

Understanding Proexology: Specialty Constituents

Compreensão da Proexologia: Constituintes da Especialidade

Comprensión de la Proexología: Constituyentes de la Especialidad

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Palavras-chave

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Abstract:

This paper aims to discuss paraepistemology, the science behind proexis, or existential programming. Although there may be an immediate perception that proexology is a sector or line within a larger field of knowledge – conscientiology – it seems that there is also at times a lack of broader or deeper understanding of what this scientific specialty represents. Evidence of this appears to be the little *systematization, detailing, and discussion of the set of themes* beyond the central object of proexis; the lack of *propositions, theories, and models*, additional to those automatically imported from the *matrix science*; and of *methodologies, techniques, and research resources* whose practices seem to occur in an intuitive and customary way. The present research *problematized* this circumstance in the question ‘*How do we understand proexology?*’. The search for a solution was based on the perspective of the *consciential paradigm* and on the conceptualization of discipline and interdisciplinarity proposed by the historian José D’Assunção Barros (1957–). To this end, *proexology* was analysed from ten aspects: 01. Object of study; 02. Singularity; 03. Theories; 04. Methodologies; 05. Discourse; 06. Segmentation; 07. Interdictions; 08. Agents; 09. Self-awareness; 10. Interdisciplinarity.

Resumo:

O artigo visa discorrer sobre a Paraepistemologia da *ciência da proéxis*. Embora haja imediata apreensão da *Proexologia* enquanto setor ou raia pertencente a um campo de saber maior – a *Conscientiologia* –, falta compreensão mais ampla e profunda sobre o que representa a especialidade científica. Serve de indício para tal asseveração a pouca *sistematização, detalhamento e discussão sobre o conjunto de temáticas*, para além do objeto central da proéxis; sobre as *proposições, teorias e modelos*, para além dos automaticamente importados da *ciência matriz* e sobre as *metodologias, técnicas e recursos pesquisísticos*, cujas práticas, além da importação matricial, se dão de modo intuitivo e consuetudinário. A presente pesquisa *problematizou* tal circunstância na questão “*Como compreender a Proexologia?*”. A busca da solução baseou-se na perspectiva do *Paradigma Consciencial* e na conceituação de disciplina e interdisciplinaridade proposta pelo historiador José D’Assunção Barros (1957–). Para tanto, a *Proexologia* foi analisada a partir de 10 aspectos: 01. Objeto de estudo; 02. Singularidade; 03. Teorias; 04. Metodologias; 05. Discurso; 06. Segmentação; 07. Interditos; 08. Agentes; 09. Autoconsciência; 10. Interdisciplinaridade.

Resumen:

El artículo es el resultado del análisis parcial de una investigación mayor en curso sobre la *ciencia de la proéxis*. Aunque haya inmediata aprensión de la *Proexología* como sector o frontera perteneciente a un campo de saber mayor – la *Conscientiología* –, falta comprensión más amplia y profunda sobre lo que representa la especialidad científica. Sirve de indício para tal aseveración la poca *sistematización, detallismo y discusión* sobre el *conjunto de temáticas*, para más allá del objetivo central de la proexis; sobre las *proposiciones, teorías y modelos*, para más allá de los automáticamente importados de la *ciencia matriz* y; sobre las *metodologías, técnicas y recursos investigativos*, cuyas prácticas, además de la importancia matricial, se da de modo intuitivo y habitual. La presente investigación *problematizó* tal circunstancia en la cuestión “*¿Cómo comprender la Proexología?*”. La búsqueda de solución se basó en la

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perspectiva del *Paradigma Conciencial* y en la conceptualización de disciplina e interdisciplinaridad propuesta por el historiador José D' Assunção Barros (1957–). Para esto, la *Proexología* fue analizada a partir de 10 aspectos: 01. Objetivo de estudio; 02. Singularidad; 03. Teorías; 04. Metodologías; 05. Discurso; 06. Segmentación; 07. Entredichos; 08. Agentes; 09. Autoconciencia; 10. Interdisciplinaridad.

INTRODUCTION

Proexology. “Proexology is the specialty of *conscientiology* applied to the study of the existential program (proexis) of conscins in general and the respective evolutionary consequences. It is a scientific subspecialty of intraphysiology” (Vieira, 1999, p. 42).

Purpose. The main purpose of this paper is *understanding proexology through the constituents of the specialty*.

Referential. The theoretical framework adopted was both the perspective of conscientiology and the conceptualization of discipline and interdisciplinarity proposed by historian José D' Assunção Barros (1957–).

Methodology. The investigative path followed 2 methods: first, that of *unstructured participant observation* as, based on theoretical *constructs* and *categories*, the facts were collated from the author's reminiscences and current experiences as one of the *operators* of the specialty; and second, mainly, *literature review*.

Base. The work was carried out based on the perspective of the *consciential paradigm* and on the conceptualization of discipline and interdisciplinarity proposed by historian José D' Assunção Barros.

Organization. The paper is basically organized in two sections:

1. **Contextualization.** It presents the context for developing the proposed theme, seeking to situate interested readers and researchers.

2. **Constituents of Proexology.** The paper discusses ten aspects selected for the analysis: 01. Object of study; 02. Singularity; 03. Theories; 04. Methodologies; 05. Discourse; 06. Segmentation; 07. Interdictions; 08. Agents; 09. Self-awareness; 10. Interdisciplinarity.

I. CONTEXTUALIZATION

Need. Understanding reality is, above all, a consciential human need. To understand reality, humanity, throughout history, has produced, accumulated, and rectified knowledge about the world, the universe, nature, and itself.

