish strong roots, it may be unable to sustain the tree or weather storms (Knudson, 2012). The same might be said of a consciousness whose aim is evolutionary growth, as we weather institutional and behavioral pressures from family, schools and religions, among other contraflows generated by multidimensional and intraphysical forces (Vicenzi, 2011, p. 70). Such pressures can require courage from a consciousness in order to position themselves, firmly. A consciousness with healthy conscientiological roots who becomes attached to an idea such as marriage and subsequently suffers a divorce, may be able to cope more easily with the situation rather than remaining in a state of victimization.

The following table demonstrates examples of values that a consciousness may hold with roots in the intraphysical compared to conscientiological principles. In the first instance, a consciousness who tries to establish intraphysical roots may develop values surrounding their job or career, or in other words, it may be their life mission to become a CEO of a company based on values of power and prestige. While a consciousness with conscientiological roots might place more significance on becoming a minipiece of the multidimensional maximechanism.

Table 1. Examples of Values with Intraphysical vs. Conscientiological Roots.

| Values with Intraphysical Roots | Values with Conscientiological Roots |
|---------------------------------|---|
| Job / Career success | Minipiece of multidimensional interassistential maximechanism |
| Religion | Discernment |
| Native hometown | Extraphysical hometown |
| Nationalism | Maxifraternity |
| Nuclear family | Polykarmic group |
| Consolation activities | Clarification activities |
| Tradition | Verpons |
| University degree | Intermissive course |
| Marriage | Evolutionary duo |

CHARACTERIZATION OF ROOTS

The following are three examples of intraphysical roots and commonly associated pathological thosenic implications:

1. Religious roots: sectarianism.
2. Traditional roots: neophobia.
3. Power roots: egoism.

COHERENCE IN ESTABLISHING AND MAINTAINING HEALTHY CONSCIENTIOLOGICAL ROOTS

Roots can explain personal tendencies, self-convictions or lack thereof, inclinations, causes of consciential self-expressions, predispositions, aspirations and character, therefore if you want to experience evolutionary neo-conquests, you have to know yourself deeply (Vieira, 2013, p. 9.197 to 9.203). If you want to know yourself, you need to understand your roots. Sometimes this becomes difficult, as when the past takes over a consciousness' existence and hides their conscientiological roots from themselves. A case in point being a consciousness who was applying the existential inversion technique and had demonstrated they had an intermissive course, but chose a self-rewarding career over a lifetime of voluntary, interassistential, clarifying tasks.

Therefore, it becomes apparent that conscientiological roots, especially when still being established, need to be maintained, much like a consciousness' soma. When you leave your country to perform international assistential work, what keeps you linked and nourished so that you may perform your evolutionary duties, dedicate yourself to self-research and recyclings and avoid self-mimicry?

Finally, there is often a gap between what a consciousness knows and what they do. This incoherence may occur even during the process of establishing conscientiological roots. It is essential to identify and reflect upon your roots and to apply this to your evolutionary growth. How does one reflect on how strong their conscientiological roots are, on how much is just theory and how much is theorice (theory + practice) and on how much is actually applied in daily life? One self-evaluation tool that can qualify these aspects is the Conscientiogram. The Conscientiogram (Vieira, 2012) is a test of self-evaluation that broadly measures consciential maturity. There are 2,000 items which refer to 100 different parameters of evaluation that have as a maximum model, the personality of the Homo sapiens serenissimus, an advanced evolutionary level notably characterized by serenity, elevated control of energies, expansive assistance to humanity and deep understanding of cosmoethics.

Once a consciousness understands their roots, they can more easily embark on any branch / path or endeavor, such as moving to another country.

NEOEXPERIENCES AND MAINTAINING HEALTHY CONSCIENTIOLOGICAL ROOTS

Taking into consideration elements of conscientiological roots, we will now reflect upon some main aspects to be attentive to when in contact with a new culture. Furthermore, we will present some techniques to help maintain our megafocus and conscientiological roots, facilitated by the maintenance of one's quality of life.

When we decided to move from our intraphysical hometown or current residence to another country, it enables us to have contact with a new lifestyle, language, ways of communication and many other aspects related to the experience of a new culture. With each new experience, we are confronted by the *different*: different food, behavioral traits, notion of space and time, ways of living life, ways of displaying emotions and

so forth. At first, our response to these situations, or our reaction can be that of rejecting the new culture and expecting things to be exactly like the culture we came from.

We tend to shape what we see to our own belief systems, values and expectations of how life should be, manifesting our level of ethnocentrism (defined in anthropology as a view displayed by someone who considers one's own ethnic group or culture as the center of the universe, therefore placing it in a position where it is more important than other cultures and societies).

