

# The 1100 Project and the Development of Groupkarmometry

Projeto 1100 e o Desenvolvimento da Grupocarmometria

Proyecto 1100 y el Desarrollo de la Grupocarmometría

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## Palavras-chave

CONSECUTIVUS  
Grupocarmograma  
Grupocarmologia  
Holocarmologia  
Interseriexologia  
Personalidade consecutiva

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## Abstract:

The central theme of this paper is the history of the groupkarmometry specialty. The general objective is to provide an overview of the development of the groupkarmometry specialty and highlight the importance of the research project known as "The 1100 Project" for promoting this specialty and the enhancement of multiexistential lucidity of intermissivist-conscins, whether they are members of the *International Cosmoethical Conscientiological Community* (ICCC) or not. The methods used in this paper were bibliographic and documentary research, and the author's personal experience with the topic. It is observed that the inspiration for the emergence of groupkarmometry dates to 2002 and was based on sociometric studies, and the first work developed in this area was the groupkarmometric map of the book *Cristo Espera por Ti* (Christ is waiting for you), in 2007. Since then, a series of parapedagogical and technical-scientific activities have been carried out, with the 1100 Project serving as a major driver for this specialty.

## Resumo:

O tema central deste texto é o histórico da especialidade Grupocarmometria. O objetivo geral é fornecer visão de conjunto do desenvolvimento da especialidade Grupocarmometria e ressaltar a importância do projeto de pesquisa intitulado 1100 para o fomento desta especialidade e para promoção do aumento da lucidez multiexistencial das conscins intermissivistas integrantes ou não da *Comunidade Conscientiológica Cosmoética Internacional* (CCCI). Os métodos utilizados neste artigo foram a pesquisa bibliográfica, documental e a vivência pessoal da autora com o tema. Observa-se que a inspiração para o surgimento da Grupocarmometria foi em 2002, com base nos estudos sociométricos, sendo que o primeiro trabalho desenvolvido nesta área foi o mapa grupocarmométrico do livro *Cristo Espera por Ti*, em 2007. Desde então, uma série de atividades parapedagógicas e técnico-científicas vem sendo realizadas, podendo o Projeto 1100 servir como grande impulsionador desta especialidade.

## Resumen:

El tema central de este texto es el histórico de la especialidad Grupokarmometría. El objetivo general es fornecer una visión de conjunto del desarrollo de la especialidad Grupocarmometría y resaltar la importancia del proyecto de investigación intitulado 1100 para el fomento de esta especialidad y para la promoción del aumento de la lucidez multiexistencial de las conscins intermissivistas integrantes o no de la *Comunidad Conscientiológica Cosmoética Internacional* (CCCI). Los métodos utilizados en este artículo fueron la investigación bibliográfica, documental y la vivencia personal de la autora con el tema. Se observa que la inspiración para el surgimiento de la Grupokarmometría fue en 2002, con base en los estudios sociométricos, siendo que el primer trabajo desarrollado en esta área fue el mapa grupokarmométrico del libro *Cristo Espera por Ti*, en 2007. Desde entonces, una serie de actividades parapedagógicas y técnico-científicas

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## INTRODUCTION

**Topic.** The central theme of this paper is the groupkarmometrology specialty, its history, and promising development based on the 1100 research project.

**Objective.** The general objective is to provide an overview of the development of the groupkarmometrology specialty and highlight the importance of the research project named ‘1100’ for promoting this specialty and the increase in multiexistential lucidity of intermissivist conscins, whether or not they are member of the *International Cosmoethical Conscientiological Community (ICCC)*.

**Method.** The methods used in this paper were bibliographic research, the author’s personal experience with the theme, in addition to research sources such as documents in the form of photography and copies of events attendance lists.

**Sections.** This paper is divided into two sections: the first, the history of the groupkarmometrology specialty and the 1100 Project, and the second section, which is subdivided into contextualization and detailing.

### I. HISTORY OF THE GROUPKARMOMETROLOGY SPECIALTY

**Root.** The research in groupkarmometrology began in 2002, due to a request of Dr Waldo Vieira (1932–2015) for this researcher to collaborate in writing the chapter *Sociometry* of the book *Homo sapiens reurbanisatus* (2003), being written at the Holocycle. *Sociometry* and *Sociogram* were terms proposed by the Romanian psychiatrist Jacob Levi Moreno (1889–1974) in 1933 (Vieira, 2003, p. 406).