Limitation. But reality is extensive. It is impossible to grasp it fully and immediately, as human cognitive capacity is limited.

Assimilation. To mentally assimilate reality, it was necessary to *simplify, segment, and organize it*. Then the great initial divisions of knowledge emerged: the separations between physical and biological, and between biological and human.

Complexity. However, given reality's complex nature, such an attempt proved insufficient over time. With knowledge advancement, each initial block of knowledge became more complex, that is, multiplying and differentiating itself following the emergence of new information and variables to be considered.

Units. To cope, the solution was to continue the process of segmenting reality into different *levels of abstraction* until arriving at *cognitively graspable units*.

Fields. The major *fields of knowledge* (exact, biological, and human sciences) were subdivided into *disciplines* (e.g., the exact sciences in *mathematics, physics, chemistry*, among others) and these, in turn, into *specialties* (e.g., physics in the fields of *mechanics, thermology, electromagnetism, optics, waves*, among others).

Continuity. Segmentation is continuous and new areas of knowledge may arise both on the same plane (new science among existing ones) and on lower planes (specialties or subspecialties), or even higher ones (new domains or epistemic rearrangements).

Conscientiology. Under this process, the science of conscientiology emerged at the disciplinary level in the second half of the 20th century, as the science of the consciousness, including human beings and other animate beings, from a complex, integral, and *transcendental perspective*, based on *empirical-rational-parapsychic criteria*.

Branching. And it was no different with this science. The increasing complexity of studies on the consciousness led to an inevitable subdivision into specialties.

Proexis. One of them is developing itself around the study of existential programming: *proexology*, proposed by Waldo Vieira (1932–2015).

Questions. What is proexology? What characterizes it as a *specialty* of conscientiology?

Superficiality. Although there may be an immediate perception that proexology is a sector or vector of a wider field of knowledge – conscientiology – even among its agents, operators, or scholars, there is no broader and deeper understanding of what a scientific specialty represents.

Signs. This condition can be verified by the following three signs: 1. Little *systematization* and *detailing* of the *field of interests* or *set of topics*, beyond proexis' central object. 2. Little *systematization* and *detailing* of *propositions, theories, and models*, in addition to those automatically imported from the *parent discipline*, conscientiology. 3. Absence of discussion, and consequently of explicit consensus, of *procedures, methodologies, techniques, and resources*, whose practices, beyond matrix importation, are intuitive and customary.

Problem. Given this, the problem arises: *How do we understand proexology?*

Solution. Searching for the answer, the following two paths were adopted:

1. **Composition.** First, identify which *elements* characterize or make up every discipline or field of knowledge.

2. **Setting.** Second, once the *components* of every scientific specialty have been identified, check what *configuration* they present in the case of proexology.

II. CONSTITUENTS OF PROEXOLOGY

Proexology. As explained, *proexology* is a specialty of conscientiology.

Concept. A *scientific specialty* can be understood as a specific set of *shared objects of study, conceptions, practices, and terminologies* whose totality delimits the *mode* and *sphere of action* to produce knowledge about a certain aspect of reality.

Specialty. But what characterizes a *specialty*?

Variables. Brazilian historian José D'Assunção Barros, in the work *Interdisciplinaridade na História e em outros Campos do Saber* (Interdisciplinarity in History and in Other Fields of Knowledge) (Barros, 2019), argues that every discipline, area or field of knowledge, no matter its object, approach, or scope will always be composed of at least ten essential variables. Thus, *proexology* was analysed under these ten aspects.

Components. Some of the terms listed were renamed based on didactic preferences. Here are the ten, presented in functional order:

01. **Object of study.**
02. **Singularity.**
03. **Theories.**
04. **Methodologies.**
05. **Discourse.**
06. **Segmentation.**
07. **Interdictions.**
08. **Agents.**
09. **Self-awareness.**
10. **Interdisciplinarity.**

Analysis. These constituents are analysed in detail below.

01. OBJECT OF STUDY

Start. Every field of knowledge is formed, firstly, based on an *object of study*, that is, something *stable* and *delimited*, to be grasped by perception or thought, and about which knowledge is produced.

Denominations. Such objects are also referred to as *topics*, *themes*, *subjects*, or even *challenges*.

Set. There is typically, not just one, but a *constellation of related objects* clustered around a central object, which functions as a nucleus.

Themes. The main object and those akin form a *thematic field* or *interests* as, for example, these two:

1. **Psychology:** studies *mental processes* (perception, emotion, motivation, thinking, among others) and *behaviour*.
2. **Biology:** investigates *living beings*, considering cells, complex organisms, communities, and ecosystems.

Consciousness. Conscientiology, in turn, studies the *consciousness* – an autonomous being or entity endowed with vital attributes such as thought, affectivity, sensitivity, will, among others, aware of itself and the environment, constituted of an immaterial and incorporeal substance, and subsisting until the death of the physical body.

Paraobject. Due to the transcendent approach, this science also studies *paraobjects*, such as a *consciex*, or *extraphysical consciousness*.

PROEXOLOGY'S OBJECT OF STUDY

Proexis. In proexology, the central object of study is *existential programming* (PROEXIS): the planning of human life, consisting of the exclusive, non-transferable, and significant evolutionary goals and strategies for a consciousness, planned before its intraphysical rebirth (during intermission). These were to a large extent elaborated by the person themselves, with the guidance of more evolved consciousnesses (helpers, evolutiologists) of a multidimensional, solidarity (interassistential), and cosmoethical nature, with the purpose of promoting personal, group, and broader collective evolution.

