

UNIVERSALISTIC PROFILE
(EVOLUTIOLOGY)

I. Conformatics

Definology. The *universalistic profile* is the set of strongtraits of an intra or extraphysical consciousness developed along its seriexological and holobiographical trajectory, characterized by its cosmoencompassing openness, availability, and cooperation with the equipexes engaged in the reurbex, in the paraperception and global dissemination of essential and multidiverse information needed for the evolution of the various consciential principles.

Thematology. Homeostatic central theme.

Etymology. The word *profile* comes from the old Italian word *profilo*, “a drawing of the outline of something”, particularly “a representation of a human face in side view”, “profile; contour; trait”, from *profilare*, “profiling; outlining; sketching”. It appeared in the 17th century. The term *universal* derives from the Latin, *universalis*, “general; universal”. It appeared in 1310. The word *universalism* appeared in 1874. The suffix *ist* comes from the Greek language, *istikos*, and from the Latin *isticus*, a compound of the adjective suffix *ikos* and thenoun suffix *istes* designating “adept; adherent; follower; partisan”.

Synonymology: 1. Consciential characteristics of the universalist. 2. Portrait of the universalist. 3. Cosmopolitan profile.

Neology. The 3 composed expressions *perfunctory universalistic profile*, *advanced universalistic profile*, and *cosmoconscious universalistic profile* are all technical neologisms of Evolutiology.

Antonymology: 1. Nationalistic profile. 2. Portrait of the conservative conscin. 3. Profile of the parochialistic conscin.

Attributology: predominance of the mental faculties, notably self-discernment as regards Theatrical Universalismology.

Megathosenology. Here are 3 trivocabular megathosenes related to the theme: - *Universalist: interassistential minipiece*. *Universalist: reurbanological assistant*. *Universalist: cosmological assistant*.

II. Factums

Thosenology: the personal holothosene of universalism; the personal holothosene of consciential openness; the personal holothosene of welcoming others; the personal holothosene of the continuous evolution of consciousness; the personal holothosene of megafraternism; the personal holothosene of Reurbanology; the everyday holothosenity and acts focused on universalistic assistance; the evolutiothosenes; the evolutiothosenity.

Factology: the universalistic profile; the theatrical condition of minipiece of the *Interassistential Multidimensional Maximechanism*; the various religions; the pantheism; the polytheism; the monotheism, and agnosticism; the mythical thinking, myths and mythologies; the signs, symbols and semiotics; the rituals, cults, dogmas, and prophecies; the sacred, esotericism, mysticism and *New Age*; the theistic, deistic, atheistic, idealistic, materialistic, utilitarian and realist philosophies; the art and cultures of the regions and countries where the different religions, philosophies, and ideas flourished; the exact sciences, natural sciences, and social or human sciences; the Conscientiology; the holobiographical baggage of the consciousness with a universalist profile; the political and social settings and uses of universalism; the group rescues; the reconciliations resulting from a broader worldview and cosmovision; the universalism as the inclusion of all; the universalistic organizations; the 53 *Commonwealth* countries; the *European Union* (EU) and the *coming together* of 27 different countries; the *United Nations* (UN); the *United Nations Children's Fund* (UNICEF); the *United Nations Educational, Scientific and*

Cultural Organization (UNESCO); the *United Nations High Commissioner for Refugees* (UNHCR); the *United Nations Environment Programme* (UNEP); the *United Nations Industrial Development Organization* (UNIDO); the *World Food Programme* (WFP); the *World Health Organization* (WHO); the *World Economic Forum* (WEF); the *World Trade Organization* (WTO); the *International Monetary Fund* (IMF); the *World Bank* (WB); the *Amnesty International*; the *Wikimedia Foundation*; the *African Union*; the *Mercosur* and *Latin America*; the *Universal Declaration of Human Rights*; the women's rights; the minorities rights; the right to education and peace; the right to health; the animal rights; the ban on the reversal of economic, social and cultural rights; the freedom of expression and association; the globalization; the progressive worldwide trend towards universalism; the inevitable journey towards universalism of the consciousness in evolution; the understanding and putting into practice of universalism resulting from self and heteroresearch of the multimillennial and multidimensional consciousness.