**Sociometry.** Sociometry “deals with the mathematical study of the psychological properties of populations”. It investigates “the evolution and organization of groups and the position of individuals within them. One of its main concerns is to define the quantity and extent of psychological currents that cross populations” (Moreno, 2008, p. 65).

**Measurement.** From Waldo Vieira’s point of view (2003, p. 406), *sociometry* can be understood as “the study, method, and measurement of interpersonal relationships in a group, clan, population, community, or corporation, where multiple patterns, functions, roles, and affections of each conscin component of the universe under analysis come into”.

**Sociogram.** According to Moreno (2008, p. 120), the *sociogram* is a sociometric map, that is, “the sociogram shows the exact location of each individual and all their interrelations”. An individual may belong to a few small groups. And “*what gives current relevance to each sociometrically defined group is the ‘criterion’ - the common reason that leads individuals to come together spontaneously, for a specific purpose*” (Moreno, 2008, p. 121 to 122, author’s emphasis). The number of criteria determining the formation of groups can be in the millions. They vary, for example, from choosing who the person will “live with” to something banal, like participating in a card game. Thus, the sociogram arises from the application of a sociometric test, which “seeks to identify the feelings of individuals toward each other, using the same reference criterion” (Moreno, 2008, p. 131).

**Relation.** For Vieira (2003, p. 406), “the sociogram is the study or graphic representations of the individual relationships in the social structure, or at the heart of a group of people, or of group relationships within the core of an institution”.

**Reurbex.** Sociometry and the sociogram are concepts brought by Dr Waldo Vieira, the proponent of the science of conscientiology, in the context of extraphysical *reurbanization* (reurbex) with the aim of better assisting consreus. It is pertinent to mention that J. L. Moreno acted in the same direction, as a social reformer, reorganizing schools and prisons, designing communities for workers and farmers based on the incipient science of measuring relationships between members of a group, sociometry (Moreno, 2016, p. 130).

**Terminology.** As above mentioned, this author began studying sociometry and the sociogram in 2002, proposing parasociometry and parasociogram within the scope of conscientiology. These terms were used until June 4, 2016, when in the online lecture *Parassociograma Retrocognitivo* (Retrocognitive Parasociogram) this author proposed changing the terminology from parasociometry to groupkarmometry, and from parasociogram to groupkarmogram, aiming to adjust the scope of research being developed with the nomenclature. The field of the studies is centred on groupkarmas related to a given personality, whether current or historical, and not to the broad context of societies. Here are the proposed definitions for groupkarmometry and groupkarmogram:

**Groupkarmometry.** Groupkarmometry is the science dedicated to the study of the measurement of the quality of interconscial relationships, that is, based on the principles of cause and effect operating in the evolution of the consciousness, centred on the evolutionary group. The verbet with this title is in progress (Base-date: 31/10/2023). The terms groupkarmometry and groupkarmometry are synonyms, but we seek to favour the use of the term with the suffix *logy*.

**Groupkarmogram.** The definition proposed for groupkarmogram in the already published verbet *Grupocarmograma* is as it follows:

The *groupkarmogram* is the qualitative-quantitative map of intra and extraphysical interconscial relationships of a given personality formed by symbols drawn up by a lucid conscin, considering the conscial paradigm, with the purpose of self or heterodiagnosing the groupkarmic course (groupkarmic self-awareness) and assuming the theatrical interassistential responsibility towards their coexistence groups (interassistential leaderology) (Gilaberte, 2023, p. 17,617).

**Types.** In the verbet *Grupocarmograma* (Groupkarmogram), four examples of this map are listed below in alphabetical order (Gilaberte, 2023, p. 17,620):

1. **Consecutive Groupkarmogram:** of a hypothetic specific consecutive personality of the researcher.
2. **Historical Groupkarmogram:** of a specific key-personality (historical), based on the hypothesis that the researcher was a member of the social circle of this conscin.
3. **Literary Groupkarmogram:** of a specific key-personality (literary) chosen from a novel based on facts.
4. **Personal Groupkarmogram:** from the researcher themselves.

**Retrocognitive.** On the other hand, the concept of *Retrocognitive Groupkarmogram* was also proposed, with the following meaning:

The *retrocognitive groupkarmogram* is the qualitative-quantitative map of the intra and extraphysical interconscial relationships of a given personality, formed by symbols drawn up by the lucid conscin, considering the conscial paradigm, referring to a specific

social group, with the purpose of raising hypotheses of past lives, including critical retrolife (holobiographology) (Gilaberte, 2023, p. 17,624).