Constellation. Hence several other related objects are investigated, among them the following six, listed below in alphabetical order:

1. **Complexis, incomplexis.**
2. **Detour, consciential ectopy, task resumption.**
3. **Existential contribution, existential balance.**
4. **Existential self-management.**
5. **Maxiproexis, miniproexis, magnoproexis.**
6. **Morexis, existential self-relay.**

Order. Objects can be grouped into eight major questions, in this order:

1. **What is an existential program?**
2. **What determines the unique content of each proexis?**
3. **How to put your proexis into practice?**
4. **How to understand how your life works?**
5. **How to discover the specific purpose of your life?**
6. **How to avoid or correct possible proexis detours?**
7. **How to manage your life for success in the proexis?**
8. **What are the results of your proexis so far?**

Sufficiency. However, having the same object or set of objects alone is not sufficient to differentiate a specialty, as different disciplines may study the same theme.

Intersection. Mental illnesses are topics in both *psychology* and *psychiatry*. *Language* is a topic of *linguistics*, *psycholinguistics*, *neurolinguistics*, *sociolinguistics*, *linguistic anthropology*, *philosophy of language*, *idiomography*, *philology*, among other disciplines.

Approach. Thus, in addition to its object, a specialty is also distinguished by the way it approaches the theme, that is, by the perspective or *approach* used.

Singularity. This approach adopted as a distinctive factor is called the *singularity* of the discipline or specialty in question. This variable is examined in the next section.

02. SINGULARITY

Differentiation. To be recognized as such, a discipline needs to differentiate itself from others. Otherwise, it would not even be noticed.

Singularity. To this end, the discipline must have a fundamental distinctive characteristic, that is, a property that makes it different from all others, unique, unparalleled, singular, serving to justify its existence or reason of being.

Psychopathies. To illustrate, although psychiatry and psychology present a point of thematic intersection, they share an interest in *mental disorders*, it is still possible to distinguish them, as explained in Table 1:

TABLE 1. EXAMPLE OF SPECIALTIES DISTINCTION

Approach	Psychiatry	Psychology
Theoretical Approach	Emphasis on diagnoses, interventions, and prevention based on <i>biological factors</i> , with the use of medications (psychotropics).	More diverse approach: emphasis on diagnoses, interventions, and prevention based on cognitive, emotional, behavioural, situational, social, historical, and biological aspects.
Etiology	Emphasis on biological factors, especially brain biochemical imbalance.	Emphasis on the interaction between mental, behavioural, and social processes.
Therapy	Mainly pharmacotherapy (medicine).	Conversational and behavioural therapies; help develop skills and strategies for coping with problems; does not prescribe medication.

Peculiarity. Although they may overlap in the object of study, psychology and psychiatry differ due to their peculiarities.

Determinants. From the above, singularity arises from a series of isolated or combined factors, for example the following three, listed below in functional order:

1. **Perspective:** *emphasis, addition, or discard* of intrinsic, relational, and contextual aspects of the object.
2. **Reference:** theories, models, principles, and concepts adopted to *analyse, explain, interpret, and intervene* in the object.
3. **Procedural:** methods, techniques, and instruments used for understanding, prediction, and intervention.

Conscientiology. Although currently several disciplines study the phenomenon of the consciousness, such as *neuroscience, psychology, and philosophy of mind*, conscientiology stands out for its *multidimensional, holosomatic, pluriexistential, and evolutionary approach*, among others.

Synthesis. One way of expressing the *singularity* of conscientiology is that it studies transcendent phenomena, *without being mystic or religious*, rather in a scientific way, *without being materialistic*.

SINGULARITY OF PROEXOLOGY

Singularity. The *singularity of proexology*, or its *uniqueness*, is the integration of the concepts of *purpose and life planning* into a single concept – *proexis* – from a complex, integral, and transcendental perspective based on empirical-rational-parapsychic criteria, that is, based on the *consciential paradigm*.

Implications. The adoption of the *consciential paradigm* has implications for the purpose and planning of one's life, such as the following six, listed below in alphabetical order:

1. **Conscientiocentrism:** the consciousness is primarily responsible for the elaboration of its own proexis.
2. **Evolution:** the proexis is focused on the evolutionary optimization of life, as it aims to create favourable conditions for personal and group evolution.
3. **Holosomaticity:** mobilizes holosomatic resources (macrosoma, parapsychism, energies).
4. **Interassistentiality:** proexological objectives are always assistential.
5. **Multidimensionality:** the content of one's proexis encompasses action in the intra and extraphysical dimensions of life; life is planned before rebirth (intermissive elaboration).
6. **Pluriexistentiality:** previous lives determine much of the content of the proexis; *multiexistential self-relays* (linked proexis).

Theories. A possible singularity determinant is the set of theories and derivatives. Thus, whether exclusive or shared, every specialty has one or more original theories, or not. The theories of a specialty are the subject of the next section.

03. THEORIES

Divergence. Within *psychopathology*, faced with the same mental disorder, for example, *obsessive compulsive disorder* (OCD), a psychoanalyst, a cognitive psychotherapist, a humanist psychotherapist, and a psychiatrist will possibly diverge, at least in part, in their opinion about the etiology (causes of disease), and the best form of therapeutic intervention (treatment).

Perspective. Although the object of study is the same, this divergence underlies differences in the *theoretical framework* of each of them.

