



FOUR-DIMENSIONALITY OF INTRAPHYSICAL HUMAN MANIFESTATION

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ABSTRACT

Economic Mentalities, Family Constellations and the neo-science of Conscientiology present convergences and divergences in the study of the functioning of human groups. This comparative analysis was started due to the similarity in recognizing increasing levels of awareness towards the experience of 'the best for all'. In short, people have different levels of conscious awareness of the reality in which they operate. They may be aware of their individual, family, community or total needs, in an increasing and inclusive way. Each new level of awareness does not exclude the previous ones, but aggregates more information, more knowledge and perceptions, and consequently new demands and challenges. The evolutionary movement aggregates and includes new levels of consciousness, and new socio-economic scenarios emerge. The need to be conscious can mobilize the emergence of a new Civilizing Wave, the Age of Consciential Evolution.

Keywords: Economic Mentalities; Systemic Family Constellations; Conscientiology.

1. PRESENTATION

This article aims to analyze and discuss four-dimensionality of the intraphysical human manifestation through theoretical correlations between the Economic Mentalities presented by Otto Sharmer; the Family Constellation Therapy proposed by Bert Helling and the neo-science Conscientiology proposed by the researcher Waldo Vieira. The three study areas of human consciousness present several points of convergence and divergence. The coincidence highlighted in this study is the recognition of increasing levels of awareness towards the experience of 'the best for all'.



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CAREFULLY ANALYZE AND REFUTE
ODD IDEAS OR PRESUPPOSITIONS.*

In the beginning, it is appropriate to present some key concepts referring to the definitions of the scientific paradigm and personal mindset. Secondly, the key concepts of Economic Mentalities, Family Constellations and Conscientiology, proposed by Otto Sharmer, Bert Hellinger and Waldo Vieira, respectively, are presented. Third, comparisons between ideas from these three researchers are presented. And lastly, some conclusions or perspectives are exposed.

1.2. Scientific paradigms

*Reality is merely an illusion,
though very persistent.*
Albert Einstein

Culture consists of huge collections of complex skills and knowledge that are transferred from person to person through education. Education is a biosocial and human historical practice, dependent on two essential means, language and imitation. Language is the ability to acquire and utilize complex communication systems, which arose from the half-savant ability to imitate other people (RAMACHANDRAN, 2014).

Humans can mimic, reproduce or copy any stimulus, pattern or reaction due to the presence of mirror neurons, which may be considered the 4th brain or neo-cortex. The ability to imitate allowed the emergence of the unique human ability to adopt the other's point of view. The ability to see the world from another person's point of view is also essential for the construction of mental models of complex thinking and to deduce the intention of others in order to predict their behavior (RAMACHANDRAN, 2014). Therefore, several studies seek to describe how people foresee the intentions of others within human groups. These studies are also useful to understand the different world views of different cultures or theoretical frameworks.

Each human group has its own history, beliefs and experiences, from which they project a world vision, a paradigm or mentality. This world vision is passed from one generation to another through education, and can change, transform and evolve over time through experience or remain constant through the rejection of these experiences, according to the paradigm or mentality adopted by the group.

By analogy we can describe paradigms as being maps of a given reality. This reality would be the territory. However, there is an interesting piece of information

about brain functioning that needs to be considered to understand the paradigms' role in perception: reality perception is partial and determined by cultural filters. The perceived reality (territory) is one that is mapped according to the theoretical framework prior to observation (COVEY, 2004; RAMACHANDRAN, 2014). Thus, it is natural in a way, that the same reality is perceived in different ways by simultaneous observers from different philosophical schools and cultures and according to each one's personal mindset.

1.3. Mindset

According to psychologist Carol Dweck, mindset is a set of beliefs and previous information that shapes the opinion that each person adopts about themselves. This self-opinion (conscious or unconscious) profoundly affects the way that each one acts from their personal experience. Thus, mindset is the mental model, the mind structure, the operational model, the mentality or the paradigm that each person adopts in life (DWECK, 2017).

Dweck has found that there are two types of personal mentalities or paradigms, the fixed mindset and the growth promoting mindset. She also found that changes in individual beliefs, even the simplest ones, can produce profound effects on the personal mindset (Figure 1).

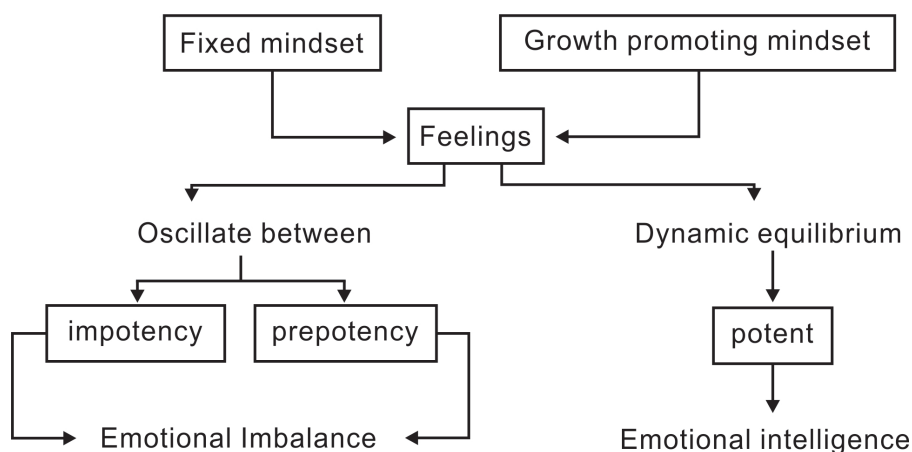


Figure 1. Conceptual map – comparisons between the fixed and growth promoting mindset. Fixed mindset personalities oscillate emotionally between prepotency (super potency) or feelings of impotency. Growth promoting mindset personalities establish for themselves a dynamic equilibrium state, thus, being able to be more potent in their everyday actions.

