

CASE STUDY: THE ROLES OF CONSCIENTIOLOGICAL VOLUNTEERING AND TEACHING IN THE DEVELOPMENT OF MULTICULTURALISM AND PARAPSYCHISM

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ABSTRACT: This case study presents the author's experience in retrieving lucidity regarding the parapsychism developed over her holobiography, and further accelerating its development, along with the strongtrait of multiculturalism, over her current lifetime, after coming across the neoscience conscientiology. The roles and relevance of polyglotism, professional life, volunteering, and teaching in this scientific field are equally discussed. It is concluded that interassistance is the key for the expansion of one's cosmoethical and balanced parapsychism, and that multiculturalism in practice allows one to open lanes for multidimensional interassistance, taking our evolution further ahead in the direction of transaffectivity, maxifraternism, and universalism.

Keywords: Parapsychism, Multiculturalism, Polyglotism, Profession, Volunteering, Teaching.

INTRODUCTION

Objective. The main objective of this case report is to bring elements and highlight the roles of two variables – volunteering and teaching – in the development of parapsychism and multiculturalism, as quite often researchers tend to focus predominantly on the use of techniques for the development of parapsychism and of any particular strongtrait that can enhance and be enhanced by it, eschewing the fundamental role of these two variables.

Multiculturalism. The development of the strongtrait of multiculturalism is approached here through the presentation of the lifelong experience of the author, constituting hence a qualitative self-survey.

Parapsychism. The same applies for the development of parapsychism, notwithstanding the fact that achieving more lucid parapsychism and developing multiculturalism work hand-in-hand and constitute a process, in the experience of this author. These goals have been met with success this far.

Speciality. It was also observed that the continual presence of intellectual parapsychism was in the case of this author paragenetic, constituting the author's more relevantly developed type of parapsychism, or parapsychic speciality. This, allied to the development of a more multifaceted or multi-varied parapsychism, all contributed to the development of the strongtrait of multiculturalism.

Self-research. The steps towards attaining the objectives included: self-didacticism beyond formal education, self-observation, self-reflection, self-analysis, self-experimentation, and a development of heuristics.

Structure. The case report was organized chronologically, and in some instances includes the use of the first person singular, particularly in the passages the author deemed it to be of relevance. It reports the life of the author in three different countries and two continents, particularly in the cities of Lisbon (Portugal), London (United Kingdom), and Foz do Iguaçu (state of Parana, Brazil), where the author developed activities of volunteering and teaching conscientiology since 1996. The report ends with a brief analysis and conclusion pertinent to the proposed objective.

Lisbon

Resoma. I was born in Lisbon, in Portugal, on September 3, 1954. Lisbon, named by the Phoenicians *Alis-Ubbo*, meaning pleasant haven; named by the Greeks *Olisipo*, or *Ulysippo*, (Various, p. 345), later called by the Romans *Felicitas Julia* was, in the popular myth, founded by no other than Odysseus, Ulixes, or Ulysses (Barletta, p. 39) and is one of the oldest and most multicultural cities on the planet. It was inhabited since the Neolithic and the country, at one time called Lusitania, was gradually invaded and populated by the Celts (Smith p. 583), its people becoming part of the

Celtiberians, and then the Phoenicians, Carthaginians, Greeks, Romans, Alans, Suebi, Vandals, Visigoths, Sarmatians, (Ferreira & Cabello, p. 3) and later the *Moors*, Arabs mostly Berbers, Mozarabs, and Arabs from North Africa and the Middle East, besides Slavs, and Sephardim Jews. Influences all amalgamated, and people from different religions, and cultures, particularly Jews, Christians, and Muslims, intermingled (Roitman, p. 33). The language until the Middle Ages and before the *Reconquista* was Mozarabic, a Indo-European Romance language based on Latin spoken until then in the Muslim-controlled parts of the Iberian Peninsula (Ager; Posner *et al.*). Interesting enough, still today (base-year 2023) the Ismaili Shia Muslims have Lisbon as their 'Holy See', or *Imamah* (Darcy, web news). Despite the country being officially Catholic, people are free to practice the religion or their choice. From the many boroughs of Lisbon, I was born and lived most of my life close to the *Mouraria*, Lisbon's old Arab quarters, although my ancestry is mostly Celtic, and Sephardim in this lifetime.

