

MULTICULTURAL OPENNESS
(UNIVERSALISMOLOGY)

I. Conformatics

Definology. *Multicultural openness* is the predisposition of a lucid consciousness to contact, interact, live, and communicate with people from different cultures in a fraternal, interassistential, and cosmoethical way through evolutionary self-discernment, with the objective of contributing to planetary reurbanization.

Thematology. Homeostatic central theme.

Etymology. The composition element *multi* comes from the Latin *multus*, “very; numerous; in great quantity; extensive; spacious; important; considerable”. The word *cultural* comes from the French language, *culturel*, influenced by the German language, *kulturell*, “related to culture in the moral and consciential sense”, and this from the Latin language, *cultura*, “action of caring, treating, venerating (in the physical and moral sense)” and by extension, “civilisation”. It appeared in the 19th century. The term *openness* comes from the Old English *openness*, meaning “state or property of being open, exposed.” The word *open* appeared in the 13th century.

Synonymology: 1. Multicultural openness. 2. Pluri-cultural acceptance. 3. Universalistic receptivity.

Neology. The 3 compound expressions *multicultural openness*, *multicultural mini-openness*, and *multicultural maxi-openness* are technical neologisms of Universalismology.

Antonymology: 1. Multicultural closeness. 2. Cultural apriorism. 3. Cultural sectarianism. 4. Cultural separatism. 5. Cultural prejudice. 6. Monoculturalism.

Foreignismology: the *open mind*; the interconsciential *rapport*; the *big picture* of the *Age of Reurbex*; the *upgrade* generated in the openness and understanding of different consciousnesses.

Attributology: the predominance of the mental faculties, notably of self-discernment regarding the experience of universalism.

Megathosenology. Here are 3 trivocabular megathosenes related to the theme: – *Multiculturalism requires openness. Multiculturalism is megafraternity. Be universalistic consciousnesses.*

Quotology. Here are two quotes relevant to the topic: – *If I go through all the nations, I will find different customs everywhere and each people will believe that their customs are the best* (Charles-Louis de Secondat, Baron de La Brède et de Montesquieu, 1689–1755). *Don't worry if others don't understand you; worry that you don't understand others* (Confucius, 551–479 B.C.).

Proverbology: – *Many small streams make the large river* (Danish proverb).

Orthothosenology. Here are 3 orthopensatas relevant to the topic, in alphabetical order:

1. “**Acculturation.** Let us be acculturated preferably by the **standards of the evolutionary qualities** of the holothosene of *Evolved Communexes*”.

2. “**Citizenship.** The definitive elimination of xenophobic apriorism is the first requirement of the consciousness’s **cosmic citizenship**”.

3. “**Universalism.** The person is reborn in families of different ethnicities, in successive human lives, in order to openly walk towards the experience of **universalism**”.

II. Factums

Thosenology: the personal holothosene of multicultural openness; the personal materthosene of fraternity; the self-thosenic flexibility; the orthothosenes; the orthothosenity; the lucidothosenes; the lucidothosenity; the cosmoethicothosenes; the cosmoethicothosenity; the harmoniothosenes; the harmoniothosenity; the neothosenes; the neothosenity.

Factology: the consciential openness; the multicultural self-experience; the innate predisposition to healthy coexistence with different ethnicities; the evolutionary discernment; the

expansion of the level of cosmovision; the welcoming smile; the empathy being a bridge of rapprochement; the frequent contact with other peoples; the avoidance of superficial or stereotyped judgments; the act of being lucid in any culture or place; the international travel; the overall view of consciential evolution; the sense of perspective before the various cultural references; the realistic optimistic temperament; the nuclear family; the different mesologies; the peculiarities of each culture; the implicit dignity in fraternal conviviality; the use of discretion when necessary; the absence of evolutionary discernment underlying cultural shocks; the groupkarmic reconciliations and para-reconciliations; the holokarma of nations; the language barrier as the first difficulty; the healthy communicability overcoming linguistic obstacles; the learning of other languages; the teaching of the mother tongue to other cultures; the expansion of the brain dictionary in the sharing of different languages and cultures; the polyglotism as an open door to universalism; the genuine interest in understanding and contextualizing different cultures; the cultural exchanges; the fact that multiculturalism be at the basis of the formation of peoples; the migratory social phenomenon throughout history; the migratory movement in search of better opportunities; the growth crises potentiated by cultural changes; the school as a privileged space for the integration of diverse cultures; the re-education based on openness to the new; the intercultural mediation; the human rights; the Universal Declaration on Cultural Diversity (UNESCO, 2002); the European Parliament; the United Nations (UN); the International Organization for Migration (IOM); the United Nations High Commissioner for Refugees (UNHCR); the acceleration of Human History; the *Age of Reurbanology*; the multicultural openness as a first step towards Universalism and the World State.

