

THE DISBELIEFOLOGICAL FACTOR IN THE ATTRIBUTE OF COHERENCE*

ROSA NADER

VOLUNTEER OF CONSCIENTIOLOGY, CURRENTLY MEMBER OF THE COLLEGIATE OF CONSCIENTIOLOGY
nader_rosa@yahoo.com.br

ABSTRACT: The purpose of this article is to emphasize the implicit subjectivity in the concept of coherence, as a condition of performing science. This holds true for both conventional science, based on measurement and mathematics, and for conscientiology, founded on the consciousness' integrated way of thinking, feeling and acting, using the premise that a reality is constructed in the interaction with the subject. The article then presents coherence as a compound attribute didactically composed of three aspects: extra-consciential, perceived in the relationship between external things; intraconsciential, guiding the consciential manifestation as an expression of personal interiority; interconsciential, manifested in consciential interrelationships. It also proposes the disbelief principle – founded in self-experimentation –, the essential directive for the cognitive subject's self and hetero-perception, grounded in rationality, logicity, learnability, reliability, technicality and authenticity, determinants of the meaning of coherence.

* Article originally published in 2013 by the journal *Interparadigmas*, vol 1, No. 1, p. 41-54 (https://www.interparadigmas.org.br/?page_id=7). Republication permission granted by *Interparadigmas*.

Keywords: Coherence, Mathematics, Conscientiology.

INTRODUCTION

Universe. Between any two things in the universe, or in the cosmos, not only are there similarities, but also differences to be observed, otherwise they would be the same thing or have the same identity. Therefore, the concept of coherence only makes sense in diversity.

Ambiguity. One has to include, then, the concept of ambiguity – a characteristic caused by doubts, uncertainties, vacuities, vagueness, indefiniteness, and a multiplicity of meanings – not as opposed to coherence, but as part of the gradual constitution of a bigger nexus.

Proposition. This article, with the purpose of making the forthcoming discussion didactic, defines the attribute of coherence in relation to three aspects, arranged below in the following order:

1. Extraconsciential coherence: class attribute of things, facts, and phenomena; the condition intrinsic to the relation between things external to the consciousness; the notion operationalized by formal science – study of reality of the ideal order, built through symbols and rules of demonstration. Refers to reality itself.
2. Intraconsciential coherence (self-coherence): the current attribute in intraconscientiality; the condition of consciential manifestation as an expression of

personal intimacy; the notion explained by conscientiology. Refers to the subject.

3. Interconsciential coherence: attribute manifested in consciential interrelationships; characteristic condition of the way in which the individual relates to the outside world, being things, phenomena or other consciousnesses; notion inherent to convivology, a subspecialty of conscientiology. Refers to the *subject-reality interaction*.

Neoparadigm. According to the perspective of *conscientiology* – a science dedicated to the study of consciousness – the quality of the inseparable integration of **thought**, **sentiment**, and **energy** (thosene), from intention and will, is associated to the attribute of coherence. Initially in the consciential interiority, self-coherence is expressed by the correspondence between theory and practice (theorice) and between word and action (verbaction) of the subject, and then, by complementarity, expressed in relation to the object.

Principle. It's important to consider the conscientiological proposition of the consciousness placing itself in the condition of its own object of study, at all times, applying the disbelief principle – do not believe in anything and seek inner conviction from self-experience.

Cosmoethics. The argumentative line used in the text presupposes the admission of cosmic ethics –cosmoethics – situated beyond social, intraphysical morals.

Objective. The work aims to reflect on the subjective nature of coherence in any of these outlined aspects, being in theory, inseparable; and to make explicit the *disbelief principle* as a rational, logical, efficient, and sufficient guideline capable of sustaining the objectification of subjectivity relative to the attribute of coherence, in any dimension.

DEVELOPMENT

Coherence. Considering the three aspects proposed in this paper for the study of coherence, here is, in logical order, the argumentative development:

A. Extraconsciential coherence

Definology. *Extraconsciential coherence* is the condition or state of harmony, connection, nexus or cohesion between things, facts, phenomena, or models of reality, providing consistent, systematic, synchronic, symmetric, and uniform relations, without inconsistencies, between the elements.