Reference. The *theoretical framework* is the theory with respective concepts, principles, and laws adopted by a researcher to assign meaning to the facts and natural phenomena studied, in addition to serving as a guide for research practices, such as the formulation of methods, determination of variables to be selected, and preparation of instruments.

Objective. The objective of every science or field of knowledge is to produce knowledge to understand a certain object or reality.

Explanation. The quest to *explain* phenomena or objects based on the *underlying mechanisms* or causes that originate them: *Why does something happen? How does something work?*

Theory. To answer such questions, the specialty needs to produce knowledge that *organizes* and *explains* the facts in a comprehensive and coherent way: this knowledge is *theory*.

Indispensability. Thus, there is no specialty without a theoretical body used to see reality, as *creating this lens to see the world* is one of the main functions of any field of knowledge.

Conscientiology. Conscientiological speculations involve, for example, the *Theory of Reurbex* and the *theory of the evolutionary stages of the consciousness*.

THEORIES OF PROEXOLOGY

Examples. To understand *proexology* it is necessary to know its theoretical elements. Here are five examples, presented below in functional order:

1. **Theories:** *Evolutionary Scale Theory* (magnoproexis); *Theory of the Evolutionary Maximechanism*.
2. **Laws:** the 14 rational laws of proexis (proexonomy); Law of karma.
3. **Models:** interassistential identity; evolutionary narrative.
4. **Hypotheses:** *the principles of expanding success; the principles of evolutionary restoration*.
5. **Constructs:** existential contributions; evolutionary obligations; complexis, morexis.

Dependency. In every science, although its theoretical body is always an abstraction, on the other hand, it always maintains a relationship of dependence with reality, whether for its *construction* or for its *confirmation*.

Validation. In both cases, scientific investigation needs to seek and process information from reality in a way considered *valid*.

Methodology. Thus, to be validated, the *collection, analysis, interpretation, representation, and investigation* of real data requires legitimate procedures. Scientific procedures are covered in the next section.

04. METHODOLOGIES

Objective. Considering that every discipline aims at *producing knowledge* about a certain object or reality, but knowledge does not arise spontaneously.

Practice. Every field of knowledge needs to act to produce knowledge, that is, *investigate, research, observe, experiment, test, hypothesize, and theorize*. Therefore, to meet its purpose, every discipline demands *practice*.

Differences. But not just any practice. Although there are several ways in which to research, this does not mean they all work or provide the same results in different contexts. In some cases, a certain way of researching is more efficient than others. Also, the same way of investigating may work in one context but not in another.

Factors. The differences in *performance* depend on several factors, such as the *purpose, situational conditions, and mainly the object of study*.

Adequacy. Thus, every discipline requires *practice* appropriate to its *object of study, its purposes, and its singularity*.

Methodology. This practice takes place through *methodology* – the set of *methods, techniques, and resources* that can be *selected and applied* in the process of apprehending the object or reality, aiming to guide action to achieve the research objectives.

Method. The *research method* is the way of researching through a systematic set of principles, rules, processes, and sequences regulating a group of procedures.

Technique. The *research technique* is a standardized sequential set of knowledge-promoting actions.

Resource. The *resource* is any *object, instrument, or means* used to carry out investigative action with the purpose of achieving a certain objective of knowledge.

Self-research. Although adept at methodological contributions from several lines of knowledge, the methodology emphasized by conscientiology is *self-research*, in which the *object* and the *subject of research* constantly merge, for example, as in studies of conscious projection, whose main source is the projector-researchers' own experiences.

Truth. In addition to procedural aspects (methods, techniques, and instruments), every specialty deals with the issue of *producing true knowledge*.

Source. Among science operators, there needs to be consensus between what is valid or not as a *source and legitimate information* about the object of study.

Traces. For example, history and criminal science have *traces* as one of their sources, in the manner of the evidentiary paradigm proposed by the Italian historian Carlo Ginzburg (1939–).

Experience. Within the scope of conscientiology, the main criterion of truth is *personal experience*, expressed in the formulation of the *principle of disbelief*: “*Don't believe in anything. Experiment. Have your own personal experiences*”.

Verpon. Furthermore, conscientiology highlights the ephemeral nature of the *true status* given to most of today's perceptions and conceptions, adopting the concept of *verpon – cutting-edge relative truth* – as what is considered true today may not be true tomorrow.

METHODOLOGIES OF PROEXOLOGY

Praxis. Here are three highlights of the proexologist's job, listed below in functional order:

1. **Methods:** parapsychic self-research; autobiography; case study.

2. **Techniques:** cosmogram; proexometric techniques, projective techniques; multidimensional observation; existential assessment.

3. **Instruments:** *Proexarium* (Proexis laboratory); proexogram; conscientiogram.

Abstraction. Regarding the *production of true knowledge*, the *abstract nature* of the proexis object is a determining factor in the validation of sources and information with which proexologists operate, as well as in the procedures and instruments they select.

Comparison. This peculiarity becomes clearer when we compare the research on proexis with the research on *ectoplasm*. The study of *ectoplasm* can take place in a conventional laboratory, with monitoring of environmental and bodily variations. This does not apply to *proexis*, as conventional laboratory proexological investigation based on physical, chemical, or biological factors is not feasible.

Accessibility. While *ectoplasm* is a *palpable*, concrete, directly perceptible *natural phenomenon*, *proexis*, on the contrary, is an *abstract parasocial phenomenon*, therefore not directly accessible.

Evidence. Thus, proexology works, above all, with the following six evidences:

1. **Evidence of proexis:** *sense of proexis; innate ideas; existential contributions.*

2. **Signs of identification of proexis:** *TIMIIGEP* (talents, inputs, motivation, innate ideas, groups, evolutionary priorities).