Parafactology: the self-experience of the prophylactic vibrational state (VS); the personal energetic and parapsychic signals; the cultural matrix of our paraprovenance; the *Intermissive Course* (IC); the recovery of megacons; the lucid projectability (LP); the para-acculturation of the extraphysical teams of helpers and of the *Evolved Communexes*; the *Extraphysical Centre of Fraternity* (ECF).

III. Detailism

Synergismology: the *synergism predisposition to multicultural openness–interpersonal interactions*; the *synergism generated by cultural diversity*; the added value of synergistic understanding in the contact with other realities.

Principiology: the *principle of universal interassistantiality*; the *principle of personal exemplarism* (PPE); the *principle of healthy conviviality*; the *principle of disbelief* (PD); the *principle of maxifraternity*; the *universal principle of evolutionary interdependence*.

Codiology: the *code of personal Cosmoethics* (CPC) ensuring respect for the paralaw of all consciousnesses in any cultural context; the gradual clearance of *obsolete cultural codes* internalized throughout multiple existences.

Theoriology: the *theory of consciential evolution*; the *theory of groupkarmic interprisons*; the *theory of reurbex*; the *theory of megafraternity*; the *theory of para-acculturation*; the *theory of universalism*.

Technology: the *welcoming techniques*; the *paradiplomacy techniques*; the *cosmoethical constancy technique*; the *technique of not thinking badly of oneself or others*; the *technique of putting oneself in the other's shoes*; the *techniques for maintaining holosomatic homeostasis*; the *technique of living in peace with oneself and with other consciousnesses*.

Volunteeriology: the *interassistantial lucid volunteering* engaged on the work of planetary reurbanization.

Laboratoriology: the *conscientiological laboratory of everyday life*; the *conscientiological laboratory of Conviviology*; the *conscientiological laboratory of Self-Thosenology*; the *conscientiological laboratory of the Intermissive Course*; the *conscientiological laboratory of Interassistantiology*; the *conscientiological laboratory of Self-Cosmoethicology*; the

conscientiological laboratory of Paradiplomacy; the conscientiological laboratory of Paraeducation; the conscientiological laboratory of Self-Evolutiology.

Collegiology: *the Invisible College of Conviviology; the Invisible College of Interassistantiology; the Invisible College of Cosmoethicology; the Invisible College of Paralawlogy; the Invisible College of Holokarmology; the Invisible College of Parareurbanology; the Invisible College of Pacifismology; the Invisible College of Universalismology; the Invisible College of Evolutiology; the Invisible College of Serenissimi (ICS).*

Effectology: *the lasting effect of fraternism; the recycling effects of inter-learning; the effect of reurbanological depuration.*

Neosynapsology: *the fraternal, cosmoethical, and universalist neosynapses generated in multicultural interrelationships.*

Cycology: *the personal multiexistential cycle (PMC) in different cultures; the migratory cycles; the cycle social disruptions–social restructuring; the cycle planetary citizenship–cosmic citizenship.*

Enumerology: *the openness to the world; the cosmoethical conduct; the lucid multicultural understanding; the multicultural communication; the receptivity to cultural diversity; the universalistic sense; the megafraternity.*

Binomiology: *the binomial self-conviviality-heteroconviviality; the binomial intraconsciential harmony–interconsciential harmony; the binomial admiration-disagreement; the binomial pacifism-reurbanization.*

Interactiology: *the evolutionary interaction in multiculturalism; the interaction cultural incompatibility–latent conflictivity; the interaction intraconsciential balance–interconsciential balance.*

Crescendology: *the crescendo openness to consciential diversity in one's own culture–openness to consciential multicultural diversity; the crescendo of multicultural openness according to the level of lucidity achieved.*

Trinomiology: *the trinomial intercomprehension-intercooperation-interassistance; the trinomial discernment-parapsychism-communication; the trinomial respect-conviviality-universalism.*

Polynomiology: *the interassistantial polynomial reception-orientation-referral-follow-up.*

Antagonismology: *the antagonism consciential openness / acceptance of cultural atrocities; the antagonism values of each culture / universal values; the antagonism worldview / monovision; the antagonism cultural flexibility / cultural rigidity.*

Paradoxology: *the paradox of cultural differences being, simultaneously, instruments of change and resistance.*

Politicoology: *the healthy integrative policies; the international migration policies; the elimination of policies of segregation or discrimination of consciousnesses; the democracy; the conscientiocracry; the discernmentocracy; the cosmoethicocracy; the reurbanocracy; the pacifismocracy; the evolutionocracy.*