**Family.** In the *Retrocognitive Groupkarmogram* verbet, the procedures for its elaboration are explained, seeking to privilege the study of the family groupkarma. According to Vieira (2019, p. 851), “the nuclear family is the first context to analyse one’s personal past”. Thus, in the courses and consultancy services in groupkarmometry offered by the Conscientiocentric Institution CONSECUTIVUS, an attempt is made to analyse the nuclear family of the researcher interested in optimizing the groupkarmic recomposition process.

**Historical.** Considering *parahistoriographology*, here are more than 30 activities developed in the field of groupkarmometry and groupkarmogram, classified into eleven technical-scientific blocks, listed below in chronological order (Base-date: 31/10/2023):

01. **Book chapter** (2002): *Sociometria* (Sociometry) chapter of *Homo sapiens reurbanisatus*.

02. **Classes** (2007–2013): *Parasociometry* and *Parasociogram* class of the book *Cristo Espera por Ti* (Christ is waiting for you), in the *Heterocritique of a Useful Book* Course, from 12 to 14/10/2007, and 19 to 21/09/2008, held by CEAEC; *Parasociometric Autobiography* class, in the *Parasemiology* course, module 3, on 21-22/06/2008, held by CEAEC; classes in the module on *Parasociometry* in the *Definition of Your Personal Specialty* course, module 2, on 27-28/06/2009, held by CEAEC; *Parasociogram* class in the *Biographology* course on 10/08/2013, promoted by the *International Association of Existential Programming* (APEX); *Parasociogram-Penta Synergism* class at the 9<sup>th</sup> Penta Forum & 6<sup>th</sup> International Meeting of Penta Practitioners, on 25/12/2013, promoted by CEAEC; and *Groupkarmogram by Alfred Dreyfus* class, in the course *The Dreyfus Case: A Seriexological Analysis*, on 25-27/10/2019 held by CONSECUTIVUS.

03. **Workshop** (2013): *Parasociogram Workshop* in the *Parapsychic Dynamic of Seriexology*, on 28/08/2013, at CEAEC.

04. **Other Workshops** (2013–2014): *Parasociogram Workshop* on 23-24/09/2013, at CEAEC; *Parasociogram and Penta Workshop* at the 9<sup>th</sup> Penta Forum & 6<sup>th</sup> International Meeting of Penta Practitioners, from 23-25/12/2013, promoted by CEAEC; *Parasociogram Workshop* on 15/03/2014, in partnership with INTERCAMPI, in Natal, RN, Brazil; *Parasociogram Workshop* on 17/04/2014 at *Discernimentum*; and the *Parasociometric Test Workshop* on 22-23/09/2014, at *Discernimentum*.

05. **Publications** (2013–2018): *Sinergismo Parassociograma-Tenepes* (Parasociogram-Penta Synergy) paper published in the *Conscientia* magazine, Jul-Sep 2013; chapter *Considerações Parassociométricas* (Parasociometric Considerations) published in the book *I Noite de Gala Mnemônica* (The 1<sup>st</sup> Mnemonic Gala Night), released on 03/04/2016 at the *Interludium* Hotel; defence of the verbet *Grupocarmograma* (Groupkarmogram), on 15/09/2018, at the *Tertuliarium* at the CEAEC; defence of the verbet *Grupocarmograma Retrocognitivo* (Retrocognitive Groupkarmogram), on 21/10/2018 at the *Tertuliarium* at the CEAEC.

06. **International Forum of Seriexology** (2013–2023): *Parasociometry and Parasociogram* of Émile Littré (1801–1881) class, at the 1<sup>st</sup> International Forum of Seriexology, from 20-22/09/2013 at *Discernimentum*; *Parasociometry and Parasociogram* of Emily Hobhouse (1860–1926) class at the 2<sup>nd</sup> International Forum of Seriexology, from 26-28/09/2014 at *Discernimentum*; *Parasociometry and Parasociogram* of Marie Corelli (1855–1924) class, at the 3<sup>rd</sup> International Forum of Seriexology, from 22-24/04/2016, at the *Interludium* Hotel; *Groupkarmometry and Groupkarmogram* of Louis Pasteur (1822–1895) class at the 4<sup>th</sup> International Forum of Seriexology, on 03-04/04/2021, held online due to the Covid-19 pandemic; *Groupkarmometry and Groupkarmogram* of Roberto Landell de Moura (1861–1928) class at the 5<sup>th</sup> International Forum of Seriexology, from 07-09/04/2023, at the Wish Hotel. All forums were held in Foz do Iguaçu, PR, Brazil. This author