Synonymology: 1. Congruence of the extraconsciential universe. 2. Linking of things external to the consciousness. 3. Magnum nexus between realities outside the consciousness.

Antonymology: 1. Incoherence of the extraconsciential universe. 2. Incompatibility between realities outside the consciousness. 3. Disconnection between things external to the consciousness.

Inseparability. Strictly speaking, the three exposed aspects in this paper are inseparable, in accordance with the premise of reality constructing itself in its interaction with the subject.

Ceteris paribus. Restricted to the dimension of the factual world, real things and facts are, in themselves, not coherent or incoherent. They simply exist or do not exist.

Conjugation. However, in the conception of the relational world, where everything interacts with everything else, from the self-conscious viewpoint, arises the association of ideas, comparisons, distinctions, an attempt at equalization, concepts of symmetry and a sense of aesthetics. Thus, a sense of extraconsciential coherence begins to make sense, although conjugated with intraconsciential and interconsciential coherence.

Comprehensiveness. With the purpose of analyzing the issue of validation of coherence in the factual world, at least, two conditions may be considered below, listed in alphabetical order:

1. **Axiomatic:** the dimension of formal language and the condition of axioms being established arbitrarily. The fact created by man himself, without reference to the real world. Here, the deductive relation between propositions creates the concept of coherence.
2. **Existential:** the status of reality as autonomous, existing independently from the individual. The fact of not considering the observation and knowledge of this reality does not support the conception of coherence.

Formalization. Within formal science, two areas are outlined in which the concept of coherence is studied, arranged below, in alphabetic order:

1. **Logic:** By classical logic, coherence, extraconsciential by nature, is a property created by the coexistence of three *principles*: *identity* (each affirmation always implies itself; *non-contradiction* (for any statement cannot be assigned the value of true and false at the same time); *excluded middle* (every affirmation is either true or false).
2. **Mathematics:** In mathematics, the theory is coherent if it's consistent. In this case, each proposition cannot be proved false and true at the same time.

Truth-coherence. From the 20th century, according to David Hilbert (1862- 1943) in accordance with Frege (1848-1925), if the axioms arbitrarily established do not mutually contradict each other, including in relation to the consequences of their derivatives, they are considered true and validated by coherence.

Correspondence. Unlike experimental science, formal science does not require a matching criterion with reality, because if a result is logically true in an axiomatic theory, it will remain true forever, in that theory.

Exemplology. Elucidian geometry, until today taught in schools and considered the model for formal mathematics theory, was structured by Euclid (300 BC) from five axioms and five postulates, in the work *The Elements*. At the time, he tried to prove that the Earth was not flat and, yet Euclid demonstrated all existing geometry results with a flat view of space.

Denial. Non-Euclidian geometry, the spherical of Bernhard Riemann (1826-1866) and the hyperbolic of Nikolai Lobachevski (1792-1856) in the 20th century, were built by the denial of the fifth postulate of Euclid. Two different theories were obtained by the breaking of the same paradigm.

Coexistence. All three geometries coexist and are coherent, although in a compartmentalized way. There

are true results for the determinate geometry, but false results for the other two.

Gödel. The belief in eternal truth and the power of proving everything by the formal systems was questioned by Kurt Gödel (1906-1978), in 1931, when he published his famous theorem about undecidable propositions: there is no formal system strong enough, containing elementary arithmetic, while being at the same time, consistent (coherent and without contradictions) and complete (all true results can be proven, within the system).

Validation. Some questions can fit: what is the significance of coherence in conventional science, regimented by classical logic and axiomatic deductive logic, to validate scientific knowledge? And in experimental science when the basis of reasoning derives from axiomatization?

Faith. The criterion of coherence, from the axiomatic point of view, even though being arbitrary, does not allow one to say or conclude anything. However, the affirmation of results derived from it, being considered coherent or true is no more than an act of faith or belief in absolute truth and is certainly unquestioned.