1.3.1. Fixed Mindset

Persons with a fixed mindset believe that it is not enough to be successful, smart and talented, they need to be perfect right from the beginning, because the

ability must reveal itself before any learning takes place. If someone has an ability, they think that it already exists, and when they study, train or seek to develop themselves, they feel like impostors, hypocrites and less intelligent.

Traditional educational models foster and stimulate the establishment of the fixed mindset, since the test grade is eternal, so it is important to be perfect immediately. Evaluations considering a single test or exam contribute to the fixed mindset, because it is now possible to measure the unchanging performance capacity and simply project it into the future. “Who can afford to grow when everything is at stake in the present moment?” (DWECK, 2017, 37 p.).

With the fixed mindset everything revolves around results and people see life challenges as tests that attest that they are special. The problem begins when “special” means “better than others”. According to this logic, personal success is the failure of others. Whoever fails, loses everything. Failure in a casual episode becomes a permanent personal identity.

People with a fixed mindset are subject to suffering from the *syndrome of the least effort*, precisely in moments of transitions and changes. They mobilize resources to protect themselves, resisting the new, instead of seeking to learn and adapt. “In the 1960s, there was a saying ‘becoming is better than being’. The fixed mindset does not allow people the luxury of becoming. They need to be right away” (DWECK, 2017, p.37).

1.3.2. Growth promoting mindset

The growth mindset is based on the belief that the individual can cultivate their basic qualities through their own efforts, respecting their limits and aptitudes. The growth mindset is realistic and reasonable, allowing people to value what they do regardless of the results, thus the search is deeply meaningful. The received information is only a starting point for personal development.

The growth mindset is based on the experiences of change, on the belief that it is possible to develop skills, therefore people with this mindset are committed to the process of learning and continuous training. According to Dweck (2017) it is possible to switch from a fixed mindset to a growth one, through strategies that preserve change, and by remembering that one is vulnerable to adopting the fixed mindset at any time.

2. FOUR-DIMENSIONALITY OF INTRAPHYSICAL HUMAN MANIFESTATION

The term ‘dimension’, from the Latin *dimensio*, is an aspect or a facet of something, and has diverse uses according to context, being a characteristic, circumstance or phase of something or some subject. The term ‘dimension’ also refers to a measurable extension (size and proportion), which determines the portion of space occupied by a body. The ‘dimension’ concept includes each of the senses

used to measure the extent of a given object, phenomenon or process. Thus, dimension refers to extension in any sense; the quantity that, associated with others (mass and volume) defines a space; the importance or value of something; mental processing (imaginary or real).

In the exact science of physics, the term 'dimensions' are parameters applied to describe the observed phenomena. Classical physics describes space in three dimensions: the cartesian coordinates x (straight line), y (plane) and z (block). In 1915, Albert Einstein showed that although the universe seems to be three-dimensional, it is four-dimensional. The four-dimensional dimension is the dislocation of the three-dimensional (block) in the spatial plane (time). According to the Theory of Relativity, time is seen as one of the dimensions of four-dimensional space called the space-time continuum, and the scale that measures length, width, and height is not the same that measures time. Other more modern theories, the String Theory and the M Theory, suggest the existence of ten and eleven dimensions, respectively (SUPERINTERESSANTE, 2016).

The second example is from neuroscience. The swiss scientists of the Blue Brain Project, using the algebraic topology methodology, a mathematical technique that allows one to calculate the properties of an object or space, independently of its format, have verified that the neural associations can form from rods (figure in one dimension) to planks (two dimensions), cubes (three dimensions), progressing to increasingly complex figures in four, five and up to eleven dimensions. From this initial description, the challenge is to understand the correlation between these connections and the cognitive tasks performed by the brain, in addition to the process behind the formation of such complex forms (REDAÇÃO GALILEU, 2017). A curious coincidence between the number of eleven probable dimensions of the Cosmos and the neuronal structure can be noticed.

The third example of the use of the term 'four-dimensionality' comes from the legal sciences. It is known that fundamental rights are the essential rights of every and any citizen, which correspond to universal and inviolable interests. They emerged gradually in consonance with the demand of each era as a result of the evolutionary historical process, ensuring social growth and the protection of human dignity, with each new social context. The rights of the first dimension refer to the first rights achieved by Humanity, related to the struggle for freedom and security of the individual against the State, a landmark of the French Revolution. They represent a prohibition to the state, that is, they inhibit the misuse of power. All individuals have the right to life, liberty, property, freedom of expression, freedom of religion and political participation – examples are civil and political rights. The rights of the second dimension, milestones of the Industrial Revolution in the 19th century, are based on the notion of material equality among all human beings, based on the assumption that it is useless to have freedom without the minimum conditions to exercise it. Thus, it imposes on the State the responsibility of securing and guaranteeing equality between persons when accessing health, education, social security, leisure, public safety, housing and workers' rights.

The rights of the third dimension defend the principles of solidarity or fraternity. Examples are: the right to progress, the environment, the self-determination of people, communication, property rights over the common patrimony of humanity and the right to peace, which transcend the current human generations, in order to secure the rights of future generations. The rights pertaining to the 4th dimension are those introduced by technological advances and globalization, guaranteeing fundamental rights to information, plurality, democracy and protection against genetic manipulation, biotechnology and bioengineering. Therefore, the 'dimension' concept is broad and versatile, being used with different facets in different areas of study (DIÓGENES JR, 2012; PESTANA, 2017).

As seen, dimensional perception is inherent in human culture, the key question is whether dimensionality is something real or an artifact of the apparatus of one's perception of reality, that is, it is a noise effect of biological brain functioning. But regardless of the answer, the four-dimensional perceptions of human societies already described can be studied and compared, as will be presented below.