Parafactology: the role of the pre-resomatic *intermissive course* (IC) in the cosmoethical qualification of the universalistic profile; the self-experience of the prophylactic vibrational state (VS); the vibrational state as a means, tool, and connection with helpers and the function equipexes; the multiculturalist profile of the equipexes; the universalistic profile of the equipex; the *parapsychic Dynamic of Orthosenity*; the *parapsychic Dynamic of Paralaw, Peace and Paracosmopolitanism*; the *parapsychic Dynamic of Africa*; the *parapsychic Dynamic of Megafraternism*; the *parapsychic Dynamic of Seriexology*; the *parapsychic Dynamic of Extraterrestriology*; the *parapsychic Dynamic of Pangraphy*; the multidimensional universalistic profile of a conscin; the self-experience of lucid educational projections, assisted projections, and assistantial projections of the universalistic consciousness; the access to multiple interdimensional, multiculturalist and universalistic scenarios and instances; the self-experience of retrocognitions and retrocognitive *flashes*; the precognitions; the self-experience of projections by the mentalsoma; the mentalsomatic parapsychism; the tendency to pangraphy; the experience of cosmoconsciousness; the holobiography of the condition of elder; the trust in extraphysical helpers and the availability for multidimensional, planetary, interplanetary, and intergalactic interassistential tasks.

III. Detailism

Synergismology: the *microcosmos-macrocosmos synergism*.

Principiology: the *principle of personal cosmoethical values*; the *principle of disbelief* (PD); the *principle of coherent verbaaction*; the *principle of theorice*; the *principle of transaffectivity*.

Codiology: the *code of personal Cosmoethics* (CPC); the *codes of Diplomacy*; the *codes of Paradiplomacy*; the *code of Paralaw*.

Theoryology: the *theory of group evolution*.

Technology: the *observation techniques*; the *self-questioning techniques*; the *techniques of self-derepression*; the *techniques for the reeducation and improvement of the cosmoethical use of our Will as a driver of our consciential self-evolution*.

Volunteeriology: the voluntary work in the *conscientiocentric institutions* (CIs) connected with the dissemination of Conscientiology on a planetary level.

Laboratoriology: the *conscientiological laboratory of paralaw*; the *conscientiological laboratory of self-Thosenology*; the *conscientiological laboratories for mentalsomatic deintrusion* *Holocycle, Holothecca and Tertuliarium*; the *conscientiological laboratory Serenarium*.

Collegiology: the *Invisible Colleges of Conscientiology*; the *Invisible College of Cosmoethicologists*; the *Invisible College of Intermisivists*; the *Invisible College of Assistantiology*; the *Invisible College of Holokarmology*; the *Invisible College of Conviviology*; the *Invisible College of Paradiplomacy*; the *Invisible College of Parapoliticology*; the *Invisible College of Cosmovisiology*; the *Invisible College of Parareurbanology*; the *Invisible College of Universalism*.

Effectology: the *attracting effect of consciential openness*; the *attracting effect of polyglotism*; the *attracting effect of polymathy*; the *effect of orthothosenity*; the *effect of empathy*; the *effect of sincere friendships*; the *effect of healthy conviviality*; the *effect of interassistential availability*; the *effect of interassistential theorice*.

Neosynapsology: the recycling of retrosynapses making room for neosynapses.

Binomiology: the *binomial space-time*; the *binomial understanding-knowledge*.

Interactiology: the *interaction between intellectual knowledge about universalism–everyday theorice of universalism*.

Crescendology: the *crescendo hours-days-months-years-decades-centuries-millennia* to be able to improve one's lucidity and interassistential performance; the *crescendo exact sciences–natural sciences–social and human sciences–Conscientiology*.

Trinomiology: the *holobiography–holokarma–Personal Evolutionary Record (PER) trinomial*.

Polynomiology: the *chronological polynomial events-dates-names-numbers*.

Antagonismology: the *antagonism taking advantage of the Age of Abundance / consciential wastage*.

Paradoxology: the *paradox of the consciousness containing within itself the understanding of universalism and of the cosmos*.

Politology: the direct democracy; the democratic collegiate bodies; the cosmoethic world state.

Legislatology: the *law of return*; the *law of the greatest evolutionary effort*; the *universalistic human laws*.

Philiology: the neophilia; the self-researchophilia; the holobiographiphilia; the rexexophilia.

