

Sense of Integration

(Conviviology)

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Introduction

Definition. *Sense of integration* is the capacity of the consciousness to feel connected to and integrated with others within a group of diverse conscins and consciexes, at ever-increasing levels of coexistence, consciential openness, and maxifraternity, aiming at interassistential and pro-evolutionary objectives, on the path toward universalism.

Contextualization

History. Throughout history, humanity has gradually increased their awareness of being part of larger groups, beginning from tribes and clans to small villages, cities, states, nations, and multi-nation conglomerations. This awareness will eventually lead to the world state and intergalactic amalgamations.

Experiences. The following experiences have reflected an inclination towards a sense of integration in the author's life:

1. **Projection.** I had a projection where I was taken to an Intergalactic kind of United Nations building, where we were given a tour and participated in various activities related to the Cosmos. I remember watching an explanatory video about other planets and engaged in an activity where we were asked to create galaxies purely with our mind on a plasma flat screen.

2. **University.** I am interested in creating projects which integrate many seemingly disparate elements to create something which works as a whole. While doing my master's in urban design at the University of New South Wales in Sydney, Australia, I helped to create an integrated sustainable energy system, which integrated many individual renewable energy parts together into a whole functioning system. I would later present this project at a university in Berlin, Germany.

3. **Volunteering.** I am drawn to organizations or projects within Conscientiology which have more of an integratory nature, whether of intermissivists from different cultures, supranational projects which incorporate all CIs, groups or intermissivists, or specialties of Conscientiology.

Argumentation

Traits. Below are 12 typical traits, in alphabetical order, which have been identified in the consciousness who displays a *sense of integration*:

01. **Anti-defense.** How much do you defend or favor your own group to the detriment of another group? In certain moments when there is an opportunity for integration how open are you to these opportunities? Do you try to put yourselves and your group ahead of others or do you try to create a true partnership?

02. **Cooperation.** How well do you cooperate with others in favor of interassistential group projects rather than having competitive or monopolizing postures?

03. **Cosmovision.** How well are you able to see the big picture, incorporating all the individual elements in order to create a maxiproexological enterprise?

04. **Courage.** How well are you able to go against the *status quo* and face the counterflow in order to create new arrangements which better serve the needs of all involved?

05. **Deintrudability.** How well can you assist those consciexes around you and maintain your balance, while dominating your energies, through the prophylactic VS (vibrational state)?

06. **Diversity.** How well can you create an activity, event, group or project that attracts a high level of diversity in terms of participants, specialties, cultures, ages, and languages?

07. **Fraternalism.** To what extent are you able to view others in a fraternal way, putting aside ego, pride, and conflict?

08. **Openness.** How open are you to others who are not within your closest group of affinities? How open are you to new cultures and people who think differently to you? How open are you to new perceptions and ideas?

09. **Pacifism.** How well can you contribute to a group discussion, thus listening or discussing in a self-discerning, critical, and harmonious manner with those who think differently to you?

10. **Recycling.** How well can you keep your big ego in check without getting in the way of the group's development?

11. **Strongtraitism.** How well are you able to see the merits and strontraits of others around you, seeing their potential for contribution, rather than reducing their capacity to perform?

12. **Vision.** How well can you see what needs to be changed and improved in order to better meet the maxiproexological and evolutionary aims and aspirations of the group?

Seriexology. From a seriexological perspective, in past lives, the consciousness exercised these two nosographic types of conduct or behaviors which were contrary to a sense of integration:

1. **Expansion.** Leaders with an expansionist mentality attempted to expand or unite territories under a single kingdom or empire to control and impose their will on others.

2. **Elitism.** Leaders with an elitist, closed-minded, or small world mindset excluded others in order to sustain their existing power structure.

Inhibition. Here is a list of qualities, postures or structures in alphabetical order, which inhibit or prevent a consciousness from arriving at a sense of integration: accommodation, apathy, clan-like or tribal mentality, cliques, competition, defense of ideas or groups, ego, elitism, excessive bureaucracy, favoritism, fear of change, fear of difference, low tolerance for different opinions, low tolerance for conflict, monarchical postures, low tolerance for discomfort, oligarchic structures, patriotism, prejudice, pride, status, and superiority.

Recycling. A sense of integration in addition to the advanced attribute of universalism is developed from the consciousness's tireless efforts at recycling their conditioning and weaktraits related to the above egoistic and retrograde characteristics and attitudes.

Retro-experiences. Throughout the consciousness' intraphysical and extraphysical retro-trajectory, certain experiences may have helped them to develop a sense of integration:

1. **Projects.** There are those consciousnesses who participated in a variety of events, groups, and projects, throughout their holobiographical history, which were integratory in nature, contributing to a higher sense of integration in their current life. Examples include the *House of Wisdom*, Baghdad; *Library of Alexandria*, Egypt; *Toledo School of Translators*, Spain; *School of Salerno*, Italy.

2. **Expansionism.** Consciousnesses who participated in expansionist enterprises in past lives, although of a nosographic nature, developed this integratory trait which later could be cosmoethically qualified.

3. **Recomposition.** Consciousnesses who participated in elitist groups might later develop this trait as a means for recomposition of their past victims.

4. Intermissiology. The Intermissive Course would have helped the person gain deeper insight into their past life behaviour related to the incorrect use of this trait and learned how to apply it in a more cosmoethically qualified manner.

5. Paraexcursion. Many consciousnesses, to break their millennial influenced and fossilized traits, were given the chance to travel to other planets, in an interplanetary paraexcursion, expanding their sense of universalism and developing a sense that they were just one within a universe of other consciousnesses.

Contribution. The following four items can contribute to developing a sense of integration:

1. Travel. Travelling or living in other countries and cultures enables one to obtain a different perspective about life, confronting your own set of cultural values, and conditioning, and enlarging their view of the needs and interests of other groups of people. This includes conscientiological teaching trips.