taught classes at the 1<sup>st</sup> and 2<sup>nd</sup> Forums, and from the 3<sup>rd</sup> Forum onwards, a teacher of the Groupkarmometry consultancy team, or the evolutionary duo of the seriexist Guinea-pig conscin taught the classes.

07. **Meetings of the Groupkarmogram Study Group** (2013–2014): 1<sup>st</sup> Meeting of the Technical Team of Parasociogramaticists / 3<sup>rd</sup> Meeting of the pre-CI of Consecutive Personality (Seriexology), on 27/12/2013, at APEX; and meetings throughout 2014 (see Table 1).

08. **Lectures** (2015–2016): lecture *What is the Parasociogram and what is it for?*, on 02/07/2015, at the CONSECUTIVUS headquarters, at *Discernimentum*; online lecture *Retrocognitive Parasociogram*, on 04/06/2016. In this activity, the terminological change was proposed; lecture *Retrocognitive Parasociogram*, on 09/06/2016, at CONSECUTIVUS, at *Discernimentum*.

09. **Groupkarmometry & Groupkarmogram Courses** (2015–2017): *Groupkarmometry of Émile Littré's* course on 27-28/04/2015, integrating the 3<sup>rd</sup> *Week of Seriexological Self-research*, at *Discernimentum*; *Theatrical Immersion in the Parasociogram* course on 04-05/07/2015, at the *Interludium* Hotel; *Retrocognitive Parasociogram* course, on 11-12/06/2016, at the *Interludium* Hotel; *Retrocognitive Groupkarmogram* course, on 07-08/01/2017, at CONSECUTIVUS, at *Discernimentum*.

10. **Morning Tertulia** (2016): *Parasociogram Morning Tertulia*, on 10/07/2016, at the *Tertularium* of CEAEC.

11. **Groupkarmometry Consultancy** (2017–): Groupkarmometry consultancy offered since 2017 at CONSECUTIVUS, at *Discernimentum*, as well as online, carried out by a pair of teachers.

**Team.** Above all, the most important aspect that needs to be highlighted is the formation of a team of groupkarmometrologists, from the *Parasociometry and Parasociogram of Émile Littré* class at the 1<sup>st</sup> *International Forum of Seriexology* in 2013. Since then, a series of groupkarmogram meetings and presentations were launched in 2014, including classes in the following Seriexology Forums, generating specific groupkarmogram and groupkarmometry courses in 2015, 2016, and 2017, and culminating in the organization of the consultancy in 2017. Currently, the groupkarmometry team ins formed by the following teachers: Cristiane Gilaberte, Débora Klippel, Luciana Lavôr, Michelle Pontes, and Weber Takaki<sup>1</sup> (Base-date: 31/10/2023).

## II. THE 1100 PROJECT

**Presentation.** This second section is divided into two subsections: contextualization and project detailing.

### CONTEXTUALIZATION

**Roots.** This subsection aims to record the ideational roots of the project, based on the author's memory and on research sources, such as photographs and copies of documents (event attendance lists) generated in the first year of the project development.

**Challenge.** On September 14, 2013, a Saturday, one week before the 1<sup>st</sup> *International Seriexology Forum*, there was a dinner at the home of a couple of ICCC volunteers residing in the Cognopolis neighbourhood. The opportunity of the social gathering was taken advantage of to present the groupkarmogram of Émile Littré (1801–1881) to Dr Waldo Vieira.

**1100.** While presenting the groupkarmic map, which was displayed on the wall of the room, Dr Waldo Vieira made some comments, including that the entire group of people were being exhumed, and he challenged us to

extend Émile Littré's groupkarmogram to 1100, the year in which he identified the beginning of reurbex (Teles, 2014, p. 93). This came to be called "The 1100 Project" due to this proposal by Vieira (See Photo 1).

**Littré.** At the time of the *1<sup>st</sup> International Forum of Serioxology*, Émile Littré's groupkarmogram included 185 personalities, classified in 13 different groups (Base-date: 21/09/2013). There was a consensus at the time that Littré's groupkarmogram was the most impactful aspect of the event. As the studies about Littré continued, a total of 365 names were reached (Base-date: 03/12/2022).

