THE DISBELIEF PRINCIPLE AND THE CHALLENGES OF CONTEMPORANEITY

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ABSTRACT. Beliefs, dogmas and ideologies are present in various forms of thought. A comprehensive understanding of belief permeates all the others and interest is aroused in its study due to its influence on human actions, with a particular view to understanding the political and religious clashes that marked the world stage since the last century until the present day. In reality these notions are not only associated with religion and politics, but also with science, notwithstanding the procedures of justification employed by science. Understanding the process of belief formation and combatting the tendency to turn it into dogma or an absolute certainty, a way for people or groups to exercise power, is a condition for the advancement of democracy and the expansion of freedom. From this perspective, conscientiological self-research, based on the disbelief principle, is presented as an approach that can contribute to an understanding of the phenomenon of belief. In addition it generates self-conviction based on experience, and supported by the self-criticism and self-experimentation necessary to realize personal and collective projects, and an openness to the new leading edge relative truths that result from the expansion of self-conscientiality.

Keywords: self-research; science; thosene; politics; Disbelief Principle; religion.

INTRODUCTION

To investigate the role belief plays in human actions, the relation between beliefs and knowledge, and the factors responsible for its formation and acquisition, constitutes an important task in the comprehension of bellicosity in any area of human manifestation and in people's positioning towards life which reflects across the organization of society.

In modern times, science arises as a knowledge producing activity based on the experimental method, distinctive from religion to the extent that the latter is characterized by beliefs and dogmas, in the name of which, during the Inquisition, violence, persecutions and crimes against all those who questioned it were committed. Opposed to this attitude, scientific knowledge is developed through hypotheses, theories and predictions that can be tested through experimentation, with questioning as an integral part of its dynamic. Science fitseeks to describe reality, explain phenomena and predict it by means of propositions that can be validated through tests.

In the ambit of politics and economy, modernity brought new institutions represented, respectively, by liberal democracy and the market, then expanded and consolidated through the new means of production resulting from the social transformation that accompany the emergence of capitalism.

The principles underlying this new social order pointed to a new society whose

prevailing values would be rationality, citizenship, progress, free thinking, tolerance and the creation of wealth spurred by the new relationship with work. However, facts showed that much remains to be done in relation to these ideals, despite the progress on freedom as well as the material progress resulting from the expanding market and the driving strength of this new social order.

Accompanying the development of capitalism, different proportions of confrontation arose between social groups due to different of political, economic and religious interests, as well as conflicts between nations caused by a notion of belief.

Belief, itself, is a subjective phenomenon, a private experience that can be directly accessed by the individual who believes in something, but the expression of which is done via a public dialogue. The conjugation of these aspects of belief is translated in a special propositional attitude, for example: guyso-and-so **believes** that **the brain produces consciousness.**

The disbelief principle implies not believing in any proposition, regardless of who transmits it, such that "it is intelligent to do repeated, personal, self-critical research on the subjects under analysis." (VIEIRA, 2007, p. 1770). Thus, a question raised is, what leads someone to deny a given proposition, a priori, or accept it, without good reasons that justify it, and act in accordance with it.

The main purpose of this article is to clarify the importance of conscientiological self-research conducted using the disbelief principle, an important instrument regarding self-knowledge and the orientation of human actions. In this way, we seek to, specially, contribute to the understanding of the phenomenon of belief, as well as to the formation of self-conviction based on self-experimentalism and self-criticism, endowed with cosmoethical content and without any pretension of absolute certainty; and thus cooperate with self-evolution, the expansion of freedom, conflict resolution and the qualification of democratic institutions.

The first part of the paper refers to the relationship between beliefs and the great political, ethnical and religious confrontations that occurred over the two last centuries. It then examines to what extent scientific knowledge in general, and economics in particular, present characteristics that are similar to beliefs and dogmas.

The second part examines the concept of belief and the role developed by emotions and desires in its formation. The focus of this analysis is to emphasize the irrationality present in beliefs and the individual's responsibility in the act of concealing it.

The third part analyzes the importance that self-research - conducted using the disbelief principle - and an individual's clarity about their multidimensional reality, have in the increasing self-organization of their thoughts, sentiments and energies, leading them to overcome conflicts, be open to debate, be self-critical and act rationally based by self-convictions. Closing arguments are presented under the conclusion.

1. BELIEFS, IDEOLOGIES, CONFLICTS AND VIOLENCE.

The analysis of human history in the last two centuries shows how much remains to be done to overcome violence - between individuals and peoples - resulting from confrontations due to beliefs, dogmatisms and ideologies.