2.1. Economic Mentalities

Otto Sharmer (2014) proposes that socioeconomic scenarios arise from 4 types of Economic Mentalities that act simultaneously and by interconnected coordination mechanisms. Each Economic Mentality meets specific social needs in a complementary way, and does not replace one another, thus, when a new mentality arises, the previous stages continue to exist (Figure 2).

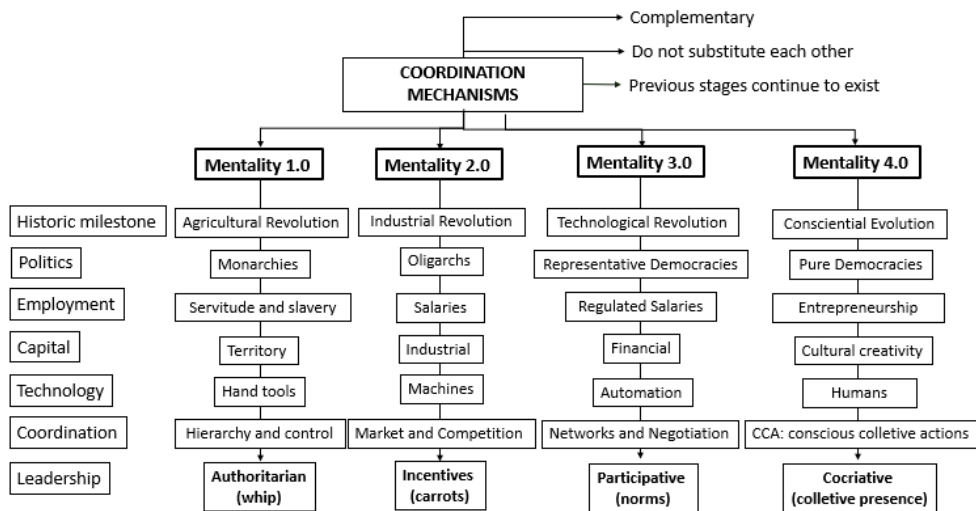


Figure 2. Conceptual scheme of Economic Mentalities - Mentality 1.0; Mentality 2.0; Mentality 3.0; Mentality 4.0. Economic Mentalities are complementary, non-replaceable and hierarchical in complexity.

Economic Mentalities arise and evolve from meeting the basic needs of human societies. Mentality 1.0, prevalent in agricultural economy societies, meets the need for security and belonging to a family, or to a clan. Once these demands are established, Mentality 2.0 emerges. Industrial production meets the need for growth and improvement of individual skills through academic education. Mentality 3.0 meets the demand of socialization and the exchange of knowledge, products and services, through commerce and technological advances. Nowadays, we are living in the Information and Technology Age. The profusion of information is promoting the emergence of Mentality 4.0. Mentality 4.0 refers to systemic awareness, where the needs for security, growth and information exchange transcend the individual vision and are seen in a global and integral way, aiming to achieve the best for all (SHARMER, 2014) (Figure 3).

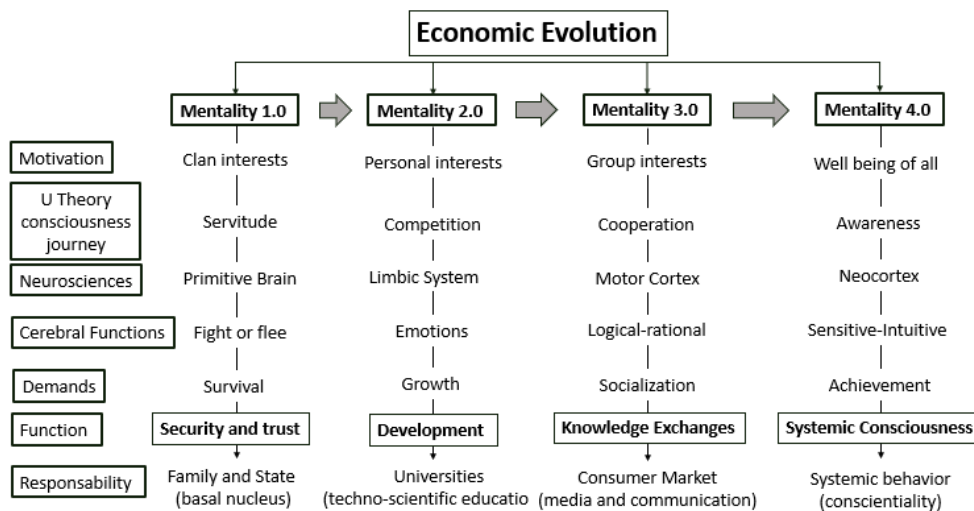


Figure 3. Conceptual scheme of Economic Evolution: ontogenetic development of societies. Societies firstly meet the motivations of survival, secondly growth, thirdly understanding and then balance, harmony, and justice.

2.3. Family constellations

The systemic forces that rule family relationships are invisible to the naked eye. In order to study them, it is necessary to increase one’s perception. For this, Bert Hellinger developed the therapy of Family Constellations. Bert simultaneously considers science and spirituality in his studies of perception. For him the soul resides in experience; it is felt to be something real. The soul is not the mind nor the body, but it is in both (HELLINGER et al., 2008).

Family constellation consists of a systemic-phenomenological method based on a soul-related dimension that reveals the hidden and unknown destinies for

a large part of the family, which affect everyone. Each member of a specific group, family, company or circle of friends, are interconnected in a way that goes beyond the conscious transmission of information, communication, behavior and individual feelings (SCHNEIDER, 2007). This “soul” of the group are fields of form, fields of patterns, structures of order; the morphogenetic fields. These fields organize not only the fields of living organisms, but also of crystals and molecules (SHELDRAKE, 2016). Bert Hellinger called these fields of psychic forces ‘the Orders of Love’, which rule human relationships.