**CONSECUTIVUS.** It is worth remembering that two months after launching *The 1100 Project* challenge, Dr Waldo Vieira suggested, in the minitertulia on November 14, 2013, the founding of a Conscientiocentric Institution (CI) on consecutive personality, the future CONSECUTIVUS.

**PHOTO 1 – PRESENTATION OF ÉMILE LITTRÉ'S PARASOCIOGRAM TO  
DR WALDO VIEIRA, ON 14/09/2013**



**Source:** Cristiane Gilaberte's personal photo collection (14/09/2013).

**Sharing.** After the launch of this challenge, this demand was shared with the other CONSECUTIVUS volunteers, to make this project institutional. Volunteer André Silva<sup>2</sup> was invited to assist in the Information Technology (IT) area and create a system or database where it would be possible to store information from the *Biographical Technical Sheet of the Groupkarmogram and Para-history* of the personalities studied by serioxologists (1<sup>st</sup> version: 27/12/2013).

**Meeting.** On December 27, 2013, the 1<sup>st</sup> Meeting of the *Technical Team of Parasociogramaticists* took place together with the 3<sup>rd</sup> Meeting of the pre-CI of Consecutive Personality (Serioxology), in the APEX room. At this meeting, 13 volunteers registered their names, emails, and the historical personality researched on a form.

**Group.** Since this 1<sup>st</sup> meeting, a series of meetings of the research group of the Parasociogram Studies Centre, as it was called at the time of the pre-CI CONSECUTIVUS began, as shown in Table 1 below:

**TABLE 1 – MEETINGS OF THE PARASOCIOGRAM STUDIES CENTRE (BASE-YEAR: 2014)**

Date	Researcher-volunteer	Researched personality	Participants on the presence list
02/02/2014	R. L.	Humboldt (1769–1859), Steller (1709–1746), and Marcgraf (1610–1634)	19
04/03/2014	L. L.	The Adams (XVIII-XIX centuries)	25
30/03/2014	Not recorded	Not recorded	08
06/04/2014	S. M.	Carolina Coronado (1820–1911)	14
11/05/2014	G. G.	Alfred Wallace (1823–1913)	15
08/06/2014	F. C. and A. K.	Florence Nightingale (1820–1910)	15
06/07/2014	J. N.	Elizabeth Barrett Browning (1806–1861)	19
24/08/2014	P. P.	Barão de Mauá (1813–1889)	Presence list lost

**Source:** table elaborated by the author, according to the copies of the presence lists of the meetings.

**Evocation.** These parasociogram encounters were held on Sunday afternoons. After one of them, the author and her partner made their usual Sunday visit to Dr Waldo Vieira's sister's house. After arriving there, Dr Waldo asked how the meeting had gone and what was the topic discussed. After the report, he said that the author was accompanied by a consciex that had been evoked in the presented groupkarmogram. The consciex, with a male paravisual, told Dr Waldo that his name was present in the map discussed.

**Questions.** It's interesting to observe that the consciex did not leave the meeting following the researcher specialized in the map presented but remained in the author's psychosphere. Was it because the author was coordinating the meeting? Could it be that the helpers induced the baiting in the psychosphere? Was it because the author was going to meet Dr Waldo Vieira? Or was it due to some personal energetic factor predisposing to baiting? The author noticed that she had more energy than usual after the meeting. According to Dr Waldo Vieira, the consciex was positive, but was not yet at the level of an extraphysical helper.

**Penta.** This case reinforced the importance of the groupkarmometrist or groupkarmogramaticist being a penta practitioner or, at the very least, attending parapsychic dynamics on a regular basis, in order to be able to welcome, guide, and direct the evoked consciexes.

**Workshops.** In parallel with the meetings of the Parasociogram Studies Centre, three workshops on the parasociogram were given in the first semester of 2014. In the second semester, a class on parasociometry and the parasociogram of Emily Hobhouse was given at the 2<sup>nd</sup> *Forum of Seriexology*.

**Colloquium.** In October 2014, the meetings of the Parasociogram Studies Centre, which took place on Sunday afternoons, was renamed *Seriexological Colloquium*. With this change, the researchers's presentations would no longer necessarily be about the groupkarmogram of the studied personality, but mainly ended up consisting of biographies of historical personalities. The *Seriexological Colloquium* maintained its activities until the end of 2019.