The large armed confrontations, of an ideological nature, that occurred in the first half of the XX century, as well as others, of ethnic or religious natures, that came after,those until now mark this century and the current reality as being characterized by, in its negative aspects, diffuse fear, unpredictable violence, institutional frailty, exaggerated individualism, distrust of politicians and politics, conformity facing the hegemony of the market and its logic, realization of desires as a priority, disregard for the ends and interest focused on the here and now in the face of uncertainty about the future.

Behind the First and Second World War there were political ideologies supported by blind beliefs, inhibitors of moral awareness and the generation of cherished illusions by a reason instrumented for this purpose. Similarly, nowadays beliefs and dogmas in the context of religion respond to the ethnical and religious conflicts.

As pointed out Guillebaud (2007), tens of millions of deaths resulted from Hitlerism, Stalinism and Maoism. Crimes were committed by occidental democracies, among which were included wars related to the decolonization process and the bombing of cities that killed civilians. These facts show that it is not possible to transfer moral responsibility to political, economic or religious systems. This responsibility rests with the person themselves.

In this context it is worth mentioning the references given by the author to several European intellectuals, from the left and right, who recognized the misconceptions they committed in adhering to beliefs - now abandoned - as expressed in the ideologies related to totalitarian systems. Ideologies that were decreasing in importance, along with the beliefs that gave them support, leaving room for new ideologies, beliefs or dogmatisms, present in other fields beyond the political and religious.

The analysis of recent events reveals new relations involving religion and politics:

> The adventure of the neoconservatives and Christian fundamentalists or Jews in Washington proves confiscation of Christianity and Judaism by an American "civil religion" essentially political and nationalistic, and that today seems to intoxicate itself, that is, with its paradoxical immanence. (Guillebaud, 2007 p.17)

In the relations between religion and science it is worth mentioning the idea of creationism, now reinforced by new arguments, as well as intelligent design. According to SIM (2010, p. 124) "the *big bang* is increasingly being represented as conclusive evidence of an intelligent design in the universe, and the Catholic Church willingly accept the notion, for the reason that something must have created the *big bang…*".

However, it was not these facts that most called society's attention in recent times. What did was the amount of religious fanaticism and its terrorist actions, barbarities that should not be taken as inevitabilities resulting from human irrationalities, but confronted through initiatives that contribute to clarification of their causes and solution.

The challenge that this kind of violence represents to democratic societies can be evaluated by the scenes present in the most varied of places across the world.

> […] we have come to see men and women make war on behalf of God. Fanatics wielding the Bible or the Torah, the Koran or the Upanishads to reject modernity or justify their own crimes […] turning a childishly literal reading of these 'Scriptures' into andishly literal reading so that it igniter of murderous passions. (Guillebaud, 2007, p. 14)

When investigating the relationship between religious belief and violence, Marcelo da Luz writes "reflecting upon why a 'peaceful religion' constitutes another myth nurtured by faith" (LUZ, 2011, p. 27). Referring to fear as a brainwashing tool, the referred to author brings the following observation: "By analyzing the process of brainwashing of which he was himself a participant, American ex-priest Stephen Frederick Uhl points out two motivational factors in the establishment of a belief in holiness: fear and ambition. " (LUZ, 2011, p.177).

If in the past the notions of belief, dogma and ideology immediately referred us to the fields of religion and politics, currently these notions are associated with science.

When analyzing scientific development and the forms it took from the 16th and 17th centuries, Guillebaud (2010, p.206) shows that "the idea that experimental science is capable of offering a complete, unified and definitive view of the sensible world", which was consolidated in the 19th century when questioned within philosophical fields, and in the th 20th century within the scientific field itself, due to the varied and complex changes which gave rise to new interpretations of reality: the development of quantum physics, the cybernetic revolution, the "dissipative structures" of Ilya Prigogine and Kurt Gödel's incompleteness theorems, among others.

> A transformation is even more decisive: the traditional image of a wise person striving to decipher reality, while outside of it, matches the hypothesis of a permanent interpretation between the observer and the observed object. […] The concepts of undecidability and incompleteness indicate that science cannot have its source in itself. The scientist, whatever they may do, takes part in this construction of reality, with its assumptions, subjectivity, postulates, concepts and theories that forged his methods, in short, with his *convictions*. (Guillebaud, 2007, p.211 author's italics).

It is noteworthy that the application of scientific knowledge and its incorporation in products and processes are subordinated to the determination of policies and laws of the prevailing market economy in liberal democracies, revealing the interrelationships between politics, the economy and the scientific and technological development.

The analysis of these relations shows that the dynamics assumed by capitalist development led science, nowadays, to an instrument condition focused on the creation of goods and technical innovations through technoscience, characterizing what is called instrumental rationality. This fact points to the increased influence of economics on social life, which indicates a change in the politics-economy relationship.