The ‘Order of Love’ system influences us in the same way the environment influences a tree. If it can balance itself between the force of gravity and the attraction of the sun, it grows, naturally, vertically, with the branches equally distributed. With this form, it has a high level of stability. If, however, it cannot balance itself, perhaps because its roots are in a cliff wall, it can adapt, growing as vertically as the conjunction of wind, soil, gravity and sun permits. Such a tree is no worse than its cousin of the valley, but spindly, and may be less stable and tall than it. Both are subject to the same laws of nature, however, suffer different pressures from their habitat and each finds an organic balance in the best possible way (HELLINGER et al., 2008, p.11).

Family Constellations are ruled by 3 laws, the Orders of Love (Belonging, Hierarchy and Equilibrium) and present 3 levels of consciousness: Personal, Systemic or Group consciousness, and the Consciousness of Supreme Totality or Archaic Consciousness (Figure 4). The need for belonging, balance between giving and receiving, and hierarchy limit the relationships, but also make them possible. These needs organize the intimate relationships with others.

Each person acts from the consciousness level that they can understand or feel, however, the law that rules the systems is the same for all, regardless of the consciousness level that one has. A person acting from the personal consciousness feels innocence or guilt when they act in favor of family loyalty (Systemic Consciousness). Feelings of innocence or guilt are social phenomena that have little to do with good and evil, and do not always impel one to universal moral values. These feelings are linked to loyalty to the groups necessity for survival.

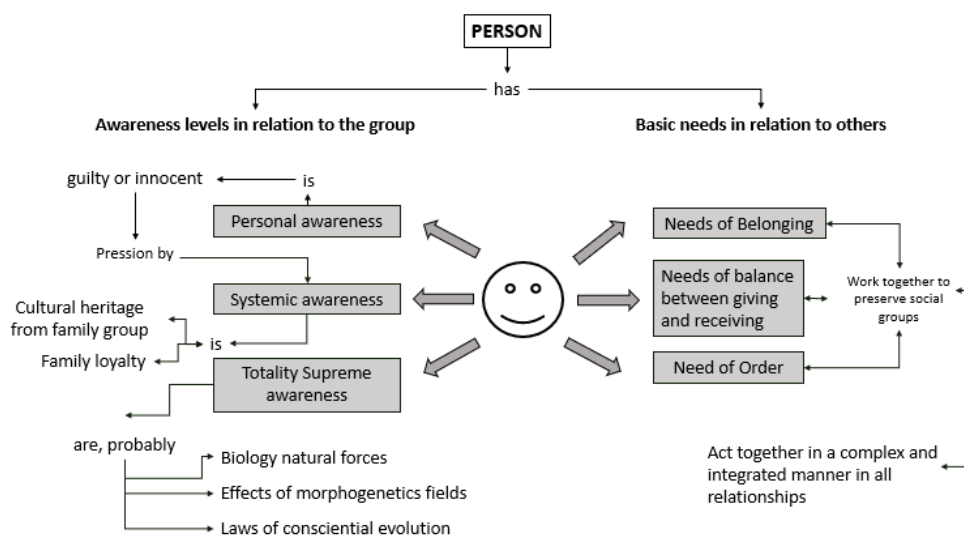


Figure 4. Conceptual map of Human Relations Orders. A person has a personal, systemic or total consciousness, regarding the need for belonging, of respecting the hierarchy and of the balance between giving and receiving.

Under the forces of the need for belonging, one person can connect with others of the group, and simultaneously exclude those that are different and deny them the right to participate, claiming it for themselves. Thus, when acting in the service of pertinence, actions that leave innocent individuals in one group can make them feel extreme guilt in other groups (HELLINGER et al., 2008).

In human relationships, feelings of guilt and innocence can also begin with actions of giving and receiving. Who gives feels like a creditor (innocence), and who receives feels like a debtor (guilt). The balance between credit and debt maintains peace among people, however, it is practically impossible to establish such a balance. A path to harmony between giving and receiving is gratitude. Expressing authentic gratitude alleviates the pressure of retribution, of both the well and poorly received, thus there is freedom from actions that are distinct from the previous ones. However, when the victim seeks to alleviate the offender's guilt, the opposite occurs, a destructive cycle of relationships is established. The offender has not only the duty, but the right to bear the consequences of their acts. Thus, the intelligence of systemic symmetry watches over for love in relationships, just as the law of gravity watches over the motion of the planets in the solar system (HELLINGER et al., 2008).

Who takes cares of family love, integrating all; the guilty and innocent, ascendant and descendant; is the Archaic Consciousness or the Systemic Consciousness of Supreme Totality, which transcends human generations (HELLINGER et al., 2008). The feelings of guilt and innocence are at the service of integrating the balance between giving and receiving and of social convention and are influenced by the natural laws of biology, by the effect of morphogenetic fields and probably by the laws of consciential evolution.

2.3. Conscientiology

Conscientiology is the science of self-research. The researcher is the object of their own investigation, and has their own way of thinking, feeling and acting. It is the study of consciousness in an integral, holosomatic, multidimensional, bio-energetic, projective, self-conscious and cosmoethical way (VIEIRA, 2012).

Conscientiology researches you through a maximum and comprehensive approach, of all your instruments of manifestation, in all dimensions, with all your energies, capabilities and lucid and cosmoethical parapsychic attributes, far beyond the conventional investigations of the other modern sciences (VIEIRA, 2012, p. 09).

See how the inner universe of your consciousness is far more instigating and compelling than all the objects in the outer world (VIEIRA, 2012, p. 11).