Legislatiology: *the law of empathy; the laws of evolutionary holoconviviality; the law of interassistantiality; the law of consciential interdependence; the laws of the Holokarma; the universal laws of Paralawlogy; the rational laws of proexis; the laws of paradiplomacy; the paralaws of megafraternity.*

Philiology: *the xenophilia; the neophilia; the conviviophilia; the communicatiophilia; the cosmoethycophilia; the assistantiophilia; the researchphilia; the proexophilia; the evolutiophilia.*

Phobiology: *the concealed or explicit xenophobia; the fear of the new.*

Syndromology: *the eradication of all syndromes that prevent fraternity.*

Maniology: *the mania of not putting yourself in the other's shoes.*

Mythology: *the identification and deconstruction of cognitive errors underlying cultural myths.*

Holothecology: the *culturotheca*; the *conscientiotheca*; the *communicotheca*; the *discernmentotheca*; the *diplomaciotheca*; the *cosmoethicotheca*; the *interassistantiotheca*; the *voluntariotheca*; the *pacifiotheca*; the *reurbanotheca*; the *universalismotheca*.

Interdisciplinology: the Universalismology; the Holoculturology; the Holoconviviology; the Paraconviviology; the Cosmoethicology; the Paralawlogy; the Self-Discernmentology; the Intermissiology; the Interassistantiology; the Reurbexology; the Holomaturology; the Megafraternology.

IV. Profilology

Castology: the open-minded conscin; the neophilic conscin; the lucid consciousness; the exemplary consciousness; the peaceful consciousness; the unifying consciousness; the awakened being; the interassistantial being; the universalistic consciousness.

Masculinology / Femininology: the exemplifying agent; the conviviologist; the conscientiality amplifier agent; the communicologist; the conscientiologist; the intermissivist; the re-educator; the researcher; the polyglot; the proexist; the penta practitioner; the writer; the intellectual; the verbetographer; the conscious projector; the parasociologist; the paralawlogist; the paradiplomat; the evolutiologist; the Reurbanizer *Serenissimus*.

Hominology: the *Homo sapiens interconscientialis*; the *Homo sapiens universalis*; the *Homo sapiens reurbanisatus*; the *Homo sapiens reeducator*; the *Homo sapiens cosmoethicus*; the *Homo sapiens paradireitologus*; the *Homo sapiens interassistentialis*; the *Homo sapiens parapsychicus*; the *Homo sapiens fraternus*; the *Homo sapiens pacificus*; the *Homo sapiens evolutiologus*.

V. Argumentology

Exampology: multicultural *mini*-openness = that of a lucid consciousness in the first open contact with different ethnicities; multicultural *maxi*-openness = that of a lucid consciousness in the universalist experience with all consciousnesses.

Culturology: the multicultural openness; the Planetary Multiculturology; the Holoculturology; the *culture of cosmoethical conviviality*; the *culture of peace*; the *culture of Evolutionary Self-Discernmentology*; the *culture of megafraternity*; the *interassistantial culture*.

Multiculturalism. The peaceful coexistence with various cultures promotes openness to the understanding of the other and expands the worldview, inevitably determining a new awareness of oneself. Monovision gives way to cosmovision.

Neomulticulturalism. The phenomenon of globalization presupposes renewals, the liberation from obsolete cultural constraints, allowing fraternal experience in cultural diversity from the mentalsoma. Individualism gives way to universalism.

Holoculturology. According to *Reurbanology*, here are in growing order, 5 forms of healthy influence of sociocultural systems, promoting individual and group recycling in intra and extraphysical communities:

1. **Interculturality.** The *synergistic interaction of two or more cultures* creates favourable conditions for groupkarmic recompositions and reconciliations.

2. **Acculturation.** The phenomenon by which the individual or group comes into permanent contact with a different culture, with partial deculturation and adaptation to the new culture, enables the development of cognitive flexibility.

3. **Transculturality.** The transformations resulting from the joining of two different cultures sponsor new cultural phenomena, stimulating consciential re-education in diversity.

4. **Multiculturalism.** The peaceful coexistence of various cultures in the same environment fosters the conditions for universalism.

5. **Para-acculturation.** The change and cultural enrichment resulting from interaction, direct experience and assimilation of knowledge from lucid projections, in evolved dimensions and extraphysical communities (communexes), optimizes the contribution to the harmonization of plural environments.