Subjectivity. Indeed, in this sense, this objectivity sought through number and measurement in conventional science is, still, subjective.

Scientism. To glimpse the possibility of studying, comprehending, and describing the outside world to, then, modify it, man developed denominated scientific methods, in different arrangements of the following elements: observation; analysis; induction; deduction; experimentation; rationalization; paradigmization; speculation; hypothesis making; reverification; refutation; historicity.

Reasoning. Roughly speaking, observation, induction and deduction form the base of coherent reasoning within the game of rules and principles that constitute any research paradigm adopted by the researcher.

Skepticism. Each scientific paradigm determines the way of seeing external reality. It's not possible to make propositions with certainty about the external world. Thus, the scientific community requires explanatory models, provisional and subject to revision, that make nature fit within the established limits.

Worldview. Apart from the formal science, deduction is performed on general propositions obtained from induction, returning the issue to the condition of the worldview of the observer. It therefore reveals the importance of observing and researching the observer itself, the subject.

Disbeliefology. From this perspective, it breaks the methodology of self-research, in which doubt about the results is gradual and relatively remedied by continuous self-experimentation, presumably, free from apriorism and dogmatism in proportion to the advance of self-knowledge.

Self-instrumentalization. Most qualified individuals, endowed with cosmovisological capacities, may achieve more coherent results with reality external to them.

Extrapolation. Considering there are occurrences beyond physicalism, the expansion of self-research possibilities for the researcher occurs through the development of parapsychism – to experience paraperceptions beyond the senses of the physical body – extrapolating the consensual necessity of the *attributive binomial criticality–intellectuality*.

B. Intraconsciential coherence

Definition. *Intraconsciential coherence* is the consciential attribute responsible for the compatibility, accordance, convergence, uniformity, harmony, logic interlineations, rational self-criticism and cosmoethical lineations among all self-thosenic manifestations.

Synonymology: 1. Self-thosenic coherence. 2. Intraconsciential cohesion. 3. Intraconsciential consistence. 4. Self-thosenic logicity.

Antonymology: 1. Intraconsciential incoherence. 2. Self-thosenic incoherence. 3. Intraconsciential inconsistency. 4. Self-thosenic illogicality.

Evolution. According to conscientiology, intraconsciential coherence or self-coherence is an attribute capable of maintaining the personal evolutionary flow in progressive movement and, as a consequence, to proportionally make more complex the success of triggering intraconsciential recycling.

Attribute. Coherence is among the variables proposed in the Conscientiogram (Vieira, 1996) to assess the evolutionary measurement of the consciousness. The intrapsychic attribute of the personality belongs to the set of secondary variables of the ego and is the practical essence of the connectivity of self-thosenic expression: a way of thinking, feeling, and acting.

Neosynapses. In apparent antagonism, on evaluation sheet number 73 of the *Conscientiogram*, ambiguity is presented as the practical essence of responsibility, another characteristic attribute of the studied personality in the variable of coherence. To comprehend ambiguity as the practical essence of coherence, it is necessary to

break the paradigm of formal science and create new synapses.

Ambiguity. According to Vieira (1994, p. 573), “the logical adaptation and the cosmoethically coherent between its *inevitable sophism* – the eventual ambiguities in daily existence – with its *living and multidimensional reality*, all the time” is feasible, although it is among the most difficult challenges of multidimensional life for the conscin (intrapysical consciousness).

Characteristic. On this new horizon, it is possible to characterize the exception conduct of the experience of ambiguity as lucid flexibility, a necessary concession or magna comprehension. Self-coherence is an evolutionary achievement characterized by the gradual and self-conscious decrease in the use of ambiguities.

Ambiguity. According to Bleger (1977, p. 268), the *index of maturity* of the individual can be given by the measure of how much it is capable of admitting, tolerating, and elaborating ambiguity.

Ignoramus. In the words of Millôr Fernandes (1923-2012), “coherent is the individual who never had another idea”. Coherence cannot be confused with dogmatism or monoideism, specific to the neophobic, being, in fact, antievolutionary.