Conscientiological research is established by a set of principles based on the consciential paradigm, among which the principle of disbelief stands out. The consciential paradigm assumes that the soul, or spirit, exists independently of biological matter, manifesting itself through it. Investigations in this field of research start from the consciousness' multidimensional self-awareness, in other words, from the existence of at least two dimensions of manifestation, an intraphysical, material dimension, and another extraphysical, non-material one (VIEIRA, 2012).

In relation to understanding the consciential paradigm, people may be divided into two categories: the few who already lucidly dominate their consciential energies, and the needy absolute majority who still do not dominate and do not perceive the extraphysical interactions between people (VIEIRA, 2012).

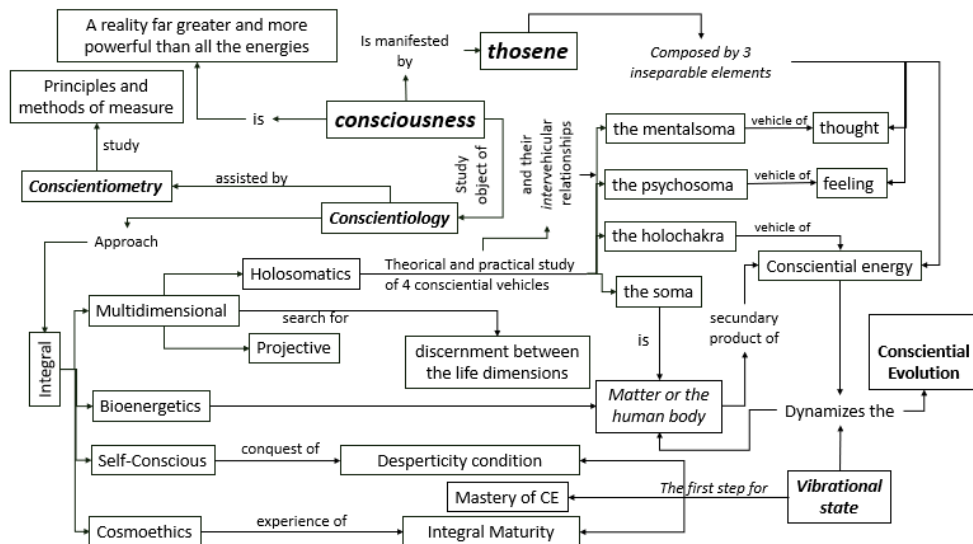


Figure 5. Conceptual map of Conscientiology. *Multidimensionality* is the same thing as projectiology and holosomatics. The human body is the secondary product of consciential energy.

According to Vieira, intraphysical existence is merely a longer, but always ephemeral, energy projection of the extraphysical consciousness (VIEIRA 2012). Thus, some groups of researchers may present an incompatible and irreconcilable mindset with conscientiological research, such as those with mystical or traditional habits, and who have not performed evolutionary recycling. In short, there are 3 basic areas of knowledge that present fundamental incompatibilities to Conscientiology: conventional, material and electronotic science; academicism linked to the Formal Pedagogy of Universities; and Religiosity and its dogmatic and anti-research postures (VIEIRA, 2015a, 2015c). Thus, due to the complexity of the study of consciousness, Conscientiology is a sophisticated and super controversial subject (VIEIRA, 2015b). The lack of knowledge about the importance of evolutionary intelligence by most people is the main obstacle of resistance to studies and research on consciousness.

3. COMPARISON BETWEEN ECONOMIC MENTALITIES; ORDERS OF LOVE AND CONSCIENTIOLOGY

Economic Mentalities; Orders of Love and Conscientiology study the human consciousness in different ways, by different approaches and according to particular paradigms, however, some similarities can be observed. The initial similarity in a comparison analysis is the progression of awareness stages, from the personal to the systemic level and then to total consciousness, with previous stages continuing to exist at each new level of acquired awareness (Figure 6).

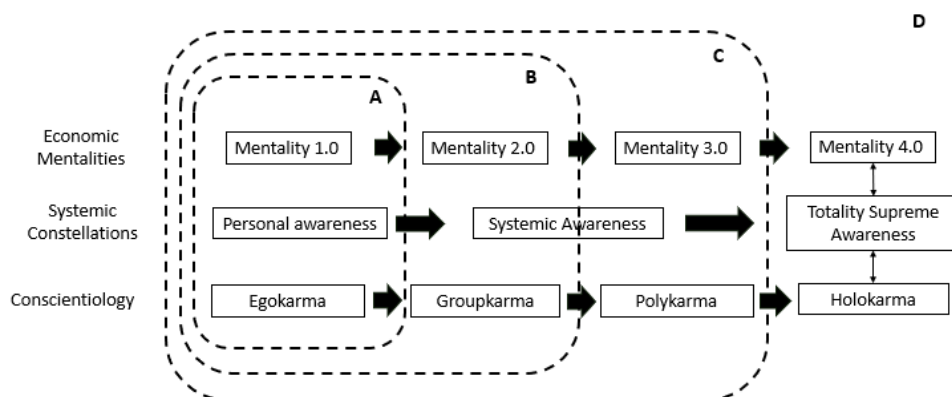


Figure 6. Comparative scheme of Awareness Levels presented by the theoretical constructs of Economic Mentalities, Systemic Constellations and Conscientiology.

A) Awareness of one's own individual needs. **B)** Awareness of the group's needs.

C) Awareness of the others' needs. **D)** Simultaneous awareness of the needs of individuals, family groups and all other beings.

As indicated in Figure 6, it is possible to draw comparisons between these 3 study strands. Patterns of awareness according to the needs and demands of intraphysical and extraphysical life were proposed. The most common, basic and easily recognizable type of awareness is the perception of organic, intraphysical or egokarmic existence from which Economic Mentality 1.0 emerges. From this mentality emerges economic and social scenarios primarily centered on meeting the demands of survival and social security of the clan or of maintaining personal preferences to the detriment of the needs of other members of the group, commonly found in totalitarian or monarchical regimes.