As a consequence of such a manifestation, we tend to close ourselves to the *new*: we turn our attention to memories of our family and friends; focusing only on the "best and perfect" moments of our past. The *different* is viewed as bad. Another common reaction is the pursuit of the *similar*: we start to associate ourselves with people who speak the same language and have the same cultural background, in an attempt to create an expatriate group or community and makes the experience more bearable. Such a reaction, which is similar to establishing roots where a branch is more appropriate, distances us from the opportunity to learn about ourselves (practical self-knowledge) as well as to get to know one another on a deeper level. What is more, such a posture tends to fixing or *rooting* of our manifestation based on our weaktraits, which are the ones that lead us to this experience in the first place.

This reaction shows us our level of neophobia, our biases and limited view of life which lacks a sense of universalism. It is easy to have a universalistic approach to those who are similar to us - the challenge is having the same approach regarding those who are different from us.

When our manifestation comes from a conscientiological roots perspective, the experience is taken to a whole new dimension. Most of the time, we gain the exact experiences we need for our evolutionary development - there is no such thing as coincidence. We do not end up in a particular place by chance. Even if we do not acknowledge the reason, the reason does not cease to exist, this is especially the case for the intermisivist. Each experience brings us the opportunity to strengthen our strongtraits, reeducate our weaktraits and develop traits which we have not yet developed.

Following this perspective, the *different* becomes less threatening; "different" is just the evolutionary singularity of another consciousness' consciencial manifestation. The other person, just like us, is following an evolutionary path which we may not understand or be aware of due to an egocentric view of life. The reality is that the other person is, just as I am, a consciousness in evolution.

III. ASPECTS OF CONSCIENTIOLOGICAL ROOTS THAT AID IN NON-LOCALIZED EVOLUTIONARY GROWTH

If we could summarize the most important aspects of our conscientiological roots that support us in maintaining our evolutionary path, regardless of where we are, it would be the following:

Cosmoethics: an understanding and practice of cosmoethics in our day-to-day lives, through the creation of our code of personal cosmoethics, manifested through the acknowledgment of and respect for the singularity of the consciousness.

Multidimensional interassistance: qualified interassistance, performed daily, to the intra and extra-physical consciousnesses with a variety of needs.

Self-mastering of our holosomatic manifestation: being able to maintain holosomatic homeostasis independent of the dimension and holothosene in which we are manifesting ourselves.

Intellectual production: the capacity to perform the clarification task towards intra and extraphysical consciousnesses through written publications on various experiences derived from our consciential laboratory; an act of retribution for the many growth opportunities received from life.

Sustaining our focus on these aspects to be developed, we converge our set of experiences on these objectives. Working as a cleaner, the problematic work colleague, the difficulty of learning a new language, the feeling of loneliness, the difficulty of finding a job and so on, problems which we may inevitably face, are approached not from a position of self-victimization, but as an excellent opportunity for consciential development. We just need to adjust to our new multidimensional lives, or in other words, we need to understand our multiexistential and multidimensional relationship with the new place.

SELF-CHECKING TECHNIQUES

With the passing of time and experiences in different places, it is important to develop techniques to help us collect data in order to amplify our self-knowledge and assist us in identifying the multiexistential evolutionary need to be addressed through this experience.

Following are two techniques which may assist in reaching this objective:

1. **Holosomatic self-checking**

Once we arrive in a new place, we need to firstly run diagnostics on our holosoma. We may do this by asking ourselves questions such as:

Mentalsoma

What are my thought patterns?

Which belief systems are more prevalent here?

What are my thought addictions (ways of thinking which I cannot let go of)?

What is my relationship with the language?

Do I have any resistance towards speaking this language?

What is the quality of the flow of my association of ideas?

Do I perceive any fixed ideas that are more prevalent? What is the content?

Energossoma

Which chakras do I perceive more?

How easily is it to move my energies?

Have I had any projective experiences? What was the content?

What is my level of disposition and motivation?

Is there any place where I feel more drained and irritated?

Psychosoma

What emotions are most present in my day-to-day life?

How balanced are my emotions?

How is my interaction with other people? Am I being friendly or impatient?

Is there a prevalence of any emotions?

How is my diet? Am I eating more?

Which reactions do I perceive in my body? Am I tense or relaxed?

How do I feel while walking around this place - welcome, distracted, fearful, or anxious?

Soma

What is the quality of my sleep?

What is the quality of my meals?

Am I choosing to eat food which I usually do not eat?

Am I eating more? Binge eating?

Do I want to buy more and more things? Do I only want to have fun?

Once we have checked our state, we can start to understand the impact that the new holothosene has on us. With this information, we can start to have an idea of the quality of our holothosenic signature left in this place.

2. Check of our multiexistential relationship with this place.

Following our holosomatic check, we can start to study the history of the new place, in order to gather data about the possible materthosene of the extraphysical environment and its relation with us. This technique will facilitate our connection with the helpers of the place.

It is important to concentrate on studying events that have occurred and are occurring in the locale. From this point, we may start to map our weaktraits and strongtraits that are resonating with the new holothosene, as well as our tendencies, which are now more visible.

These techniques can help us to go deeper in the multidimensional factors which lead us to this new experience, as well as to identify which traits we need to strengthen in order to get the most from the new evolutionary experience.