Differentiation. On the other hand, ambiguity, pertinent to the consciousness in evolution, cannot be confused with incoherence, two weights and two measures, two- facedness, self-corruption, lack of positioning, permissiveness, doubt, uncertainty, indecision, anarchy, entropy, pathology, or promiscuity.

Inadmissibility. While in classic logic ambiguity is not admitted and in mathematics ambiguity determines the very inconsistency (coherence and ambiguity are antagonistic), in conscientiology, coherence, always cosmoethical, contains the necessary level of ambiguity.

Challenge. The conscin accustomed to mathematical reasoning, instrumented by classic logic, and with little multidimensional experience, can find the concept of coherence coexisting with ambiguity difficult to understand. The biggest challenge is to put into practice the necessary dose of ambiguity in order to obtain cosmoethically coherent attitudes.

Self-research. The study of subtleties implicit in personal behavior contributes to the identification of the level of coherence employed on a daily basis.

Self-absolutism. To qualify intraconsciential coherence, the consciousness has to prioritize the condition of being self-unforgiving, in which concessions and cosmoethical ambiguities, towards itself, are no longer necessary.

Hetero-relativism. However, in relation with the other, concessions and ambiguities are necessary and should be employed for the maintenance of cosmoethical coherence of conviviality.

Clarification. Self-absolutism is not self-guilt or self-repression. It is self- comprehension, without self-corruption. Hetero-relativism is not permissiveness or euphemism. It is hetero-comprehension, without consolation. The practice of self- coherence converges towards the uninterrupted cosmoethical experience.

Assistantiality. The search for a deeper level of self-coherence is rooted in the *principle of assistantiality as the engine of the evolution of the consciousness*, being directly proportional to the lucid employment of concessions and ambiguities.

Indicators. From the perspective of *conscientiology*, here are 22 indicators for the self-evaluation of self-coherence, in alphabetic order:

1. **Agreement:** the alignment of intention–self-realization.
2. **Authenticity:** the *cohesion of interiority-exteriority* in all life contexts.
3. **Balance:** the confluence of advanced self-thosenity.
4. **Comparisons:** the rational unifying counterpointed collations.
5. **Connectivity:** the rational nexus between intra and extraphysical consciential manifestations.
6. **Continuity:** continuous intraconsciential alterations, being greater and unison.
7. **Correspondence:** the *reciprocity of idea-action*.
8. **Cosmovision:** an integrated and multidimensional overview.
9. **Dynamics:** the totalizing increment, in each evolutive moment, in evolutionary dynamics.
10. **Entirety:** the dignity and austerity of personal conducts in daily conviviality.
11. **Hyperacuity:** the punctuality and perspicacity applied to the preservation of existential vehicles.
12. **Integrity:** the consciential irreproachability in self and heterocritical judgments.
13. **Linearity:** the linear thinking of ideation without tergiversation.
14. **Orthothosenity:** the maintenance of uniform self-thosenity engendered by *cosmoethical principles*.
15. **Rationality:** the quality of reasoning without contradiction.

16. Realism: the congruence of ideational realistic assumptions.

17. Self-harmony: the consistence of self-organizational harmony.

18. Self-incorruptibility: the convergence of personal successes, based on cosmoethics.

19. Self-prioritizations: the logical connections between evolutionary self-prioritizations.

20. Self-stability: the regularity of healthy self-reactions before eventualities.

21. Theorice: the *equalization of theory-practice*.

22. Verbaaction: the *adjustment of verb-action*.

Inhibitors. From the approach of *Errorology*, here are 22 inhibitors of self-coherence, in alphabetical order:

1. Decidophobia: incessant mortifying doubts.

2. Derailment: the association of prolific, but disorderly ideas.

3. Deviationism: the option to drift to the next task, without convergence towards a megafocus.

4. Ego defense mechanism: unreasonable self-protection.

5. Egocentrism: restriction of the universe to the center of personal interests.

6. Egotism: the priority right to oneself, without the duty of retribution.

7. External loc: the orientation of the personal life guided by the values of others.

8. Inflexibility: the inadaptability to ideational and convivial contexts outside the *status quo*.

9. Insecurity: a lack of assertive positioning.

10. Instability: the instable emotional state with incessant changes in humor, animation, and personal disposition.

11. Low self-esteem: a shadowy interpretation of life itself.

12. Monoideism: monopolization by a fixed idea or by a single and repetitious thought.

13. Narrow-mindedness: the tightness, rigidity and limitation of ideas, opinions, or knowledge.

14. Obnubilation: consciential amentia by the obscuring of self-thosenization.

15. Permissiveness: the accomplice or collaborator with an anticosmoethical basis.

16. Prolixity: the repetitive, inconclusive, or non-synthetic manifestation of thoughts.

17. Repression: the containment of motivation and consciential will.

18. Self-corruption: irrational self-cheating.

19. Self-mimicry: unproductive and unnecessary repetition.

20. Stubbornness: irrational obstinacy.

21. Tangentiality: the bad habit of giving evasive and irrelevant answers.

22. Vicious reasoning: the circular argumentation, imposing a conclusion without a logical foundation.

Sustainability. According to *attributology*, here are, in alphabetical order, 10 consciential attributes related to supporting the development of the self-coherence level:

1. Association of ideas: the simple mental operation of making connections between ideas, by similarity, contrast, or contiguity.

2. Attention: the consciential attribute capable of maintaining personal surveillance in a particular goal.

3. Self-criticism: the mental ability to abstract critical judgment of the context where they are and about themselves.

4. Self-organization: the personal faculty of systemic self-structuring.

5. Continuity: the consciential capability of maintaining personal activities without gaps.

6. Discipline: the personal condition of maintaining order, balance, and harmony in daily tasks.

7. Empathy: the individual capacity to auscultate the consciential microuniverse of the other.

8. Holomemory: the intraconsciential attribute capable of maintaining the multiexistential historiographic unity of the consciousness.

9. Parapsychism: the personal ability to experience paraperceptions beyond the senses of the physical body.

10. Prioritization: the consciential capability of opting for the most evolutionarily relevant for each decisive situation.

Validation. It is considered, in this case, the validation of self-coherence as being the essence of knowledge of the consciousness about itself and of the effects observed about itself, caused by its own actions.

Subjectivity. Consciousness, while only an observer of itself, sustains the criteria of subjective self-coherence.

Disbeliefology. The construction of self-coherence, less interspersed by ambiguity, therefore being more

objective, arises from the very act of the consciousness self-experimenting as continuous and permanent before experiential opportunities.

C. Interconsciential coherence

Definition. *Interconsciential coherence* is the property responsible for empathic agreement, harmonic rapport, pacific coexistence, penetrating, heterocriticism, affective hyperacuity and the confluence of interests in interpersonal relations and in the way consciousnesses adapt to the realities and pararealities of the cosmos.

Synonymology: 1. Interconsciential nexus. 2. Interconsciential congruence. 3. Interconsciential compatibility.

Antonymology: 1. Interconsciential incoherence. 2. Intraconsciential coherence. 3. Extraconsciential coherence.

Methodology. In the field of *interconscientiology*, two approaches are emphasized in the study of coherence as an attribute constituted in the *relation of consciousness-reality*, arranged below in ascending order of relevance:

1. Conventional: the consciousness takes the object of research from the world outside it.

2. Consciential: the consciousness puts itself as its own object of research and, by doing that, investigates, in detail, the world outside it.

Lane. The research methodology of conventional science, simple or complex, composed by rules, regulations, and methods, makes use of the concept of more restrictive coherence, and does not pass from the lane of action in which the researcher feels safe in relation to the acceptance of obtained results. In this case, the condition of coherence can make the research vicious.

Reality. The explanation of reality itself depends on paradigms, methodologies, consensus between lines of research and the worldview of researchers. Therefore, the intention of objectivity in conventional science is not sustained.

Contributions. Despite numerous contributions to intraphysical society (socin) arising from conventional science, it's worth pondering on the arrogance with which it has been imposing demarcation criteria between that considered scientific and non- scientific.