Individual awareness, as part of a group, perceives the needs of family members or of professional colleagues, users of the same service, neighbors or inhabitants of the same planet. This perception is called systemic awareness in the constellations, and is referred to as groupkarma and polykarma in conscienciology. According to family constellations, systemic awareness acts to maintain and preserve the tradition of family groups. According to Conscienciology, at this stage of awareness the individual free will state is directed to meet the demands of the biological group (groupkarmality) and of evolutionary groups (polykarmality). These concepts correlate, in a way, with Economic Mentalities 2.0 and 3.0, which are the basis of the economic scenarios that emerged in the Industrial Age and in the Technological Age, respectively.

The most compelling convergence is the idea or concept of the 'best for all', presented in these 3 areas of knowledge. According to Economic Mentalities, Mentality 4.0 includes all previous mentalities and coordinates conscious collective action (CCA) with a focus on the 'best for all', maintaining and respecting each previous stage. The Archaic, Total or Supreme Consciousness,, strives for love, promoting inclusion of the excluded, restoration of the hierarchical order and compensations when there were imbalances between giving and receiving. According to Conscienciology, holokarma includes egokarma, groupkarma and polykarma, within the principles of cause and effect, operating in consciencial evolution. Holokarmality is the experience of cosmoethics, which has as a principle "that the best happens for all." This principle is the unprecedented contribution to the economic scenarios that are being constructed in the present-future that we are living in now.

3.1. Economic Mentalities and Orders of Love

*The important thing is to not stop questioning;
curiosity has its own reason for existing.*
Albert Einstein

Systemic Constellation is an approach by Phenomenological Systemic Psychotherapy, which seeks to diagnose and solve problems and conflicts in interpersonal relationships in human, family or business groups (GARLET, 2016). The

“Human Relationship Orders”, is a set of natural laws that govern social systems, and when applied in companies, this method allows the organization to become aware of the group’s soul movement and, thus, propose prototype solutions to problems and strategies in order to maximize their potentials and talents, according to the laws of belonging, hierarchy and the balance of all company members.

When there is a movement of refusal to remember with gratitude the paths taken by a company, since its inception, the system seeking the recognition of all who belonged, ends up creating symptoms, and difficulties, to secure the place of those who are being neglected. Looking at the symptoms and honoring the “forgotten” is the way back to a more fluid situation (GARLET, 2017, p.4).

Systemic constellations applied to business organizations have been pursued to aid in understanding and meeting internal needs, and then turning to the market and serving their customers. Therefore, from this therapeutic approach applied to companies and organizations emerged the idea of comparing or comparatively analyzing the Economic Mentalities and the Systemic Orders of Human Relationships.

Economic Mentality 1.0, from the perspective of family constellations, seems to be correlated with the fundamental right to belong to the group (Figure 6). Everyone has the same right to belong to the group once the bonds have been formed at conception, in the case of families, or by the hiring process (formal or informal) in companies. Those who belong are not allowed to exclude others. Personal awareness when focused on the struggle for survival and safety, predominant in Mentality 1.0, may paradoxically exclude someone in favor of their own survival in the group.

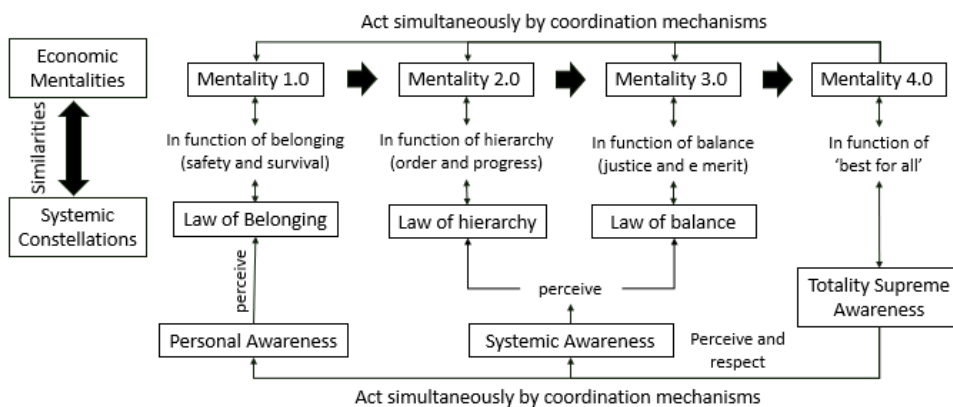


Figure 7. Scheme of comparisons between Economic Mentalities and Systemic Constellations. Both seem to be in function of meeting universal human needs, according to the criteria of security and survival, order and growth, and the balance between the exchange of giving and receiving. In both systems, there is a force or a movement that watches over all.

Economic Mentalities 2.0 and 3.0, from the point of view of family constellations, seem to be related to the regulation of attending to the group's systemic needs. Thus, respect for hierarchy, that is, respect for the order established by the group's ancestors and the care and parsimony between the exchange of giving and receiving, keeps the groups in harmony. The exclusive focus on Systemic Awareness, with its partial view and being favorable to its own group, can lead to actions contrary to the laws of belonging, hierarchy and balance, victimizing some members of the group. In these cases, the Archaic, Supreme or Total Awareness acts in order to watch out for all in an integral way, forcing reintegration of those excluded; hierarchy restoration and compensations in the affective relationships of this group. This process transcends generations, and members of future generations may be committed to the consequences of actions by their ancestors.