**Interval.** Parapedagogical activities on groupkarmogram/groupkarmometry continued in the subsequent years until today, as can be observed in the historical enumeration in the previous section. However, specific meetings about *The 1100 Project* took a break between 2015 and 2022.

**Book.** Between 2015 and 2020, the author completed a doctorate whose theme was the *Conscientiological Community*. The thesis was published in a book by the *International Association Editares*, on 7<sup>th</sup> May 2022. The research on the formation of the conscientiological community in Foz do Iguaçu (PR, Brazil) is related

to the 1100 Project, as it is a parasociological and historical study of the ICCV volunteers. The book *Comunidade Conscienciológica* (Conscientiological Community) (Gilaberte, 2022a) addresses the present moment of the volunteers, and *The 1100 Project* will portray the hypotheses of reurlives and their respective social connections.

**School.** During this break in the project, it is appropriate to say that CONSECUTIVUS launched the regular course named *School of Consecutive Personality*, promoting greater awareness of the concepts used in seriexological studies, in the same way that its volunteers launched books that will assist in the theoretical-methodological foundation of *The 1100 Project*.

**Resumption.** The project was officially resumed in the meeting held on December 3, 2022, in which this author presented *The 1100 Project* to the CONSECUTIVUS technical-scientific team. After this meeting, a period of around two years was given for the maturation and development of the technological part of the 1100 Project, with a public launch scheduled for 2025.

## DETAILING

**Theme.** As seen, the delimitation of *The 1100 Project* falls on the study of consecutive personalities (and their respective groupkarmograms), already mapped or studied by conscientiology researchers, in the West, in the period from the year 1100, considered the starting point of the reurbex, until the year 2000 (Gilaberte, 2022b).

**Objective.** Therefore, the general objective is to identify hypotheses of consecutive personalities and the respective groupkarmograms of conscientiology researchers, relating them to reurbexological facts and parafacts, whenever possible.

**Specific.** There are nine specific objectives (Gilaberte, 2022b, p. 3), and they are listed below in their functional order:

1. **Personalities.** Identify consecutive personalities among conscientiology researchers (seriexology).
2. **Groupkarmograms.** Develop groupkarmograms of personalities similar to the conscientiology researchers, with the purpose of practising groupkarmic interassistance (groupkarmogramological evocation).
3. **Groupkarma.** Groupkarmically analyse historical personalities (groupkarmometry).
4. **Reurbex.** Contextualize the biographies of the personalities studied with reurbexological facts and parafacts (historiographology, para-historiographology, and reurbexology).
5. **Teams.** Raise hypotheses for the formation of teamins and teamexes (teamology).
6. **Holobiography.** Trace the holobiography of specific personalities (holobiographology).
7. **Zephyrus.** Correlate Zephyrus' holobiographical trajectory with the consecutive personalities studied (holobiographology, reurbexology, and interseriexology).
8. **History.** Write the probable seriexological history of the evolutionary group of conscientiology (seriexology).
9. **Lucidity.** Expand personal and group multiexistential lucidity based on research findings (holobiographology and seriexology).

**Problem.** The central research problems or guiding questions of *The 1100 Project* are: *what are the consecutive personalities of the volunteer-researchers of conscientiology? Could it be that the hypotheses of consecutive personalities of conscientiology researchers were protagonists of historical facts related to reurbexological parafacts?* (Gilaberte, 2022b, p. 5).



**Hypothesis.** Based on the seriexological principle “where there is one consecutive personality, there are more consecutive personalities”, announced by Dr Waldo Vieira, and considering Émile Littré as the *zero personality* and consecutive personality of the volunteer Pedro Fernandes<sup>3</sup>, it is assumed that some of the personalities in Littré’s groupkarmogram are also currently in the ICCC. It is noteworthy that Louis Pasteur, the consecutive personality hypothesis of volunteer Marco Antônio Almeida<sup>4</sup>, belongs to Littré’s groupkarmogram.

**Relation.** And, also considering that Pedro Fernandes is an intermissivist, as are the majority of ICCC volunteers, and that the *Intermissive Courses* (ICs) are included as one of the parafacts of reurbex, it is thought that there is a relationship between the holobiographical trajectory of the intermissivists and historical / parahistorical facts of reurbex, from the year 1100 to current life.