Economists such as Adam Smith and Stuart Mill had their attention focused on the formulation of concrete politics in response to practical, and not just theoretical, issues. For neoclassic economists, the economy assumes a condition of science, according to the positivism reference, distanced from normative economics.

Its utilitarian objective is the accumulation of wealth pursued through the efficient allocation of resources guided by economic calculation, through indications from the market, and the formulation of economic policies from models developed with the support of mathematics and statistics.

The accumulation of generally perversely distributed wealth, in the absence of political guidelines developed by the State whose purposes are to orient the well-being of all, is a source of conflict, violence, increasing individualism and lack of trust between people.

Economic agents remain aware of the market, waiting for guidelines they should follow. Policies are formulated based on economic theories. One acts as if market forces were similar to laws of physics and the explanation and prediction of economic phenomena had an assurance that would be ensured by a scientific method.

The complexity of economic models built on mathematics limited the understanding of political and economic statements to the researchers of the area. Common errors of economic forecasting and the occurrence of periodical crises show the limitation of these models and theories. In turn, understanding that there is no scientific neutrality, especially when it comes to social sciences, as in the case of economics, it becomes meaningless to dissociate theory from practice and this implies the responsibility of all in the implementation of knowledge.

Strictly speaking, absolute certainty is not present in any scientific field. This does not contradict the importance of scientific knowledge given that justified propositions are based on testing conducted by rational, logical procedures, compatible with the nature of the phenomenon under investigation. This dynamic leads to the advancement of knowledge from facts that contradict an available theory, there is room for the emergence of new theories to submit a more comprehensive explanation of reality, including an aspect of the same, responsible for the refutation of the previously existing theory.

However, this does not mean the absence of debate, questioning or criticism, but, on the contrary, their need, for an ethical position at the front of science and a tool to correct errors and avoid dogma, which are often used in the maintenance of power and in the defense of people's and group's interests.

Questioning authorities is not common practice among people, even less so when it comes to religious or scientific authority. In turn, authority, power and prestige go

together and who owns it tends to want to preserve and use them so their middling values, interests and beliefs can be transformed in dogmas.

Hence the importance of questions and discussions of ideas in different fields of human activity in order to combat and avoid dogmatic positions, helping to address the new challenges faced by humanity. This attitude becomes more relevant when it comes to economic policies involving political decisions that seek to impose based on scientific arguments.

Judt (2010, p.150-151) illustrates this situation with the following observation:

> Even today, most people have an opinion formed about military actions and racial prejudice. In the arena of economic policy, however, citizens of the current democracies developed an exaggerated modesty. We are told that […] the economy and political implications are far beyond the comprehension of common man […] Few "laity" are willing to challenge the Minister of Finance or experts who advise on economic issues. When they do this, they receive as a response – similar to what a medieval priest would give his flock – that they do not need to worry about such issues. The liturgy needs to be sung in an obscure language, accessible only to the initiated. For the rest, just have faith […]. The emperors of economic policy […] are naked. All in all, as many observers have long shared their clothing preferences, they are not in a favorable position to object. We need to relearn how to criticize those who govern us. But to do this credibly, we need to get rid of the vicious circle of conformism which, just like them, we are stuck.

The fact is that in most countries, albeit to varying degrees, according to the place and culture, the attitude of the media, experts and people in general to change this reality, has been negligible. It is as if the disappointment and distrust widespread in political institutions would lead people, according to their values and socioeconomic conditions, to conformity, the organization of groups focused on specific issues or to see the market as an area for personal realization, the result of an exaggerated individualism.

This distrust in part reflects the fact that the forms of political representation existing in the liberal democracies do not respond to the interests of the collective, being utilized in the defense of interests of individuals and groups. This is because the actions implemented at State level, a space par excellence of political action, are conducted by politicians and reflects the beliefs, interests and values that guide them in their decisions.

Increasingly the relationships between people are mediated by the market, reflecting not the values of relatively autonomous people, self-conscious of themselves, but of consumers who tend to accept the dictates of things desired. This also goes for politicians, which means most of them increasingly tend to be subject to economic power and the pursuit of prestige and position, given the growing influence of the economy and all its symbolic forms of expression in social life.

What one finds in the political process based on national and international news is not the prevalence of agreements for the collective well-being, but the tendency to

unholy alliances and self-corruptions focused on groups' interests and the preservation of power.

The social protests that recently erupted in Brazil indicate the urgency in building new tools and processes in the political and social arena that can meet the great challenges proposed to humanity, such as social inequality, militarism, environmental issues, use of public space and corruption, among others.

Another factor that may contribute to the distrust in political institutions is the difficulty of people to see how they can criticize economic or technical-scientific policies because of the complexity and specialization of the same.