Validation. The method invalidates reality because it falsifies it. The proposed validation of subjective experiences has been the creation of consensual spaces in which intersubjectivity is accepted.

Consensus. However, strictly speaking, the consensus is no more than mere opinion. The subjectivity inherent in these consensuses is obviously apparent.

Disbeliefology. From personal experience, consciousness apprehends reality, according to its own communicative capability. It sees as far as the eyes can see. This is the reality existing to it. It is the leading-edge relative truths admitted by it.

Objectivity. Therefore, subjectivity is turned objective in the act of self- experimentation.

Self-experiments. Under the focus of *conscientiology*, self-experiments are governed by the less restrictive criteria of coherence, by admitting a certain still needed degree of ambiguity.

Anti-apriorism. From the point of view of *cosmovisiology*, the strategy to move away from apriorisms and reach higher degrees in the apprehension of realities, and also pararealities, is to expand and qualify the seven priority requisites, arranged below, in alphabetical order:

1. Abstraction: observation, evaluation, and classification as *modus operandi*.

2. Erudition: a varied collection of knowledge and culture.

3. Memory: updated retrocognitive and simulcognitive mnemonics.

4. Parapsychism: an extrasensorial perception of extraphysical realities.

5. Self-criticality: accurate application of value judgment.

6. Tachypsychism: fruitful and rapid ideational fluency.

7. Worldview: a comprehensive perception and conception of the world.

Operationalization. Considering *self-cognitiology*, for greater detail of relations abstracted from the surrounding realities and pararealities, here are, in alphabetical order, 10 mental operations capable of favoring self-coherentization applied to the *interaction consciousness-world*:

1. Antagonismology: associations counterpointed by oppositions.

2. Binomiology: the simple association between two elements.

3. Cyclology: the complex association in periodic sequencing.

4. Crescentology: the complex association of progressive intensification.

5. Effectology: the relation of cause and effect.

6. Interactiology: the complex association of mutual interference.

7. Paradoxology: the apparently contradictory counter position.

8. Polynomiology: the simple association between four or more elements.

9. Synergismology: the complex association of potentiation of effects.

10. Trinomiology: the simple association between three elements.

Indicators. From the perspective of *conscientiology*, here are 11 indicators for the self-evaluation of coherence within the interconsciential scope, in alphabetical order:

1. Assistantiality: the act of self-abdicating in favor of others, without asking for anything in exchange.

2. Attractiveness: the act of favouring mentalsomatic attraction, by the constant reinvigoration of self-cognition.

3. Communicability: the act of making the communicative capacity precise and objective.

4. Conviviality: the act of maintaining healthy conviviality, even in turbulent periods.

5. Health: the act of daily cultivating personal health.

6. Interaction: the act of interacting sincerely and trustworthily with other consciousnesses.

7. Routine: the act of optimizing personal work by the installation of useful routines.

8. Self-organization: the act of maintaining the discipline of self-organization aimed at qualifying productivity.

9. Theorice: the act of admitting practice as prevailing to theory, and it being indispensable.

10. Uniformity: the act of proceeding on a regular basis in thought and action.

11. Verbaction: the act of speaking only after doing.

Inhibitors. From the approach of *Errorology*, here are 15 inhibitors of coherence within the scope of interconscientiology, in alphabetical order:

1. Anarchy: a disoriented, chaotic, unbridled performance.

2. Bifrontalism: the fickle, treacherous two faces.

3. Illogicality: silly, absurd, and uncombined ideational chaining.

4. Inauthenticity: the spurious, illegitimate, false event.

5. Incompatibility: the discrepant, disharmonious, dissonant attitude.

6. Inconclusive: the failed, gapped, interrupted finalization.

7. Indiscipline: the unruly, unsystematic, unbalanced pragmatism.

8. Intelligibility: the incomprehensible, obscure, confused communication.

9. Irrationality: the contradictory, unreasonable, unwise reasoning.

10. Pathology: the somatic, emotional, mental illness.

11. Preconception: the premature, anticipated, prejudged preconception.

12. Promiscuity: the indiscriminate, degraded, profligated interaction.

13. Self-disorganization: an empty, deprogrammed, uncompromised schedule.

14. Slouch: the relaxed, omissive, negligent life.

15. Sophisms: the misleading, illusionist, tricky argument.

III. CONCLUDING ARGUMENTS

Coherentization. Strictly speaking, the three approaches proposed in this article for the study of coherence are inseparable, serving solely for the dissection of the concept.