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 multicultural openness, and are indicated to the expand the most exhaustive, detailed approach of interested researchers:

01. **Cognitive flexibility (Flexibilidade cognitiva):** Multiculturology; Neutral.
02. **Collective self-view (Autovisão coletiva):** Cosmovisiology; Neutral.
03. **Consciential openness (Abertismo consciencial):** Evolutiology; Homeostatic.
04. **Conviviological intelligence (Inteligência conviviológica):** Conviviology; Homeostatic.
05. **Cosmoethical conduct (Conduta cosmoética):** Conviviology; Homeostatic.
06. **Cultural conditioning (Condicionamento cultural):** Sociology; Neutral.
07. **Cultural differences (Diferenças culturais):** Ethology; Neutral.
08. **Cultural matrix (Matriz cultural):** Holoculturology; Homeostatic.
09. **Cultural shock (Choque cultural):** Civilizatiology; Neutral.
10. **Culturology (Culturology):** Intraphysiology; Neutral.
11. **Extraphysical Centre of Fraternity (Central Extrafísica da Fraternidade):** Cosmovisiology; Homeostatic.
12. **Interconsciential agglutination (Aglutinação interconsciencial):** Conviviology; Neutral.
13. **Para-acculturation (Paraaculturação):** Para-Sociology; Homeostatic.
14. **Self-exemplification (Autoexemplificação):** Cosmoethicology; Neutral.
15. **Universalistic Sense (Senso universalista):** Cosmoethicology; Homeostatic.

LUCID SELF-EXPERIENCE OF MULTICULTURAL CONSCIENTIAL OPENNESS, PROMOTING EXPANSION OF COSMOVISION AND THE UNIVERSALISTIC SENSE, CREATES PROPITIOUS CONDITIONS FOR PLANETARY REURBANIZATION.

Questionology. How do you, reader, position yourself regarding multicultural openness? Do you seek to understand the underlying reality of cultural diversity through on evolutionary self-discernment?

Specific Bibliography:

1. **Vieira, Waldo; *Dicionário de Argumentos da Conscientologia*;** reviewers: Holocycle revisors team; 1,572 p.; 1 blog; 21 emails; 551 enus.; 1 table of consciential evolution; 18 photos; gloss. 650 terms; 19 websites; alpha.; 28.5 x 21.5 x 7 cm; hardcover; *International Association Editares*; Foz do Iguaçu, Parana, Brazil; 2014; p. 555-556, and 993.

2. **Idem; *Homo sapiens pacificus*;** reviewers: Holocycle revisors team; 1,584 p.; 24 sections; 413 caps.; 402 abbrev.; 38 emails; 434 enus.; 484 foreignisms; 1 photo; 37 illus.; 168 trivocabular megathosenes; 1 microbiography; 36 tables; 15 websites; gloss.; 241 terms; 25 pinacographies; 103 musicographies; 24 discographies; 20 scenographies; 240 films; 9,625 refs.; alpha.; geo.; ono.; 29 x 21.5 x 7.5 cm; hardcover; 3rd free ed.; *International Association of Centre for the Higher Studies of Conscientiology (CEAEC)*; & *International Association Editares*; Foz do Iguaçu, Parana, Brazil; 2007; p. 624.

3. **Idem; *Homo sapiens reurbanisatus***; 1,584 p.; 479 chap.; 139 abbrev.; 597 enus.; 413 foreignisms; 102 films; 40 illus.; 5 indexes; 3 infographics; 24 sections; 102 synopses; 25 tables; gloss. 241 terms; 7,665 refs.; alpha.; geo.; ono.; 29 x 21 x 7 cm; enc.; 3rd free Ed.; *International Association of the Centre for the Higher Studies of Conscientiology* (CEAEC); Foz do Iguaçu, Parana, Brazil; 2004; p. 136, 171, 244-245, 247-248, 407-408, 491-492 and 858-860.

4. **Idem; *Léxico de Ortopensatas***; reviewers: Holocycle revisors team; 2 Vols.; 1,800 p.; Vols. 1 and 2; 1 blog; 652 analogical concepts; 22 emails; 19 enus.; 1 table of consciential evolution; 17 photos; gloss.; 6,476 terms; 1,811 trivocabular megathosenes; 1 microbiography; 20,800 orthopensatas; 2 tables; 120 lexicographical techniques; 19 websites; 28.5 x 22 x 10 cm; hardcover; *International Association Editares*; Foz do Iguaçu, Parana, Brazil; 2014; p. 51, 337 and 1,667.

L. U.ⁱ

ⁱ Multicultural openness (*Abertismo multicultural*) is the verbet No. 4,612 of the *Encyclopaedia of Conscientiology*, written by Luísa Consciência, presented on 13 September 2018. The permission for publication of this English version was kindly granted by ENCYCLOSSAPIENS.