These difficulties were solved in the emergence of social organizations active in various areas of public space, bringing together people from different areas of knowledge committed to the production of ideas, and also their applications and ethical content. Environmental issues, through their impact on the planet and multidisciplinary character, have favored the creation of these organizations. It should be noted that this is an issue on which debates are present in the academic centers, research institutions, parliaments and the public in general.

This shows the importance of social organizations to the effectiveness of individual action, not losing in sight the central role played by the State in political planning and the financing of the country's economic, social and technical-scientific activitiestry.

It is also noteworthy that the now dominant theory of global warming is questioned by some scientists linked to this area, which say data used in this theory is open to other interpretations as the changes seen are part of the Earth's natural cycle (SIM, 2010, p.19). As seen, it all depends on the models used, the assumptions that guide and qualify the data used in them.

In this dispute great interests involving people – researchers' academic credibility and research fund raising – and multinational companies whose activities have a major impact on the environment, do not cease to exist, hence leading to the funding of research on the subject.

Within the philosophy of science, through critical rationalism Popper assumes an ethical attitude towards the possibility of knowledge by rejecting any form of dogmatism or attitude of absolute certainty in relation to a proposition or theory, recognizing the fallible nature of scientific knowledge.

In the field of positive law, application of the "precautionary principle" is an example of the important role of initiatives with ethical content in defense of the environment and in the formulation and implementation of science and technological policy.

> It [the precautionary principle] forced to systematically made 'caution' prevail, such as abstention when a risk is possible, even though the nature of that risk is not yet known […] The precautionary principle tends to, at a minimum, replace the *project* with *prudence*. As for the good, the choice is made to exchange it for a more modest and less mobilizing concept: one of the least bad. (Guillebaud, 2007, p.88-89, italics added by the author).

It therefore appears that within science itself there are several interpretations, questions, debates and controversies that, along with other factors, lead to the predominance of one of the theories in dispute.

This option is always open to the extent that no criterion ensures the universality of a statement and its general validity. There is no absolute certainty. What is suitable for people is an ethical position in relation to reality, truth-seeking through the use of discernment, courage and self-consistency, grounded in personal experience, to take self-convictions and always reexamine them when doubt arises.

It is noted, therefore, inside science itself there are many interpretations, doubts, debates and controversies that, along with other factors, lead to the predominance of one of the theories in dispute.

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Beliefs and dogmas remain present in the most varied domains of thought, for the most diverse reasons, carrying with itself the search for the maintenance of power, illusions and the permanent possibility of an eruption of irrationalities and conflicts in a scene in which the velocity and impact of the events are increasingly greater in face of *globalization* and the development of *technoscience*.

The question that arises is how to face challenges, as well as how to form self-convictions based on self-experimentation, grounded on self-criticism, self-coherence, examination of events, openness to dialogue and to heterocriticism, without being self-deceiving or self-corrupted by the influence of emotions and the interests accompanying them.

Before examining this issue, it is worth analyzing the notion of belief, the influence that it exerts on the actions and the factors responsible for its formulation and resistance.

2. BELIEF, DESIRE, EMOTION AND SELF-CONVICTION.

Investigating the nature of belief, Guerreiro (1997, p.1, italics added by the author) analyzes contributions of several other scholars of the theme, in the context of analytical philosophy, highlighting three conceptions regarding the ontological status of belief: "as a **conscious occurrence**, as a **disposition** and as a **state**". The first conception, attributed to David Hume (1711-1777), appears to be appropriate in the situation when an individual has a belief present in their consciousness; however, it appears to be limited when it comes to understanding beliefs sheltered in the memory which, although not manifest at a given moment, can manifest later.

While the second conception sees belief as a disposition to action, disregarding the contents of consciousness, the third directs attention to a condition in which a certain individual expresses a particular attitude propositionally, which means that this individual is in a state that lasts as long as they keep that belief. Under this perspective, it is not necessary that the individual is aware of having such a belief, as an individual can be in a certain state without their attention converging on the same. This situation

occurs, for example, when something is done in an automatic way under the command of a determined belief without one being aware of that fact. (Guerreiro, 1997, p.2-3).

Important or irrelevant beliefs are present in people's daily lives. Besides beliefs obtained through the empirical generalizations built on the inductive reasoning, it also occurs that many believe in some proposition just because they heard it from a teacher, in the media or from an authority in any area of knowledge. Obviously in such a complex world the speed at which knowledge and information circulates and at which it is generated through increasing specialization, this prevents any attempt to further investigate the evidence and logical consistency of propositions about worldly states to which some may have access.

However, what calls attention is the fact of conferring membership to a given proposition, gives it credibility without submitting it to minimal criticism, to an examination of its coherence based on the experiences and information one has regarding the states of the things to which they refer, or to which one may have access. To know the nature of belief implies an understanding of the reasons that lead to this type of attitude, which leads one to believe or disbelieve something.