Economic Mentality 4.0 comes close to the idea of what Archaic, Supreme or Total Awareness would be in family systems. This force acts in groups in the same way as the force of gravity in favor of the laws of belonging, hierarchy and balance, causing members of the groups to move, that is, take charge of their destinies in a way that the best happens for all. Both Archaic Awareness and Mentality 4.0 have as their basic function or are driven to meet the need of the best for all.

3.2. Economic Mentalities and Conscientiology

Socioeconomic scenarios arise from personal mentalities or paradigms. The conscientiality levels of egokarma, groupkarma, polykarma, and holokarma appear to correlate with Economic Mentalities 1.0, 2.0, 3.0 and 4.0, respectively. In pathological scenarios, systemic disconnections are evidenced by the imbalance between consumption and natural resource reserves, between the percentage distribution of the richest and poorest incomes, and between consumption and well-being. The way to solve this array of systemic disconnections of social, economic and cultural structures requires a transformative mindset that interacts with the matrix, or source, in which each one operates (SHARMER, 2014). The source or driving force is the reason for the consciousness' action.

What is the consciousness' motivation? Is it in order to attend the egokarma, groupkarma, polykarma or holokarma? Diagnosing the source (the reason) that maintains these scenarios requires the identification of the place (condition) from which the person acts, whether it is the projective self or the experiential self (SHARMER, 2014). The Theory U methodology is a tool for self-diagnosing the blind spot, from which one operates (SHARMER, 2010). Projectiology, conscientimetry and conscientiotherapy are Conscientiology specialties that provide techniques and tools for self-knowledge, self-diagnosis and personal development. Another point of similarity is the concept of inversion. Conscientiology also proposed the Existential Inversion Technique (VIEIRA, 2012). In the following Figure 8, there is a summary description of Theory U, which is based on the term

‘inversion’ and 7 steps. Both, Theory U and the Existential Inversion Technique, seek awareness of the place from which the consciousness acts, that is, self-perception of one’s own motivations, and thus to invert reactive actions by conscious collective actions in favor of the best for all.

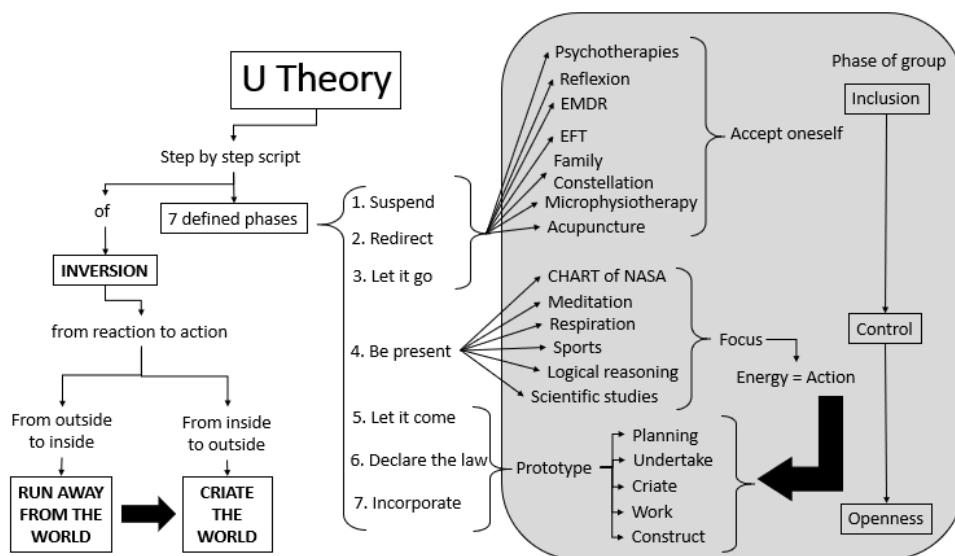


Figure 8. Theory U. Schematic representation of the journey U script, from known to unknown. In the above table, the author’s experiences in each phase of the U journey are proposed, from psychotherapeutic techniques to support the challenges of personal beliefs (KNAKIEVICZ, 2015), to studies of the functioning of groups (SCHUTZ, 1989) and everyday experiences.

3.3. Systemic Constellations and Conscientiology

Systemic constellations and Conscientiology are similar in adopting a systemic-phenomenological method of soul (psychic) dimension, considering equally important the knowledge coming from conventional science and from spirituality. Their proposals differ in relation to the scientific paradigm. Family constellations consist of a systemic therapeutic method, while Conscientiology is a neo-science, with an unprecedented, novel conceptual *corpus* and paradigmatic assumptions. Conscientiology is more comprehensive than Family Constellations, as it studies the groups’ parapsychic dynamics, promotes individual self-research in thematic laboratories and parapsychic group research, produces publications of articles, books and treatises on conscientiology, parapsychism, projectibility, conscientiometry and cosmoethicology. Conscientiology consists of several research specialties.

Family Constellations contribute to the understanding of the processes of groupkarmic prisons and the necessary movement of liberation from such processes, through conscious actions of groupkarmic recomposition. However, the

concept of holokarmality, seriality, cosmoethics, multidimensionality, holomaturity and evolutionary intelligence complement and clarify the concept of Archaic, Total or Supreme Awareness proposed by Systemic Constellations, without leaving gaps or resorting to mysticism or religion.

3.4. Conscientiality and Evolution

Each new level of awareness adds more information, needs and challenges, not excluding previous ones, bringing a new level of understanding to the world's complexity. This process of increasing complexity seems to promote the emergence of civilizing waves, which erupt from time to time. It is likely that the Civilizing Waves known as the Agricultural Revolution, Industrial Revolution, and the current Technological Revolution (TOFFLER, 2012) may be correlated with Economic Mentalities 1.0, 2.0, and 3.0, respectively.

If new civilizing waves are promoted by an evolutionary process, why are they named the Agricultural Revolution, Industrial Revolution and Technological Revolution? What's the difference between revolutionary or evolutionary movements?