DNA-testing. Having done a DNA test recently, it was confirmed that my ancestry lived their lives in the North of Africa (Egypt, Morocco, Algiers, Tunisia) and around the Mediterranean Sea (Greece, Jerusalem, Lebanon, Cyprus, Türkiye, Croatia, South of France, Italy, etc.), besides the Iberian Peninsula and the United Kingdom. I have friends in nearly all of these countries.

Singularity. I was an atypical child, as in too serene, and I did not like children, rather preferred adults that could teach me something. This singularity constituted already a clue to my intellectual propensity and mentalsomatic parapsychism. In time, I would come to confirm that my most developed chakra is hence the crownchakra. My mother taught me reading, writing, and arithmetic when I was five. School started at seven and nothing was new or interesting until I was ten and started studying history, geography, and English. My interest in other countries, other cultures, and the world at large started then and there. Growing up, the phase of consensual basement could not be found. At twelve, I started studying psychology in my mother's bedside table books. At thirteen, I started writing on psychological, sociological, and educational observations I'd made. At 16, I started writing poetry, a daily habit for the next 20 years. My poetry was mostly modern and synthetic.

Holobiography. The more this author deepens her studies in seriexology, the more she receives retrocognitive flashes, retrocognitive clues, and perceives connections and synchronicities linking her current lifetime with her multiseccular holobiography on this planet.

Roots. The multiculturalism is always present as clearer now also become the roots of her parapsychism. She may well have had lives as a scribe, priest, physician, architect, minister, ruler, philosopher, jurist, educator, knight-monk defender of her faith, companion of merchants and kings, nobility and monarchy involved, and later, even a sociologist.

Proaxis. The extraphysical helpers have brought much support, through identified specific energetic signals to times, places, and historic figures to be studied more in depth, all telling of the formation of temperament, character, strongtraits and weaktraits, and most of all pointing in the direction of the current proaxis, allowing to understand to what extent it is being fulfilled or not.

Innatism. From the age of 13, this at the time introspective consciousness still preferred fundamentally, to be in nature, or rather the opposite, stay home reading, writing, sketching, listening to music, observing, self-observing and reflecting. Another regular habit became to practice regularly and intuitively what Dr Vieira would come to call years later the 3-hour awaken physical immobility technique. This technique and regular experience were for me innate. It is a very efficient technique for one to take control of one's soma and psychosoma, freeing the mentalsoma to capture, for instance, new ideas.

Download. The way I intuitively practised it started by sitting in a yogi position, staring fixedly at the horizon through the window across the bed, for hours, without moving one single muscle. It helped me download the cons, or units of lucidity, from this consciousness now resomated in a different country, with a different language, different culture, different family, different body and sex. It was a lot of newness, but the consciousness gradually adapted to the challenges. I particularly resented the Portuguese language, which I found really hard and ugly, particularly in its guttural sounds. It took a lot of reading and writing to at least get used to it. *"But there must surely be a good reason for all this"*, I thought.

Certainty. It was clear to me that I had something very important I had to accomplish in this life. I just did not know what it was or when it was going to happen, and every beginning of a new year, looking back, I wondered when this was going to become reality, as it hadn't happened in the year left behind.

Paragenetics. Integration in the new soma was not easy and it took time a lot of work as my paragenetics did not conform to that of the country, culture, and even family. My principles were different, my code of cosmoethics, and even my intellectual needs. My ideas

also didn't find resonance, and I have never had influence or support from my family in any endeavour.

Observation. When I started writing, at the age of 13, I started producing texts on my observations on culture, family, and education – different according to gender – which I found retrograde and impossible to follow. I also did a lot of daily automatic self-observation in order to study and better understand myself as a consciousness, giving me the possibility to at least try to change what I didn't like so much about me. This movement also seemed innate.

Self-didacticism. At 16, with the first job and economic independence, came the possibility of starting to build the personal library, and the next ten years were of intense reading, mainly historically relevant books, biographies, psychology, and world literature, in different languages, as by that time I was fluent both in English and French.

Englishness. At 19, I decided to enrol in the best British language school available in the country – the British Council, and from its fabulous library, I started borrowing books on English history, archaeology, culture, and arts, there included Shakespearean plays. I also visited London for the first time and came convinced '*I belonged there*' as I informed my mother upon return. Here lies probably the strongest of my retroforms.

Dreams. With an interest in science, after reading Freud and Jung, I started notebooks on my experiences with 'dreams'. Most of these were in fact OBEs or projections of the consciousness, many shared with my father, who later in life confided and proved to me he was a lucid projector. Many of these projections were full-night ones.