Guerreiro notes that Hume drew attention to this issue by asking himself: "Where is the difference between believing in a proposition or discrediting the same?". He understands that Hume's radical empiricism prevented him from seeking a satisfactory answer to the question formulated, not considering that "one of the possible answers would be: to believe a proposition is to **adhere to a proposition** [whether it is true or false, plausible or implausible, possible or impossible, etc.] and to discredit a proposition is **to not adhere to a proposition** [regardless of its meaningful content]." (GUERREIRO, 1997, p.18, emphasis added by the author).

Sam Harris, in the book *The End of Faith*, warns of the danger represented by religious beliefs, emphasizing its dogmatic component. He highlights the role played by beliefs in human actions, stating that the beliefs of people "define their world view", "dictate their behavior" and "determine their emotional responses to other human beings" (2009, p.10).

Referring to beliefs consciously adopted by people, he clarifies so as to be dealing with linguistically communicated and acquired beliefs. In that sense, it is important to note his observation about the relevance of the words when you believe in a certain statement: "Once you believe [the words, the statement], they become part of the fabric of your mind, setting one's desires, fears, expectations and subsequent behavior." (2009, p. 11). While acknowledges having no idea about "what a brain should do in order to believe a given information as *truth* or *false*", he affirms that beliefs "whatever they are in cerebral terms, are processes by which our understanding of the world (weather correct or mistaken) is represented and provided to orient our behavior." (HARRIS, p. 57 – 59, italics added by the author).

Nothing prevents the individual from accepting a given proposition, regardless of the evidence, scientific proofs and facts contrary to it. Supported by empirical studies developed by social psychology, the hypothesis of motivated irrationality conceives this kind of attitude as a result of the influence that emotions can have on the construction of belief. From this hypothesis, "the desire and emotions of the irrational subject, therefore, fail to appear as *alleged reasons* to adopt certain beliefs as *intentional* and appear simply as *unreflective causes* of illusory beliefs of the individual" (CORREIA, 2010, p. 284, italics added by the author).

In this hypothesis, two conceptions are implied:

α The motivational conception: desires and emotions appear as unreflective causes of the individuals' illusory beliefs;

β The intentional concept: desires and emotions of the irrational individual appear as alleged reasons to the individual to adopt them intentionally. Cases of irrationality occur in action level are also explained by these two conceptions, formulated with a view to the explanation of the phenomenon of self- deceiving and akrasia.

These considerations raise the individual's responsibility for their beliefs and the influence that emotions and desires have on them. The responsibility of each individual for their actions is greater as their impact on other people increases. The substitution of a belief for another, without such action being guided by questionings, examination of facts, rationality and self-critique, does not respond to the challenge of guiding our actions by ethical values, based on rational self-convictions proven by personal experiences and updated whenever the situation requires it.

This positioning requires each individual to comprehend their beliefs and the conflicts behind it, which involves desires, emotions, reasoning and will, in other words, it requires self-knowledge. It is indispensable for each individual to make the necessary effort to understand these mechanisms so that their actions are a product of rationality, motived by moral values, settled in personal experiences and increasingly free of the distortions caused by emotions.

The difference in the attitude in the face of reality reflects the consciential maturity of the person, which should be respected. Considering the example cited by CORREIA (2010, p. 278), when analyzing the explanation of self-deception, "of a father who lost his son in a shipwreck and persists to believe that his son can still be alive, although everything points to the contrary". In this case, "the unjustified belief may be prove to be extremely useful from a practical point of view, avoiding, for example, that the father enters into a profound depression or even commits an act of despair" (CORREIA, 2010, p. 278). Any attempt to persuade an individual regarding the justification of their belief would be unsuccessful or prejudicial to them, as they are not capable of understanding the facts by themselves.

Belief is not associated to self-perception nor a perception of the world. Therefore, its comprehension requires reflection about the experiences of those who believe in it, a condition that refers to research of the perceptions, consciential states, and how is the intraconsciential cognitive process. Ultimately, comprehension of belief requires research of the consciousness.

Hence the complexity of its study, as of any phenomenon characteristic of mental states. On the one hand, belief shows itself as a private phenomenon, accessible only to those who experience it, and on the other, it appears as a social phenomenon explicit through language. Together, the experience of a phenomenon and the language made public build a bridge between belief and knowledge, taking the experience as a reality and truth.

Certainly this task cannot be realized in a satisfactory manner only by research conducted based on second order information, obtained through reports of who experiences the phenomenon. In these cases self-research appears to be a relevant approach to comprehend the phenomenon.