Revolution is made by those who reject the path that was previously taken (GASA, 2009). Thus, they seek to return to the starting point, because they do not accept reality as it is. In refusing what has been experienced, they deny experience. Revolution is a process of rejection and segregation. It is an attempt to revoke reality, whatever it may be, and is an act of cowardice. In revolution it is enough to reject what exists, and what happened in the remote or recent past.

Evolution is more complex than revolution (GASA, 2009). Evolution means moving forward, with reality as it is, changing what it is possible to change, in the here and now. The evolutionary process does not reject and deny past mistakes, but admits and accepts them, and is based on courage. It is synonymous with growth, development, aggrandizement and prosperity. It accepts and welcomes the experiences, the pains and the joys exactly as they were. Evolution aggregates and is the result of the law of the order of life.

The Agricultural Civilizing Wave, which provides the necessary resources for the organic survival of man, can be described by revolutionary or evolutionary means. It can be said that the Agricultural Revolution is based on the domination of territory and the subjugation of the laws of nature through the force of technology (2nd wave due to the supremacy of the 1st wave). According to this line of progression, humanity has no choice but to conquer space in search of territories, minerals and other resources to be explored.

Whereas the Agricultural Evolution is based on the coproduction of resources through the improvement and efficiency of its natural processes. Examples of such processes are: vertical gardens, the transformation of deserts into oases, as well as wind, solar and tidal energy production. In this case, the hierarchical order is

respected and honored because technology (2nd wave) is in the service of expanding, supporting, respecting and not subjugating the natural resources (1st wave).

According to Toffler, in the future people will be increasingly skeptical, as decision-making will be based on analyses of several levels of perception. Thus, technological and scientific advances bring with it the price of responsibility. Such a price can be described as the “shock of the future”, involving the perception of the need to make conscious decisions and the demand for necessary competencies to make them (TOFFLER, 2012), fostering the search for conscious collective action (SHARMER, 2014).

In conservative societies or groups that are resistant to change, every new civilizing wave can be felt in a dramatic way. Then, these groups experience the Age of Destabilization, characterized by the state of organized irresponsibility, which collectively generate results that no one wants (SHARMAR, 2014). However, the transition between the old and well-known civilization and the new, unprecedented and unknown civilization that emerges can be a troubling or exciting period, depending on the average personal mindset of each community. One way to go through this structural change, according to Otto Sharmer (2014) is to be aware of the inner place from which one is acting. This demand, for being aware of the place from which one is acting, has already mobilized humanity, so it is possible to glimpse the preamble of a new civilizing wave, the Age of Consciential Evolution.

4. CONCLUSIONS

In addition to the physical forces that rule and coordinate matter, there is evidence of the existence of laws or forces from the psychic (soul) dimension that act on human societies. These laws are perceived when observing family life, in the corporate structure and in world economic scenarios, and appear to be correlated with the consciousness’ motivations.

The three approaches, Economic Mentalities, Family Constellations and Conscientiology resemble each other since they present systemic-phenomenological and projective study methods of the human’s psychic (soul) nature and because they propose progressive awareness levels of individual, family, community and cosmic needs, however, only conscientiology proposes that the consciousness exists independently of matter.

In terms of resemblance, I conclude that Mentality 4.0 and the archaic consciousness are expressions of Evolutionary Intelligence, which is more than the sum of the learning that results from the demands of maintaining a healthy soma - physiological intelligence; of belonging to social groups – emotional intelligence; and satisfying one’s curiosity when faced with the unprecedented – logical-rational intelligence (Figure 9). Evolutionary intelligence seems to correlate with one’s psychic (soul) experience and learning, which has been described and disseminated

by Family Constellations and by the Conscientiology neo-science in a broad and religious-free way.

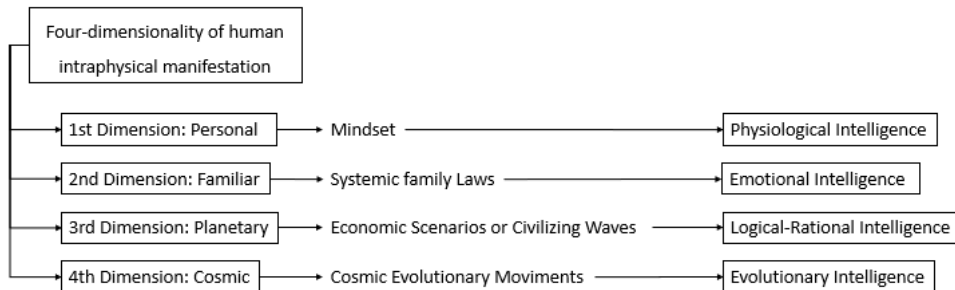


Figure 9. Four-dimensionality of intraphysical human manifestation. The manifestation of human consciousness is the simultaneous expression of the personal mindset (depends on organic health), under the pressure of family systemic laws (depends on social interaction), and collectively created economic scenarios (depends on the techno-scientific culture). These processes are systemic, dynamic and inclusive, and from them one can infer about Evolutionary Intelligence.

These 3 areas of knowledge, Economic Mentalities, Systemic Constellations, and Conscientiology, share similar constructs, “shock of the future,” “having a reason or having a cure” and the “principle of disbelief”, respectively, which seem to have the purpose of prophylaxis against convenient truths (or personal beliefs) before the facts; and highlight the importance of research and reflection in each situation and context.

Each new cycle of awareness does not exclude previous ones, but adds more information, more knowledge and perceptions, and consequently new demands and challenges. The evolutionary movement aggregates and includes new levels of awareness, and thus new cultural and socio-economic scenarios emerge. The need to be conscious can mobilize the emergence of a new Civilizing Wave, the Age of Consciential Evolution.

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