**Forum.** In addition to the possible existence of some consecutive personalities in Émile Littré’s 13 main interaction groups, another four consecutive personalities of conscientiology researchers were disclosed in the context of the *Seriexology Forum*, according to the historical enumeration of the first section. In the groupkarmogram of these personalities lies more hypotheses of retropersonalities of ICCC volunteers.

**Method.** The 1100 Project approach method is the inductive, based on the following procedures, among others: self-research (Vieira, 1994, p. 100), evidence-based self-research (Daibert, 2023, p. 5,544); para-historiographic self-research (Mascarenhas, 2023, p. 5,564); paragenetic self-research (Fernandes, 2023, p. 5,571); groupkarmogram (Gilaberte, 2023, p. 17,617); retrocognitive groupkarmogram (Gilaberte, 2023, p. 17,624).

**Techniques.** The foreseen research techniques are: personal diaries, self-research laboratories, interviews, technical reading in several languages reading of biographies, history and sociology books, among others.

**Instrument.** The groupkarmogram and the retrocognitive groupkarmogram can be understood as methods and at the same time research and self-research instruments. The *Biographical Technical Sheet of the Groupkarmogram and Parahistory* can also be understood as a research instrument, as it will serve as a sheet or guide to be filled out for all personalities involved in the project, providing minimum data for the groupkarmogrammatic study.

**1100Pedia.** The proposal is to make *The 1100 Project* available online, forming a *Groupkarmopedia* or *1100Pedia*, in the style of *Wikipedia*, based on the *Biographical Technical Sheet of the Groupkarmogram and Parahistory*, which may contain an image of the groupkarmogram elaborated by this researcher (Gilaberte, 2022b).

**Personalities.** The idea is, on the one hand, to cover the personalities studied in the *School of Consecutive Personality* course and, on the other hand, the project must also contain five types of personalities agreed upon by the CONSECUTIVUS Technical-Scientific Team (Base-date: 03/12/2022):

1. **Historical personalities:** with a strong connection to the ICCC.
2. **Consecutive personalities:** already identified in the ICCC.
3. **Genius personalities:** names selected from the Geniuses of Humanity Alley (Ferraro, 2015).
4. **Personalities of the Paracastology of Zephyrus and the ICCC:** consciexes already identified and who had intraphysical life after 1100 (Teles, 2014, p. 145 to 158).
5. **Personalities assisted by Zephyrus:** the intrafiscal personalities in relation to which Zephyrus acted in the role of extraphysical communicator (Teles, 2014, p. 105 to 122).

**Events.** The initial forecast for completing the project is around eleven years, seeking to deepen the study of each of the nine centuries. The intention is to organize events in the style of thematic seminars,

either by century or by areas of activity (science, health, education, among others), or by century and country, to debate and analyse the personalities and their respective groupkarmograms.

## FINAL CONSIDERATIONS

**Synthesis.** It is hoped that this paper has provided a cosmoramic scenario of the development of the groupkarmometry specialty, both in a retrospective and prospective sense. The inspiration for the emergence of groupkarmometry occurred in 2002, based on sociometric studies, and the first work presented was the groupkarmometric map from the book *Cristo Espera por Ti* (Christ is Waiting for You), in 2007. Since then, a series of activities has been carried out. However, due to its scope and depth, *The 1100 Project* has everything it needs to be the great supporting element, and at the same time leveraging groupkarmometry.

**Effects.** Two notable effects of groupkarmometrical parapedagogical activities for group maxiproaxis can be highlighted: 1) the expansion of groupkarmic self-awareness, assuming greater interassistential and exemplary responsibility; and 2) the creation of opportunities for groupkarmic recomposition, based on inter-assistential neothosenity regarding the group of consciousnesses studied.

**NeoCI.** Another aspect to be highlighted, from a historical point of view, is the importance of *The 1100 Project*, the groupkarmometry specialty, and groupkarmogram as promoters of the proposition of the neoCI CONSECUTIVUS, as the challenge of *The 1100 Project* arose two months before the suggestion to found the neoCI on consecutive personality, precisely after learning about Émile Littré's groupkarmogram. From September 2013 to October 2014, it was the meetings of the study group then called parasociogram, currently the groupkarmogram group, that encouraged the debates of the volunteers of the pre-CI CONSECUTIVUS, founded on 14<sup>th</sup> December 2014.

## NOTES

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