Bookshop. I worked for 20 years in Chiado, Lisbon, above *Livraria Bertrand*, in Garrett Street, the oldest bookshop in the world. One of my ordinary experiences, when I had really pressing questions or doubts for which I couldn't find an answer, was to visit the bookshop downstairs and find the answers or confirmations for my formulations. Not that I specifically looked for them – the books just seemed to come to my hands and opening them randomly I would find those answers. I knew these confirmations and answers came from invisible more evolved consciousnesses that were around me, but at that time I had no name for them. Common people liked to call some of these consciousnesses angels. I loved angel-figures but I could not be sure such creatures existed. Today I know these are just mythic images, but we do have helpers if we are on the right path of executing our proaxis. So, my perception was that this bookshop was

a privileged spot where the helpers would get in touch and 'talk' to me through books. In fact, I used yet another conscientiological technique without even knowing its name – I used bibliomancy instinctively.

Libraries. Libraries work for me in the same way. I ask the helpers to guide me and they do. On occasion books literally come off the shelves. Other times it is as if the library had 'nothing else to offer' except the book I need to read or the one that gives me the tip or clue I need to follow. My best experience yet was at the CEAEC Holotheca where I was guided twice to the main personality I need to study about as an hypothesis of past life in ancient Egypt.

Teleguidance. My extrapolations and experiences of teleguidance are many and particularly more lucid since I started trusting my parapsychism instead of discarding everything as fruit of my imagination, in exacerbated scepticism.

Multiculturalism-in-practice. For 30 years I worked with a man who would become an important politician and Member of Parliament, most of the time as his personal assistant and person of trust. I considered him my second father. He was travelled the world twice every year, spoke fluently six languages, and the company operated in the international trade area. I was responsible for the imports & exports from and with countries which included: China, the USA, Europe, and Africa. Concurrently, I came to realise many of my friends and colleagues were actually born in Africa.

Polyglotism. Besides studying at school and at the university English, French, German, some Latin, and old Greek, the latter two to be able to read original texts in my philosophy course, I also learned by ear and the help of my second father, Spanish and Italian.

Travelling. One can travel in many different ways or using different means, not just intraphysically. My favourite travelling was always by plane, car, train, for instance, and also book, and OBE. I visited a few other cities-countries for work or leisure included, besides London-UK recurrently, also Nurnberg-Germany, Paris-France, Brussels-Belgium, Madrid, Barcelona, Marbella and Badajoz in Spain, New York-USA, and Rio de Janeiro-Brazil.

Habit. The habit of travelling and getting in touch with other cultures and languages contributes immensely to developing multiculturalism, and so thus listening to music from different countries and continents, tasting and cooking dishes from different parts of the world, studying different cultures and religions, and definitely reading good books in different languages and on different

cultures. My initial best subjects in my philosophy course were philosophy of culture and philosophy of religion,

Lanes. Dr Waldo Vieira used to say that, at some point in time, consciousnesses are given the opportunity to experience and explore a different, or several different 'lanes of opening', multidimensionally and multi-culturally speaking. When given such an opportunity, in consequence of work already performed of inter-assistance to a good number of conscins and consciexes, these lane openings then allow them to be able to perform further, naturally to bigger numbers of consciousnesses, different types of interassistance in multiple dimensions. I have recurrent projections in different countries, and different dimensions, some educational, some assistential, definitely all contributing to enhance multiculturalism, parapsychism, and interassistance.

Philosophy-practice. When one studies philosophy, and particularly philosophy of religions and philosophy of culture, one not only has the opportunity to explore multiple ways of thinking and multiple ideas, developed by multiple people, but this routine exercise also allows one to keep developing multiculturalism, cognition, and paracognition beyond the intraphysical corner of the universe one is currently experiencing, allowing one to travel towards and closer to transaffectivity, maxifraternalism, and universalism.

Proaxis. Back to the idea of having a very important mission to carry on in life, I wondered every year if this was about writing a book, but the answer was always that it was a lot more than that... but what... but when. Gradually, one's proaxis was already unfolding from the preparatory phase on towards the executive phase.

Legacy-Parapsychism. Meanwhile, "transcendent" subjects called my attention in every cover of every book a couple of bookshops in Lisbon offered, but I didn't want to be contaminated by anything negative and most titles sounded just that, or too mystical. I only bought two books at this time: *The Third Eye* (Rampa, 1986) and a book on telepathy. I carried out a few experiments and proved myself these phenomena to be real.