In this sense, it is worth mentioning the importance of the study of consciousness activities such as introspection, self-reflection and induction of consciential states experience of which and whose remembering can be rationally conducted and submitted to self and heterocriticism, as well as comparison of facts.

For this, it is fundamental for an individual to amplify their self-conscientiality and maintain their lucidity in order to obtain an increasing control over their emotions. This task refers to self-research in a multidimensional perspective and to the assumptions and principles that guide it.

3. CONSCIENTIOLOGICAL SELF-RESEARCH AND SELF-CONVICTION
3.1 The disbelief principle as a fundament of conscientiological self-research

The considerations previously developed aim to show the importance of an individual's lucidity about their consciential reality and how this can come to develop a growth of control over theirits emotions, contributing to the avoidance of self-deceiving and self-corruption. This process involves self-perceptions, self-consciousness and the analysis of their own experiences, creating conditions so decision are taken based on rational self-convictions, resulting from self-experimentation, self-criticism and self-coherence.

This change in peoples' way of thinking, feeling and acting may contribute to the overcoming of outdated mental schemes, incompatible to the achievements realized in several domains of knowledge, avoiding irrationalities responsible for big tragedies, conflicts between people and emptiness that take over people, sometimes assuming the form of alienating and self-destructive postures.

Conscientiology's object of research is the consciousness. The conscious projection – the consciential state characterized by the peculiar perception of having the center of consciousness outside of the densest body, acting in other dimensions, through its most subtle vehicles – is self-revealing of our multidimensional reality. The term multidimensionality refers to the multiple dimensions that exist, including those beyond the material dimension, the extraphysical dimensions of an energetic nature (VIEIRA, 1999; 2002).

The consciential paradigm is a model that, from the projection of the consciousness and the verification of its multidimensional and pluriexistential nature, establishes the assumptions and basic concepts of self-research, as well as allows the development of techniques and evolutionary experiments based on formed and tested hypothesis about consciential phenomenon.

Self-research is the daily experience by the self-researcher of their own manifestation and their self-reflections, which can be conducted through experiments performed in optimized environments, supported by the conscientiological research techniques. Multidimensional reality requires, more than in any other field of knowledge, a critical attitude towards the observed phenomena, the self-experiences registered and the reports shared between self-researchers.

The complexity of these experiences, the fact they are private, accessible only to those who experience it, requires greater rigor by the self-researcher, and does not allow the acceptance of something without self-criticism and prolonged reflection. Self-research requires, above all, sincerity, authenticity and a cosmoethical attitude –

multidimensional cosmic ethics – experienced from the greatest discernment, guided by the application of intrinsic moral assumptions to the laws of consciential evolution.

The universality of the scientific experiment in physics is made possible by the use of instruments of observation and mediation of phenomenon, that is, perception mediated by such instruments, making the phenomenon accessible to any interested person and explained by theories and concepts inseparable from the referred to instruments. In other words the perception, explanation and reading of the phenomena by the majority of professionals are conditioned by the instruments and research techniques and, therefore, by the concepts and theories from which those instruments and techniques were conceived.

A new theory is conceived by a researcher from their hypothesis – whatever its origins – and, by aiming to demonstrate them, formulates concepts and theories, being able to develop instruments and techniques in order to amplify the perception, the observations, to measure the phenomena and make it accessible to other professionals of the area, enabling the replicability of the experiments of the enunciation of general laws.

These procedures indicate that knowledge, the apprehension of reality by a creative researcher, reflects the consciential uniqueness, the individual's perceptions and personal experiences translated initially in the form of conjectures, and then, by means of concepts, theories, techniques, observation tools and the measurement of the phenomena being tested, replicated and generalized until a new theory arises.

Thus, there is no opposition between self and hetero-research. The absence of instruments, not allowing, still, at a given moment, replicability and widespread access to the theories conceived by self-research, conducted through technical self-experimentation based on hypothesis which are formulated and tested on consciential phenomena, apt to be shared through language, and this should not be grounds for rejection of self-research due a charge of lack of scientific objectivity.

On the contrary, it should arouse openness from scientists to the consciousness research techniques able to provide direct access to the phenomenon, through paraperceptions, enabling testing, through self-experimentation, of the conceived assumptions. This will help in efforts to create instruments to make these phenomenon perceptible and measurable, in order to satisfy scientific testing criteria and ensure validity of the results.

Therefore, for who has had, or not, spontaneous projective experiences, the use of self-experimentation, from techniques addressed to this objective, would be the first step in the examination, questioning and investigation of this phenomena, before any a priori attitude of denial or acceptance of multidimensional reality.

scrutinousDetailed examination of experiences, reverifications and coherence between events are permanent tasks in conscientiological self-research, which has as a basic code the "principle of disbelief". This is defined as "the fundamental and irreplaceable proposition in the approach of Conscientiology to realities in general, of the Cosmos, in any other dimension, recusing from a conscious and refuting researcher all and any concept that is a priori, dogmatic, without practical demonstration or prolonged reflection, confrontation of causation, logic and the fullness of personal rationalization" (VIEIRA, 2007, p. 1769).