3. **Evidence of alignment / complexis:** *euphorin, euphorex.*

4. **Signs of detour / incomplexis:** *melin; remorse; melex.*

5. **Signs of morexis:** *imminent death with unexpected reversal.*

6. **Evidence of reurbex:** *overcrowding.*

Interactions. In terms of *practices*, there is no way for a specialty to function without interaction between both internal and external researchers (interdisciplinarity), and also with various other actors in society.

Communication. Interactions occur mainly through communication events. *Disciplinary discourse* is the topic of next section.

05. DISCOURSE

Sharing. To meet its greater purpose – the production of knowledge – every field of knowledge needs its *findings*, its *discoveries* to be accessed and shared.

Communication. Therefore, normally the last stage of any research is *scientific communication* (papers, reports, theses, dissertations, conferences, congresses, forums, among others).

Discourse. Thus, every disciplinary field, as it progresses, simultaneously develops a *discursive practice*.

Terminology. This discourse is manifested through *technical terminology*, such as the following four, listed below in alphabetical order:

1. **Jargon:** *legal aphorisms; process, model, literature review.*

2. **Neologisms:** *exaptation* (biology); *nanotechnology*.

3. **Specific words:** *psychology* (*id, ego, superego, identity crisis, projection*).

4. **Textual genres:** *psychological reports* (psychology); *petition* (law).

Dialects. According to the level of specialization and complexification, *idioms* and even true *dialects* may be registered, as in the case of *legalese* or *economese*.

Justification. The technical terminology is justifiable, as can be seen, due to these three peculiarities, as follows:

1. **Avoid *debased* terms, whose meanings are polluted or distorted:** replacing the term ‘*reincarnation*’, not only loaded with religious beliefs, but also consistent with reality, by the word ‘*resoma*’.

2. **Allow the expression of *neconcepts* (through *neologisms*):** the term ‘*paragenetics*’ to express the phenomenon of transmission of characteristics from a consciousness to itself between different lives, mainly from the psychosoma.

3. **Optimize communication between peers, providing greater speed and synthesis:** the use of the term ‘*thosene*’ to express the combined manifestation of *thought*, *sentiment*, and *energy*.

Conscientiology. In terms of *discourse*, conscientiology has already reached relative maturity, according to the following four pieces of evidence, listed below in alphabetical order:

1. **ICNEO.** The existence and performance of the *International Council of Neologistics and Terminology of Conscientiology* (ICNEO, 2024), whose objective is to promote the denominative and conceptual standardization of conscientiological terminology through the compilation, organization, standardization, and dissemination of the international nomenclature of this science.

2. **Style.** The development of one’s own mode of expression, especially in writing, according to the relative stylistic pattern or way of using words, expressions, and language resources, for example, *paragraphic topification* (apostille); *paragraphic composition*, generally consisting of a single sentence; previously defined italicizations; and elimination of *language parasites* (indefinite articles, prepositional combinations, the particle *that*, possessive pronouns) whenever possible, according to the language.

3. **Textual neogenre.** Although with textual properties by which they fall into the conventional category of encyclopaedic entry, *conscientiological verbets* present a profusion of singularities in terms of conformity or *confor* (content and form), not found in any other entry type or textual typology, not even within conscientiology itself, thus justifying the upgrade of their status to the condition of a specific *textual genre*, or if you prefer, a *textual subgenre*.

4. **Translation.** The consensus and standardization of translations, whose milestone is the *Thesaurus Terminológico da Conscienciologia em Português: Thermiport, com Termos Multilíngues Equivalentes em Inglês, Espanhol, Francês, Italiano, Romeno e Alemão* (The Portuguese Thesaurus of Conscientiological Terminology: Thermiport, with Equivalent Multilingual Terms in English, Spanish, French, Italian, Romanian, and German), organized by Eliane Wojslaw *et al.* (2023).

PROEXOLOGY DISCOURSE

Expression. Proexology communication operates not only with the terms, expressions, and discursive/textual genres of conscientiology in general, but also with specific expressive elements.

Neologisms: *proexis*, *maxiproexis*, *miniproexis*, *protoproexis*, *SEAPEX*, *proeconomy*, *existential contribution*, *morexis*, *complexis*, *incomplexis*, *melin*, *melex*, *proexopathy*, *APEX*, *consciential ectopy*, *evolutionary self-relay*, *Intermissive Course*, *existential self-management*, *existential balance*.

Textual genre: *verbets for the Encyclopaedia of Conscientiology*; *evolutionary narrative*; *proexographic spreadsheets* (*Existential Balance*, *interassistential identity*, among others).

Subdivision. As discussed, the process of complexification of a specialty, manifested through the growing accumulation of findings, discoveries, and theoretical constructions, and evidenced in the *disciplinary discourse* by its uninterrupted conceptual-terminological expansion, inevitably requires internal division, or division of the field of knowledge into graspable and operational units. The subdivision of the specialty is the topic of the next section.

06. SEGMENTATION

Expansion. The natural path of expanding a line of knowledge, especially in science, tends towards complexity.

Differentiation. Complexity manifests itself when the process of differentiation occurs – more general parts tend to divide and specialize in specific functions.

Science. In the scientific case, such a mechanism becomes evident when a given science, by accumulating a significant number of concepts, principles, and subtopics, starts to form within itself various subfields or specialties, as for example, in *psychology: clinical psychology, school psychology, organizational psychology, social psychology, legal psychology*, and others.