Phobiology: the elimination of xenophobia; the overcoming of homophobia.

Interdisciplinology: the Evolutiology; the Universalismology; the Multiculturology; the Holoconviviology; the Parachronology; the Synchronology; the Historiology; the Holobiographology; the self-Evolutiology; the self-Priorology; the self-Discernmentology; the Holomaturology.

IV. Profilology

Castology: the lucid conscin; the lucid human bait; the deperto being; the universalist conscin; the interplanetary interassistential conscin; the encyclopaedist conscin; the free consciex (FC).

Masculinology / Femininology: the universalist; the anti-universalist; the diplomat; the public servant; the immigrant; the stateless person; the community citizen; the planetary citizen; the *serenissimus* Reurbaniser.

Hominology: the *Homo sapiens universalis*; the *Homo sapiens cosmoethicus*; the *Homo sapiens multidimensionalis*; the *Homo sapiens convivens*; the *Homo sapiens interassistentialis*; the *Homo sapiens paradireitologus*; the *Homo sapiens paradiplomaticus*; the *Homo sapiens parageopoliticus*; the *Homo sapiens pacificator*; the *Homo sapiens despertus*; the *Homo sapiens cosmovisiologus*; the *Homo sapiens offiexologus*.

V. Argumentology

Exemplology: *perfunctory* universalist profile = the profile of a conscin remembering what they have learned during the *intermissive course*, when they intellectually introjected and understood the value and *principle of universalism*; *advanced* universalist profile = the profile of a conscin who theatically applies the precepts of Universalism; *cosmoconscious* universalist profile

= the profile of a conscin lucid of the needs of, self-capacity for, and theacticity of cosmic multidimensional interassistance.

Culturology: the *experience of universalism in practice*; the *culture of intercomprehension*; the *multiculturalism*; the *Planetary Multiculturology*; the *Extraphysical Multiculturology*.

Pangraphy. It is worth noting the universalistic pangraphic profile of the conscin who practises the *technique of pangraphy* when producing parareurbanological interassistential work.

Philosophies. The cognitive holobiographic path of the consciousness with a universalistic profile, by hypothesis, was constructed by living under ideas thought in metaphysics, ontology, epistemology, and hermeneutics. It is worth mentioning the answers to the three fundamental questions of philosophy, present in great historical moments, such as the seven listed hereunder in chronological order, regarding western tradition (there is still some ongoing debate as to whether eastern tradition consists of philosophies or religions):

1. **Pre-Socratic philosophy** (7th to 5th century bce).
2. **Ancient and Hellenistic classical Greek philosophy** (5th century b.e.c. to the 1st century).
3. **Medieval philosophy** (5th to 15th century).
4. **European Renaissance:** the anthropocentrism or Man, and not God, at the center of the Universe (15th and 16th century).
5. **Modern philosophy:** the primacy of reason, rationalism, and empiricism (17th century).
6. **Modern philosophy and Enlightenment:** the Kantian idealism; the 2 great Kantian and Hegelian; the skepticism (17th to 19th century).
7. **Postmodern philosophy:** the pragmatism; the relativism; the structuralism; the phenomenology; the existentialism; the absurd (20th century).

Cosmopolitanism. According to *Recompositionology*, here are listed in alphabetical order, for example, 7 characteristics related to the universalistic profile typical of large cosmopolitan metropolises and certain countries:

1. **Asylum-refuge:** the practice of political asylum and refuge, like the countries where these precepts are already being practiced.
2. **Assistance:** the non-governmental organizations (NGOs); the social entrepreneurship; the philanthropy; the actions in favour of the most disadvantaged countries.
3. **Inclusion:** the practice of including citizens from the most diverse countries.
4. **Recycling:** the gradual elimination of prejudice and racism.
5. **Reconciliation:** the reconciliation with the countries and peoples of former colonies.
6. **Volunteering:** the valuing of volunteering.
7. **Will:** the effort to improve, recompose, and assist, manifested in everyday human actions.