This principle is of fundamental importance to conscientiological self-research, being implicit in the cosmoethical positioning to be assumed by the self-researcher in their investigation, that is, self-criticism in relation to the reality perceived and to the

relative truth that can be accessed – correspondent to this perception – and openness to heterocriticism and questionings.

Self-research of a consciousness comes as a natural process in which the individual aims to comprehend phenomenon experienced by them, shared through language, in a rational, systematic manner through concepts, hypothesis, theories and self-experimentations. Over time these procedures reflect achievements in the study of consciential phenomena, which, initially, corresponded to mere reports made in a limited language conditioned by the beliefs and values of the time.

Conscientiological self-research, due to the singularity of phenomena and their complexity, requires more critical positioning than any other research area. First impressions cannot be accepted but act as a point of departure for a more thorough investigation, so that adherence to any proposition is made based on good reasons. Therefore, in the conscientiological approach there is no attitude of conviction or permanent adherence to propositions accepted but, instead, one of permanent encouraging of criticism, attention to the facts and the use of discernment.

Vieira (2010, p. 1770) highlights the singularity of Conscientiocentric Institutions when referring to the fact that they are guided by "*the principle of disbelief*, bluntly explained, addressed to all people, exposed and visible in a manner such as a banner, on the premises of the institution, highlighted in the texts of books and written with this wording: - Do not believe in anything, not even in the information provided by this institution. The intelligent thing to do is personal, repeated and self-critic research on the themes under analysis."

Given these characteristics, conscientiological self-research is accredited as an adequate approach to the study of intraconsciential mechanisms that act in the formation of belief, making room for the self-conviction formed by the principle of disbelief.

3.2 Thosenic self-reeducation

According to Conscientiology, consciousness and energy are the constitutive elements of the Universe. The thosene is the unit of consciential manifestation consisting of the reunion of three inseparable elements: thought, sentiments and energies (VIEIRA, 1994, p. 388-402).

Consciousness, as an object of knowledge, is represented by the thosenes it manifests. As a subjective reality, the subject of knowledge is self-consciousness, the capacity to knowing, reflecting on their own manifestation and increasingly deciding over it through its own will, intentionality and self-organization (consciential attributes). Hence, one can appreciate the central importance played by the thosene in conscientiological self-research.

Consciousness uses vehicles (VIEIRA, 1999), individual substrates, to express thosenes. These bodies maintain correspondence with the elements of thosenes, and the progressive mastery by the consciousness makes it increasingly free in what concerns its manifestation. This process occurs due to the properties and characteristics of these vehicles, utilized with self-evolutionary intent.

Awareness of something implies a relation with that which one is conscious of: a relationship with energies, other consciousnesses of the consciousness with itself, that is, with its self-thosenes, condition ofas the subject of the knowledge – self-consciousness.

By manifesting itself, consciousness operates not only as the subject of knowledge, by also as who uses will, intent, self-organization, memory, cognition, critical judgment, among other attributes, and the vehicles used in their manifestation. Therefore, the denomination conscin – intraphysical consciousness – is given to this integral personality, active in the physical dimension. In a comprehensive sense, conscin can mean persona, individual or subject.

A conscin qualifies its self-thosenes by amplifying self-conscientiality through access to deepened levels of self-consciousness that can be achieved through experiences able to enlarge the paraperceptions of reality and the cognitive faculties needed to comprehend it.

Strictly speaking, to enter into a relationship with a certain reality, the conscin already enters this relationship thosenizing, no longer only considering the , on reality itself, but mediated by the conscin's thosenes which interact with the energies of the object it is attempting to comprehend. This way of relating to the object requires the consciousness to use greater discernment, self-criticism and cognitive effectiveness (lack of distortions resulted from emotional influences, lack of attention, etc.) in order to know the mechanisms and factors that condition its reactions when facing external stimuli and its own thosenization, contributing to an increasing approximation with reality. For this purpose, we see the joint acting of controlling energies and the development of parapsychism (paraperceptions). Therefore, the will and quality of the intention, along with discernment, are responsible for the cosmoethical content of the conscin's actions.

The act of thosenization, resulting from the relationship of the consciousness with the environment, with other consciousnesses and with itself, generates various types of thosenes, according to the predominant component: the thought, sentiment or energy.