Conscientiology. In conscientiology, the subdivision process initially segmented this science into 70 specialties and six logical orders, systematically presented through the *Synoptic Table of Specialties* published in the 4th edition in Portuguese of the treatise *Projectiology* by researcher Waldo Vieira (1999, p. 38).

Expansion. Currently (Base-year: 2024), the specialties have already surpassed the level of hundreds, according to the progress of the *Encyclopaedia of Conscientiology*, created by the same author.

Proexology. Among these specialties is proexology.

PROEXOLOGY SEGMENTATION

Subdisciplines. Upon reaching a certain degree of complexity, proexology began to go through the same *segmentation process* that occurred with conscientiology. Subspecialties emerged and continue to emerge.

Branches. Based mainly on consultation of the *Repository of Verbets of the Encyclopaedia of Conscientiology* (2024), made available online by ENCYCLOSSAPIENS (accessed in 01/2024), on the main proexological specialties that classify verbets contributed by various verbetographers, here are 27 subfields of *proexology*, non-exhaustive, listed below in alphabetical order:

01. **Antidetourology.**
02. **Antiproexology.**
03. **Chronoproexology.**
04. **Complexology.**
05. **Contributiology.**
06. **Detourology.**
07. **Extraproexology.**
08. **Graphoproexology.**
09. **Incomplexology.**
10. **Magnoproexology.**
11. **Maximorexology.**
12. **Maxiproexology.**

13. **Melancholyology.**
14. **Melexology.**
15. **Minimorexology.**
16. **Miniproexology.**
17. **Morexology.**
18. **Multicomplexiology.**
19. **Post-complexology.**
20. **Proexology.**
21. **Proexometrology.**
22. **Proexopathology.**
23. **Reproexology.**
24. **Self-proexogramology.**
25. **Self-proexology.**
26. **Self-relayology.**
27. **Serendipiyology.**

Resumptiology. It is worth highlighting the emergence of a new proexological subfield, the specialty resumptiology, whose object is *task resumption*, verbally proposed by researchers Ana Mazzonetto and Helen Matos, members of the *Conscientiology Task Resumption Research Group*, affiliated with the *International Association of Existential Programming (APEX)*, during the *1st Forum of Task Resumption¹*, in 2023.

Counterpoint. If, on the one hand, the subdivision is the result of the expansion and complexification of a specialty, on the other hand, to prevent mischaracterization, every discipline requires limits.

Risks. Without limitations, the specialty runs the risk of becoming diluted and losing its identity, turning into an obscure and confusing field.

Interdictions. To preserve integrity, specialties need to establish boundaries. *Interdictions* are covered in the next section.

07. INTERDICTIONS (DELIMITATIONS)

Interdictions. Every *field of knowledge* has limits and limitations, which at a given historical moment, must not be exceeded. Psychology does not ‘mess’ with medicines, but psychiatry does.

Delimitation. Among the interdictions is the delimitation on the area of activity of the discipline.

Conscientiology. In conscientiology, initially, the object of study was delimited *from the virus to the serenissimus*, although in his last works Dr Waldo Vieira began to touch the *Free Consciex*.

PROEXOLOGY INTERDICTIONS

Interdiction. Logically, *proexology*, as a specialty of conscientiology, cannot overreach its delimitation.

Restriction. However, the field of proexology does not reach the entirety of conscientiology.

Scope. Due to the object of study itself, proexis, proexology delimits its action *from a common pre-serenissimus to the serenissimus*, as it is only from the common *pre-serenissimus* (lower limit) that a conscin starts to have a proexis and it is until the stage of *serenissimus* (upper limit) that a conscin will still have a proexis.

FC. After the *serenology stage*, the *Free Consciex* (FC) no longer resomates. Therefore, it makes no sense talking about proexis in this case, as a direct intraphysical manifestation no longer exists.

Operator. Another fundamental component of any scientific field is those who make the specialty exist, that is, the *specialists*. The specialty agent will be examined next.

08. AGENTS

Network. A field of knowledge does not emerge out of nowhere. It is built by *people* in a true *human network*.

Practitioners. Those who make a specialty happen are the *scholars*, *researchers*, and *professionals* in the area.

Achievements. In addition to the practitioners, the discipline also exists through its respective *achievements*: *papers*, *books*, *theoretical propositions*, *congresses*, and others.

Contribution. Each *member* and each *achievement* impacts the body of knowledge in that area.

Institutionalization. In general, the action of a *human network* is mediated by *institutions* and their formalized *productions*, eventually in the form of the following four, listed below in alphabetical order:

1. **Research groups, Invisible Colleges.**
2. **Scientific events, congresses, meetings.**
3. **Scientific journals, reference works, specialized publishers.**
4. **Universities, research institutions, professional councils.**

CIs. In conscientiology, institutionalization is achieved mainly through *Conscientiocentric Institutions* (CIs).

Communities. The diverse and constant interactions between agents ends up forming a *scientific community* in any specific area of knowledge.

ICCC. Within the scope of conscientiology, the conglomerate of volunteer-researchers constitutes the *International Cosmoethical Conscientiological Community* (ICCC).

Communex. Due to the transcendent approach, it is worth considering the *communexes*, with emphasis on *Interlude*, and *consciexes* students of the *Intermissive Course*, training to become future specialists.