2. Participation. Going outside one's comfort zone, and participating in different groups, dynamics, events, activities outside the CI (*Conscientiocentric Institution*) that you usually participate in.

3. Parapsychism. Further deepening your own parapsychism, such as clairvoyance or lucid projections, enabling you to have new perceptions, ideas, and interactions with different consciexes, such as extraterrestrials (ETs), among others.

4. Multidisciplinary. Learning about new ideas and specialties that are outside your normal focus, attempting to draw connections, parallels, associations, comparisons, and producing new ideas regarding them.

Benefits. Some benefits of a *sense of integration* ranging from the microuniverse of the consciousness to the macrouniverse of groups include: exposure to new ideas and interactions with people who differ from oneself, thereby expanding one's worldview; a more outward-focused and assistential posture, which serves as a prophylaxis against both self-intrusion and heterointrusion; the development of more synergistic, dynamic, and diverse enterprises that combine individuals and groups from varied specialties and cultures, leading to innovative ideas, approaches, and configurations—and thus superior outcomes; and greater access for a higher percentage of people to leading-edge relative truths.

Helpers. It is in our best interests to create environments which reflect the highest level of integration, therefore attracting higher level extraphysical helpers.

Serenissimus. The model for displaying a sense of integration at the highest level of universalism is the *serenissimus* who considers the best for all consciousnesses on a multidimensional and planetary wholesale level.

Leadership. A successful leader with a sense of integration is able to make those under their leadership feel part of the team, useful, and empowered, reconciling differences, while maintaining focus of the larger interassistential and evolutionary aim of the work.

Counterpoint. Care needs to be taken to not stay at the macro level without going deeper and specializing in a specific area or topic.

Criteria. As a hypothesis, might a *sense of integration* at the highest level, as reflected in evolved, extraphysical communities, be some undertaking which reflects the greatest mix of groups, partnerships, intraphysical and extraphysical representatives (specialties, temperaments, languages, cultures), transparency, and openness, while meeting the main aim and objectives of the task?

Assistance. Even if the undertaking has not reached the ideal level in terms of a sense of integration, it is better than nothing or is still a step forward, and therefore it is worth and deserves our support.

Success. Here are some successful examples in which a sense of integration was implemented by groups within the CCCI:

1. ConsInteract. In 2018, UNICIN (*Union of International Conscientiocentric Institutions*), with the support of other CIs, organized an international event in Strasbourg, France, which enabled the participation of intermissivists (more than 300) from all around the world.

2. **Congraçamento.** The annual event by UNICIN for the whole ICCC (*International Cosmoethical Conscientiological Community*), enables all CIs, pre-CIs and invisible colleges to participate and showcase their specialties. There is a high level of interaction between volunteers at this time.

3. **Cognopolis Day.** This event involves the participation of all CIs and volunteers of Cognopolis which opens up CEAC (Centre for the Higher Studies of Conscientiology) campus to the public in Foz do Iguaçu, Brazil.

4. **Encyclopedia.** The Encyclopedia of Conscientiology represents the world of everythingology, enabling a consciousness through their own efforts to contribute with their own self-research and specialty to the never-ending base of multidimensional knowledge on Conscientiology.

5. **Forum.** The International Forum of Conscientiology by UNICIN is a monthly meeting, of which over 90% of ICs are represented, to discuss topics of relevance for the whole international community.

6. **International Week.** The objective of the International Week of Conscientiology by ISIC (*International Services for the Internationalization of Conscientiology*) is to integrate at the highest-level possible activities from a range of different CIs, while using the most universally accessible language of English, therefore giving the opportunity for intermissivists from around the planet to participate.

Pensatas. The following principles and expressions help to reflect some elements of a sense of integration.

1. **Cosmoethics.** *May the best occur for all involved.*
2. **Interdependence.** *No one evolves alone.*
3. **Groupality.** *One plus one is more than two.*
4. **Pro-evolution.** *Together we go further.*
5. **Discernment.** *You are already helping if you don't get in the way.*

Questionology. Below are 10 questions which can help the interested researcher to reflect on how much of a sense of integration the consciousness and ICCC has as a whole.

1. **Attraction.** How well are we attracting new intermissivists to Conscientiology on this planet?
2. **Barriers.** What current barriers exist between the different CIs and conscientiocentric organisms? How could we overcome them?
3. **Benefits.** What are the benefits of working together in groups as opposed to working independently?
4. **Gradient.** How much do you feel a sense of integration within Cognopolis, with other intermissivists, the *teamex*, the planet, the universe? What aspects still need to be recycled or developed to achieve a greater sense of integration with other consciousnesses?
5. **Group.** How much are we achieving or falling short as consciousnesses and as a group toward theoretically implementing this sense of integration in practice?
6. **Innate.** What innate ideas from the intermissive course do you have in relation to a sense of integration? What have you already put into practice?
7. **Priority.** How much of a priority do you give to developing a sense of integration?
8. **Recycling.** What aspects of your big ego do you still need to recycle to better work with others in a pro-evolutionary way?
9. **Strongtraits.** What strongtraits can you further qualify to help achieve a greater sense of integration in the groups that you participate in?
10. **Types.** Which types of integratory enterprises in the past do you think you already participated in?

Conclusion

Conviviality. The ideal condition for intermissivists who share a common history of going through the Intermissive Course, is if we can strive for greater levels of integration, working together in maxifraternal conviviality, and recycling our egoic differences, thus connecting as a minipiece to the *maximechanism of interassistance*, and putting into practice our previously agreed upon plans to help implement Conscientiology and reurbanization on planet Earth.

Bibliografia Específica

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