Profile. From the perspective of *Holomaturology*, here are, for example, 21 *strongtraits*, consciential attributes, or mature habits related to the universalistic profile, listed in alphabetical order:

01. **Adaptability.**
02. **Assistentiality.**
03. **Consciential openness.**
04. **Cosmoethical positioning.**
05. **Cosmovision.**
06. **Entrepreneurship.**
07. **Generosity.**
08. **Heterorespect.**

09. **Hovering above.**
10. **Hyperacuity.**
11. **Impartiality.**
12. **Intercooperation.**
13. **Objectivity.**
14. **Omniparapsychism.**
15. **Pioneering.**
16. **Polyglotism.**
17. **Polymathy.**
18. **Self-confidence.**
19. **Self-learning.**
20. **Serenity.**
21. **Welcoming.**

VI. Conclusion

Referenciology. Through the criteria of *Mentalsomatology* here are, for example, in alphabetical order, 15 entries from the *Encyclopaedia of Conscientiology*, and their respective specialties and central themes, that evidence a direct relationship with the universalistic profile, and are indicated to the expand the most exhaustive, detailed approach of interested researchers:

01. **Consciential Closedness (Fechadismo consciential):** Parapathology; Nosographic.
02. **Consciential Openness (Abertismo consciential):** Evolutiology; Homeostatic.
03. **Conviviologic Universalism (Universalismo conviviológico):** Universalismology; Homeostatic.
04. **European Community Law (Direito comunitário europeu):** Legisology; Homeostatic.
05. **Foreigner Conscin (Conscin estrangeira):** Self-experimentology; Neutral.
06. **Interassistential Polyglotism (Poliglottismo interassistencial):** Interassistiantiology; Homeostatic.
07. **Large Conscin (Conscin large):** Intraphysiology; Homeostatic.
08. **Multicultural Openness (Abertismo multicultural):** Universalismology; Homeostatic.
09. **Paradiplomatic Profile (Perfil paradiplomático):** Paradiplomaciology; Homeostatic.
10. **Path Opener (Abridor de caminho):** Interassistiantiology; Homeostatic.
11. ***Sursum conscientia*:** Reurbexology; Homeostatic.
12. **Universalistic Conscin (Conscin universalista):** Cosmoethicology; Homeostatic.
13. **Universalistic Self-reeducability (Autorreeducabilidade universalista):** Self-reeducationology; Homeostatic.
14. **Universalistic Sense (Senso universalista):** Cosmoethicology; Homeostatic.
15. **Universalistic Welcoming (Acolhimento universal):** Interassistiantiology; Homeostatic.

THE UNIVERSALISTIC PROFILE HAS BEEN PREPARED BY FCs AND SERENISSIMI FOR CENTURIES AND GRADUALLY PUT INTO PRACTICE WITH THE ASSISTANCE OF THE EQUIPEXES DEDICATED TO COSMIC REURBANIZATION.

Questionology. Regarding your personal degree of universalism, can you, reader, identify in which stage you are? Is it engraved in your holothosenity and present in your everyday choices and actions?

Specific Bibliography:

1. **Vieira, Waldo; *Homo sapiens pacificus***; Holociclo revisors team; 1,584 p.; 24 sections; 413 chaps.; 403 abbrevs.; 38 E-mails; 434 enus.; 484 foreignisms; 1 photo; 37 illus.; 168 trivocabular megathosenes; 1 microbiography; 36 tables.; 15 websites; glos. 241 terms; 25 pinacographies; 103 musicographies; 24 discographies; 20 cenographies; 240 films; 9,625 refs.; alph.; geo.; ono.; 29 x 21,5 x 7 cm; enc.; 3rd Ed.; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); & *International Association of Editares*; Foz do Iguaçu, PR; 2007; p. 546-549.

2. **Idem; *Homo sapiens reurbanisatus***; Holociclo revisors team; 1,584 p.; 24 sections; 479 chaps.; 139 abbrevs.; 12 E-mails; 597 enus.; 413 foreignisms; 1 photo; 40 illus.; 1 microbiography; 25 tables.; 4 websites; glos. 241 terms; 3 infographics; 102 films; 7,665 refs.; alph.; geo.; ono.; 29 x 21 x 7 cm; enc.; 3rd Ed.; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, PR; 2004; p. 836-864.

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ⁱ Universalistic profile (*Perfil Universalista*) is the verbet No. 5,458 of the *Encyclopaedia of Conscientiology*, written by Liliana Alexandre, presented on 13 January 2021. The permission for publication of this English version was kindly granted by ENCYCLOSSAPIENS.