Powers. Within the human network, hierarchies are established with both *concrete* and *symbolic social loci*, establishing a *dynamic of powers*, *authorities*, and *authorizations*, specifying who can do what. Here are two examples, in alphabetical order:

1. **Regulation:** who is qualified to supervise, audit, and regulate the practice of agents (Ethics Boards, Professional Boards, Editorial Boards, etc.).
2. **Training:** who is qualified to train and legitimize agents in the area (Educational Institutions, Professional Councils, Authorities, etc.).

Conscientiocentrolology. In conscientiology, for example, selecting, training, and regulating *epicons* (consciential *epicentres*) is the exclusive function of the Council of Epicons; only the *International Organization of Conscientiotherapy* (OIC) is legitimized to carry out conscientiotherapy services; and only the *Union of International Conscientiocentric Institutions* (UNICIN) authorizes new CIs.

PROEXOLOGY AGENTS

Manifestation. Proexology agents manifest themselves through the following five elements, listed below in alphabetical order:

1. **Achievements:** gescons, *Proexologia* journal, conscientiological verbets on proexology, books, the *International Congress of Proexology* (CIPROÉXIS), the *International Task Resumption Forum*, proexis courses, SEAPEX.

2. **Communities:** the *International Cosmoethical Conscientiological Community* (ICCC), a *Cognopolis* (maxiproexological community); the *Interlude* communex.

3. **Institutions:** the CIs, the *International Association of Existential Programming* (APEX), the *Invisible Colleges of Conscientiology*, the *3 Evolutionary Futures GPC* (Conscientiology Research Group), the *Task Resumption GPC*, the *Proexological Intermission GPC*.

4. **Powers:** training of proexologists, qualification for the *Existential Support Service* (SEAPEX).

5. **Practitioners:** proexologists (teachers, researchers, supporters), paraproexologists (specialized extra-physical helpers; extraphysical team).

Self-Awareness. Specialties mature when their agents become more aware of their own history – *how, where, and when it began and what happened until today* – and when they understand the *modus operandi* of the disciplinary system they are part of. This *self-awareness* will be analysed next.

09. SELF-AWARENESS

Self-Awareness. Over time, *agents* increasingly develop an *understanding of themselves, their accomplishments, histories, characteristics, and identities*.

Milestone. The stage of maturation and consolidation of a set of knowledge and knowledge production practices as a field or discipline distinct from others has, as a *significant milestone*, the specialty itself being one of its objects of study.

Self-awareness. Achieving this condition implies, in the words of Barros (2019, p. 71 and 72), '*looking at oneself*', evidenced, according to him, by the emergence and growth of '*stories of the field*' expressed through *narratives* and *analyses* produced by the members of the specialty or field of knowledge.

Conscientiology. This can be observed in conscientiology, mainly through the four sources listed below in alphabetical order:

1. **Cognopolitan Institute of Geography and Statistics** (in Portuguese, ICGE, 2024): conscientiocentric body whose purpose is to quantitatively and qualitatively disseminate the events promoted by the *International Cosmoethical Conscientiological Community* (ICCC) in Brazil and abroad.

2. **Holomemory:** supra-institutional conscientiocentric body whose purpose is the collection, organization, conservation, and exhibition of materials, collections, testimonies, and information for the *continued* historical record of conscientiology and its respective specialties and CIs.

3. **Holotheca:** the conscientiology documentation centre, or Megacentre of knowledge artifacts, belonging to the *Centre for the Higher Studies of Conscientiology* (CEAEC), holder of collections, hundreds of '*thecas*', among which are extensive conscientiological production such as books, treatises, journals, papers, and verbets, among other items.

4. **Publications:** with emphasis on the books *Comunidade Conscienciológica: Voluntariado, Migração e Territorialidades* (Conscientiological Community: Volunteering, Migration, and Territorialities), by Cristiane Gilaberte (2022), and *Cognópolis Foz: Um Lugar para se Viver* (Cognopolis Foz: A Place to Live), authored by Kátia Arakaki & João Bonassi (2016).

Parapsychotheca. The transcendent approach of conscientiology demands for the inclusion of the *Parapsychotheca* here, as a great source for *looking at oneself*.

PROEXOLOGICAL SELF-AWARENESS

Proexology. In the science of proexis, the *self-awareness of the specialty* counts, in addition to the narratives and analyses elaborated in conscientiology in general, with specific productions, such as the following three, listed below in alphabetical order:

1. **APEX Newsletter:** institutional newsletter with several editions, available on the APEX website (2024).
2. **Chronology:** proposition of the *proexis*, *complexis*, and *morexis* theories in 1966, according to the appendix of the book *200 Teáticas da Conscienciologia* (200 Theories of Conscientiology) (Vieira, 1997, p. 223).
3. **Current research:** both through this paper, presented at the *International Congress of Conscientiology* (2024), and in an oral presentation, in a preliminary way, at the *7th International Congress of Proexology* (2023).

Insufficient. As explained, understanding the specialty involves inward vision, although *internal self-awareness* alone is not enough.

Comparison. Some characteristics of a *specific field of knowledge* are only perceptible or intelligible when compared with those of other fields. Awareness of interdisciplinary differences and similarities provides a closer mental representation of what the specialty is.

Contextualization. Thus, the intellectual appropriation of the specialty goes through contextualization in the *inter and multidisciplinary space*. Disciplinary location is the topic examined next.

10. INTERDISCIPLINARITY

Placement. Understanding a specialty of knowledge involves being able to place it in front of others, constituting a *supradisciplinary awareness*.

Relations. Identify which relationships it establishes with other disciplines.

1. **Vertically.** One can establish *vertical relationships*:

- A. **Ascendant:** where the specialty is inserted; which field it is part of; affiliation.
- B. **Descendant:** its divisions or subspecialties.