Reason. The debate on objectivity and subjectivity of research in conventional sciences, in general, lost its reason for being, considering that none of them assumed the research of the researcher himself, which interferes directly in the results obtained.

Realism. By admitting the concept of coherence impregnated with a still necessary ambiguity, to subsidize the self-research of the consciousness, conscientiology promotes the realistic convergence between the ambiguous condition existing in the universe, or cosmos, and the consciousness, in the maturity of the evolving level in which it is situated.

Disbeliefology. Therefore, the use of the disbelief principle instrumentalized the consciousness against any rancid apriorisms, irreflections, dogmatizations, irrationalities and illogicalities, being considered fundamental to the constitution of the coherence attribute.

Self-cosmoethicality. The intraconsciential maturing walking *pari passu* with the expansion of a sense of cosmoethics allows the consciousness to gradually integrate to the flow of the cosmos, the essence of a sense of coherence.

REFERENCES

- Begler, J. (1977). *Simbiose e Ambigüidade (Simbiosis y Ambigüedad: Estudio Psicoanalítico)*, Francisco Alves; Rio de Janeiro, Brazil, p. 213-309.
- Léonhardt, J.-L.; *Verdade-Correspondência e Verdade-Coerência (Vérité-Correspondance et Vérité-Cohérence)*, in *Ateliers sur la Contradiction: Nouvelle Force de Développement en Science et Société*; École N. S. des Mines; Saint-Etienne; 19-21 March 2009, CETRANS, <<http://www.cetrans.com.br/textos/verdade-correspondencia-e-verdade-coerencia-leonhardt.pdf>>, accessed on 18 May 2013.
- Omnès, R. (1996). *Filosofia da Ciência Contemporânea (Philosophie de la Science Contemporaine)*; trans. Roberto Leal Ferreira; 1st Reprint; UNESP; São Paulo, Brazil, p. 290-299.
- Vasconcellos, M. J. E. (2002). *Pensamento Sistêmico: O Novo Paradigma da Ciência*, Papirus; PUC, Minas; Campinas, Brazil, p. 101-184.
- Vieira, W. (1996). *Conscienciograma: Técnica de Avaliação da Consciência Integral*, IIPC; Rio de Janeiro, Brazil, p. 192-211.
- Vieira, W. (2006); *Enciclopédia da Conscienciologia*; Prototype Ed.- Evaluation of Tertulias; CEAEC & EDITARES, Foz do Iguaçu, Brazil, p. 2862-2865 and 8,798-8,800.
- Vieira, W. (2007). *Homo sapiens pacificus*; 3rd Ed. CEAEC & EDITARES, Foz do Iguaçu, Brazil, p. 983-1018.
- Vieira, W. (2013). *700 Experimentos da Conscienciologia*; 3rd Ed., EDITARES; Foz do Iguaçu, Brazil, p. 573.

Rosa Nader has a bachelor's in mathematics, master's in applied mathematics, doctorate in engineering and computer systems; she is a volunteer of conscientiology since 1997, conscientiology instructor since 2002, penta practitioner since 2000. She is the organizer of the *Manual de Verbetografia da Enciclopédia da Conscienciologia* (Manual of Verbetography for the *Encyclopaedia of Conscientiology*) (2012), author of the book *Autodesrepressão – Reflexões Conscienciológicas* (Self-Derepression – Conscientiological Reflections) (2018), co-author of the book *Receituário de Verbetes da Enciclopédia da Conscienciologia* (Verbet Prescription from the *Encyclopaedia of Conscientiology*) (2019); currently, she participates in the project *BIBLIOAFRICA - Conscientiology Books in Africa* and is a member of the *Collegiate of Conscientiology*.