IV. RELATING A PERSONAL CASE STUDY (BY FERRAIOLI, F.)

As previously implied, whenever we move to a new place, whether it is a new city or a new country, there is a critical period of adaptation. In the author's experience of living in three different countries and in numerous cities within his home country, it seems that there is a pattern; and that the first two years are the most critical and fundamental to settling in the new place and establishing conscientiological roots.

When the author first arrived in a place he intended to settle in, he perceived that his holosoma started to interact with the energies of the new environment and concurrently experienced the repercussion of the holothosene over his own psychosphere. During this period, it was critical to be well aware of his own energies and of the consciousnesses attracted to his psychosphere, as well as taking into consideration any evolutionary opportunity presented, such as: recycling of a consciential trait, promotion of groupkarma reconciliation, or simply assistance to others with the best of energies.

There are numerous conscientiological techniques that can be applied in these circumstances. Katia Arakaki enumerated a broad number of useful experiences and techniques in her book, "*Viagens Internacionais: O Nomadismo da Conscienciologia*" (Arakaki, 2005, p. 48, 58, 186, 202, 209, 220, 228), not available in English, and for the sake of this article, the author will mention some techniques used in the current experience of living overseas.

When the author came to Australia for the second time, his very first job upon arrival was in Information Technology, a help-desk position where the author was required to provide technical support to users over the phone. This situation was something that the author had always avoided in his home country and something that he saw as an opportunity to recycle, so drawing upon his conscientiological roots, a technique was applied with the approach: **acknowledge-assume-face-overcome**, and strongtraits were utilized to overcome self-imposed limitations.

The following are steps taken in this approach:

Acknowledge: Identifying the weaktrait(s) to be recycled or the opportunity for growth. In this case it was a clear opportunity to develop stronger communication skills, understand and apply nuances of the local language, putting aside the ego in having to work in a lower technical position, overcoming a lack of confidence in communication skills and recycling outdated cultural values.

Assume: Once it was identified that inappropriate values and behaviors existed, the author's own will power was applied (here the prophylactic installation of the vibrational state is worthy of mention) to change them, thereby assuming a new mental attitude and commencing to imprint a new thosenic signature; here one may want to go deeper into self-analysis and try to find the root cause for carrying those traits, but the author found that more important than trying to find its roots is committing oneself to recycling them. In this case, the author's lack of self-confidence was identified as the main source of self-corruption that was jeopardizing all recycling opportunities.

Face: In this phase, the same stimulus may trigger a different response from the consciousness and the consolidation of a new behavior or response that one has proposed for oneself and the time to consolidate the new response will depend on how deeply the trait is rooted in one's holosoma. In this experience, the author observed that while assuming the Help Desk position, instead of feeling apprehensive or anxious when it was his turn to answer a call, he faced the opportunity as a test to assess himself and see how much he had really changed, and the author reported findings that it did not change significantly from one day to the next.

Overcome: Overcome is when one succeeds, to a certain extent, to recycle the trait(s) a consciousness has committed to renovating. Besides one's own evaluation, it is valuable to obtain feedback from other people. In this case, this was easy to obtain as customers were offered an electronic form where they could leave their feedback about the IT support provided.

This is just a technique the author has adapted himself and observed it to be a dedramatizing and rational approach, however one must apply the Principle of Disbelief and have their own experiences to see what works for them. There are some well-known techniques that can similarly be adjusted using the consciential paradigm, for example, the technique known as *SMART – Specific, Measurable, Attainable, Realistic, Timely* (Top Achievement, 2017) can be adapted to help one archive the goals set in the ECP1 course, and there is a great number of conscientiological techniques documented in Portuguese in books and Encyclopedia entries.

To cope with the challenges of being in a land with scarce access to the conscientiological community, a technique the authors still use is to take advantage of the internet and have weekly encounters via *skype* to discuss the experiences and to work together towards promoting the expansion of conscientiology using the internet as a platform.

These are some of the techniques the author of this case study has been currently applying and developing, and are intrinsically driven by what we are calling conscientiological roots in this article.

The following questions regarding roots are proposed for the readers' reflection:

What happens to the roots when a tree dies? In how many lives have you been establishing your consciential roots?

CONCLUSION

In this paper the authors examined the theory of conscientiological roots and its role in the evolution of consciousness, self-research and the self-sustainability of an international volunteer of conscientiology.

Following the objective proposed, the authors presented a practical approach of the application of conscientiological roots as a tool for the consciousness to redirect, maintain or even adjust the approach to each experience the consciousness has, particularly upon contact with a new culture.

All things considered, it seems reasonable to assume that the capacity to sustain a connection with a conscientiological root provides the consciousness with an opportunity to turn the intraphysical experience into a school for self-development that reflects the need to evolve, as opposed to a sequence of random events following social and cultural demands, or, in other words, to turn intraphysical life into an essential experimental part of the evolutionary path of the consciousness. No matter where we are, we always have the opportunity to evolve.

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