2. **Horizontally.** One can also verify *horizontal (inter and multidisciplinary) relationships*:

- A. **Intergenous:** disciplines sharing the ascending field.
- B. **Extragenous:** relationships beyond genus.

Interdisciplinarity. Situating a particular discipline in a knowledge network provides greater clarity about its interaction with other fields, *interdisciplinarity*, manifest between two or more disciplines, mainly through *exchanges, transfers, incorporations, and sharing* of themes, concepts, theories, perspectives, procedures, and languages.

Bridges. The ten specialty components examined naturally serve as '*interdisciplinary bridges*', as Barros (2019) points out.

Encyclopaedia. Internally to conscientiology, the interdisciplinary approach between branches is encouraged and carried out mainly by the supra-institutional enterprise of the *Encyclopaedia of Conscientiology*, in which each verbet, or verbet presented has in its composition the fixed section of *Interdisciplinology*.

Non-specialists. The continuous daily creation of conscientiological verbets also promotes interdisciplinarity by opening up space for different researchers to write about topics of specialties in which these verbetographers are non-specialists, that is, beyond the regular agents of the discipline, thus providing creative and innovate approaches, overcoming blind spots and providing group thosenic breadth.

Interparadigms. Externally, regarding conscientiology interactions with different fields of knowledge, a prominent initiative of the interdisciplinary movement is the scientific journal *Interparadigmas* (2024) – *the journal of conscientiology PhDs*, whose purpose is precisely to establish *interdisciplinary bridges* with mainstream sciences, through interlocution, debate, and interparadigmatic collaboration.

THE INTERDISCIPLINARITY OF PROEXOLOGY

Ascendancy. As a conscientiology specialty, proexology imports the properties of this science, for example, in terms of object and perspective:

1. **Object.** Strictly speaking, the ultimate object of study (implicit and presupposed) of proexology is the *consciousness*:

- A. The study of the consciousness through its proexis.
- B. All specialties of conscientiology aim to understand the consciousness.

2. **Perspective.** The approach matters: the *consciential paradigm*.

Synoptic table. In the case of proexology, it is not enough to include it in conscientiology, as one of its specialties; it is also necessary to place it in relation to the *synoptic table*, that is, in relation to the other specialties, especially the following two:

- 1. **Intraphysiology:** *inclusion* relationship.
- 2. **Intermissiology:** *sequential* relationship.

Groupings. A relevant contribution to broadening the cosmovision of the interactions of proexology was the grouping of *60 conscientiological specialties* into *ten categories of interdisciplinary groups* based on thematic hooks around the central object of the study of proexis.

Paper. Such an intellectual endeavour was undertaken by orismologists Augusto Freire, Cristina Pacheco, Ivone Cubarenco, Luiz Oliveira, and Regina Camarano and presented in the seminal paper *Abordagens da Proéxis segundo as Especialidades Conscientiológicas* (Approaches to Proexis according to Conscientiological Specialties) (Camarano *et al.*, 2022).

Bridges. Proexology establishes *interdisciplinary bridges* with several other specialties of conscientiology, such as, for example, proexopathy, to be studied by both proexologists and conscientiotherapy researchers.

Externality. The interaction of proexology does not occur only within conscientiology, but also externally, for example, with the following four lines, listed below in alphabetical order:

- 1. **Anthropology:** *ikigai (Japan), life plan (Nicoya peninsula, Costa Rica)*.
- 2. **Philosophy:** *life purpose, meaning of life, existentialism, stoicism, teleology*.
- 3. **Psychology:** *life project, logotherapy*.
- 4. **Religion:** *life mission, mission, vocation, calling, sva dharma, predestination*.

Contribution. Thus, proexology also contributes to placing conscientiology itself within the scope of other *lines of knowledge*, especially *scientific ones*.

CONCLUSION

Configurations. The detailed examination of proexology, based on the ten constituent categories of any discipline, according to the proposition of José D'Assunção Barros (2019), provided a greater understanding of the specialty due to the knowledge about the configuration of such variables.

Characterization. Proexology was characterized through the respective *objects of study, singularity, theories, methodologies, discourse, segmentation, interdictions, agents, self-awareness, and interdisciplinarity*.

Result. Thus, the author considers to have reasonably achieved the intended objective of this investigation, that of *understanding proexology through the constituents of the specialty*, although still in an incipient manner.

Changes. Such configurations are not definitive, as like all science, proexology is subject to changes, remodelling, and expansions based on new findings. *Facts and parafacts guide the research*.

Additions. Furthermore, other paraepistemic variables may be added in time, contributing to a deeper understanding of this area.

Neo-research. In addition to the initial purpose, this paper opens up numerous possibilities for new research, such as the following two:

1. **Model.** Serve as an analytical model to examine other conscientiological branches, for example, para-pedagogy, seriexology, invexology, projectiology, paralawlogy, and conscientiotherapeuticology.

2. **Paraepistemology.** Promote studies, discussions, and productions on the theory of knowledge linked to the *consciential paradigm* in philosophical and holophilosophical terms.

Conscientiology. Finally, it should be noted that every effort to understand some scientific subfield provides a greater understanding of the matrix science itself. Thus, deepening knowledge about a certain conscientiological specialty is, obviously, understanding conscientiology itself even more.

NOTES

1. The 1st Task Resumption Forum was held in conjunction with the 7th International Congress of Existential Programming (CIPROÉXIS) on June 24 and 25, 2023.

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