Self-thosenization tends to lead to consolidation of self-thosenes characterized by similar responses to stimuli that are repeated in the same situations or needs, reflecting in the consciousness' vehicles of manifestation, interacting, especially, with cerebral processes and taking the form habits, integrated into the conscin's intraconscientiality. Consciential traces manifested in their behaviors are expressions of this process.

Thosenic reeducation and improvement of these traces constitute moments of a unique process summarized in the enlargement of self-conscientiality. The following contribute to this process: the quality of one's intention, the will, self-discernment and cosmoethical fearlessness. In turn, emotions, exacerbated egotism, intolerance, lack of criticism and fear act in the contrary sense.

Emotions and desires have a strong influence on self-thosenity and in the person's behavior. In a situation where someone is taken by fear, when facing (relating to) a certain reality, effort tends to be channeled to escaping or confronting this situation, according to the level of their perception, cognitive performance and capacity of discernment, as well as the control over their energies. These operations together are summarized in the judgment of value that the consciousness makes about the attitude needing to be taken.

The more developed these faculties, the greater the capacity of the conscin to identify influences triggered by emotion on their self-thosenity and adopt appropriate practices to their evolutionary needs. The synthesis of this process, represented by the judgment the consciousness builds and puts into effect through rational actions, translates as orthothosenes and contributes to the improvement of consciential traits.

The analysis and overcoming of internal or external personal conflicts are important tools for understanding and forming of their own convictions, avoiding adherence to irrational beliefs and the actions that entail. The attempt to impose the belief on another, typical of fanaticism, is a situation that generates extreme conflicts and violence. In turn, this approach also reveals an internal conflict, characterized by the desire that the other believe what one believes.

Intraconsciential conflicts arise when, faced with a given situations, behaviors arising from consolidated, yet outdated (beliefs), self-thosenes, conflict with the current understanding of these situations, from the critical review and examination of facts. The conflicts tend to remain until the person reeducates the self-thosenes that condition the person to repeat them.

The permanence of conflicts occurs due to emotional insecurity, fear, conformity, or self-corruption, crystallized in the form of self-thosenes which lead the individual to not face the changes demanded by reason itself and, sometimes, transforms intimate conflicts into external conflicts.

In these circumstances, there is a strong pressure for the maintenance of evolutionarily outdated ideas, behaviors and anachronistic habits, reinforced by a lack of criticism and the dominant values in the groups to which it belongs, in other words, society. The tendency is to "choose" the easier way, resisting changes, not giving up ideas and values incorporated into intraconscientiality, instead of supporting the new, face reality and act in accordance with the current understanding of what is right.

However, in the comparison between emotion and reason, at some moment in the evolutionary path, reason is imposed by the will mobilized with a view toward thosenic reeducation.

The acceptance of something, thoughtlessly, reveals some kind of experience, direct or indirect, present or past, in other words, a mechanism by which the person thosenizes and consolidates thosenes.

To reeducate thosenes implies providing them with cosmoethical content, in other words, to generate orthothosenes, to act in conformity with personal cosmoethic values. It requires discernment and courage to recycle values, adapting them to new leading edge relative truths - verpons.

Thus, use of the conscin's free will, with a view to attaining its cosmoethical values (cosmoethical intentionality), overcoming the already existing, contrary, impulses that involve the structures (thosene-holosoma), to be successful must count on the self-criticism of its values and maximum moral self-discernment, with energetic control and development of parapsychism being decisive in this. Hence the importance of convictions formed about your own reality, existential priorities, evolution and the cosmoethical principles underlying them.

It is this process which enables the person to move beyond themselves, to be seen in a multidimensional perspective, to amplify self-conscientiality, to cope with the multiple egos and lack of a sense of attachment to any of them, assuming with courage the values and personal attitudes more appropriate to the current evolutionary moment.

4. CONCLUDING ARGUMENTS.

The reflections developed throughout this article permit a conclusion with the following arguments:

1. Key points in the study of belief are the identification and comprehension of factors responsible for their formation, a necessary condition for the replacement of belief by self-conviction based on experience. For this, its important to be lucid to self-thosenes and to comprehend the existent relations between these and the consciousness' vehicles of manifestation. Self-thosenization and the conscin's acts are conditioned by these relations.
2. This process cannot be studied only on the basis of scientific methods and techniques that rule out the use of self-research techniques, which allow the investigation of intraconsciential phenomena and behaviors associated with them.
3. To understand the phenomenon of belief, only reflection is not enough, and, therefore, self-experimentation is necessary, as well as energetic self-perception and thosenic self-lucidity.
4. In this regard, conscientiological self-research arises as an approach able to offer the self-researcher techniques that allow them, through self-effort, to know their multidimensional reality and to promote, through a cosmoethical free will, improvement of their self-thosenization, increasingly expanding their self-conscientiality.

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