Phenomena. Still before accessing conscientiology, I also had a few psychokinesis (PK) experiences, and made several experiments with telekinesis, cloud bursting, and telepathy. As regards the latter, one of my early and still naïve experiments consisted in mentally influencing a close friend with whom I have a lot of affinity, particularly when we played chess. Precursor interassistential experiments included auric coupling with people to help relieve them from, for example, headaches and other types of physical or psychological pain.

Influencer. As regards to influencing people's thoughts, particularly through telepathy and contagion, in time I realised I had to be really be very careful with my thosenes, my capacity as a telepathic transmitter (and not just multidimensional receiver) and my manifestation as even if it was not my intention, people tended to get influenced by me in many different ways and situations, even in their ideas and form of expression.

Repercussion. This happened regularly at work, where also every new or pioneering idea of mine would get the approval of my boss, and would get implemented. My ideas though contributed to the expansion of the company and hence the welfare of the hundreds of families depending on its results.

Responsibility. I became responsible for several different projects, and also for selecting and training teams to work on them. The leadership exercised was new to most, as it was horizontal rather than vertical top to bottom. My selection of people was efficient in all cases and my approach to training teams was also conscientiological in nature even before I knew conscientiology, which stands to prove of a proaxis, an intermissive course, and active parapsychism. Besides, when every word one utters becomes 'the law' in a big company, one realizes the tremendous responsibility of being an influencer, and the relevance of cosmoethics.

Pioneering. Today I know that pioneering is my main megastrongtrait and that influencing people is what I have been doing possibly for many lifetimes and centuries, all along my holobiography. As I deepen my research and the pioneering studies of seriexology and devise aspects of my holobiography I get more and more clues, and trigger more and more synchronicities.

Self-healing. At the age of 39, and three months before my mother desomated, I had a burnout, the factors contributing to which also included precognition of her death, as I came to understand much later. I designed and put in practice my own therapy towards recovery. By now I already knew I had the power to heal myself, and only I had that power – mind over body – as I had already overcome a couple of physical conditions, just by using the power of the will.

Self-therapy. My new therapy for recovery included very long walks (crossing the city of Lisbon twice a day to really tire the soma); a different genre of music (World Music mostly, to clear the mind and really listen) used daily for several hours; and a new life assessment done through the use of art and the build of three 3-D wooden boxes containing a summary of my life, to gain perspective. This was the way I carried assessment and evaluation of my life. Later, in conscientiology, there is

a conscientiocentric institution or CI that takes care of this aspect and ministers a specific course to the same end (APEX). The method and techniques used may be very different, but one needs to find what better works for ourselves.

Lucidity. Finally, I asked 'the invisible' (helpers) for – more lucidity. Mother desomated soon after a first ever stay at my home, further conversations about the immortality of the self, multiple lives, multiple bodies, multiple dimensions, and true reconciliation. These were our best two weeks ever in this lifetime.

Conscientiology. The neuroscience conscientiology, or the study of consciousness in a holoperspective supported by a multidimensional, multiexistential, cosmoethical, holosomatic, and bioenergetic approach made through the lens of the consensual paradigm, came into the my life around two years after my mother's desoma, in January 1996, in Lisbon, when I was 41 years old.

Volunteering. I started volunteering at the International Institute of Projectiology and Conscientiology (IIPC) in 1996, in Lisbon, right after completing the basic 4-level entry course. I also participated in the first research group, a GRECEX or existential recyclers group, of which I became the coordinator.

Enerspring. The year of 1997 was the year of enerspring, or energetic springtime, following a workshop where Dr Waldo Vieira applied on me my first ever voltaic arc. This voltaic arc constituted a watershed in my life, impactful as it was. It reversed a condition I had at the time, and next morning, I could truly breathe again and my lungs felt like those of a newborn baby. I could say I had a life before and a life after Dr Vieira's voltaic arc. The new person that had emerged was ready to start a new enterprise – that of executing her proaxis.

Cosmoconsciousness. One other relevant fact that contributed to the state of enerspring was that although I had already experienced a mentalsomatic projection before I came across conscientiology, now I had another one, sponsored by the helpers, which triggered a state of cosmoconsciousness. I could then confirm first-hand what Dr Vieira described in his account of a similar experience in his book *Projections of Consciousness* (Vieira, 2021).

Instructor-training. My instructor training followed and included an advanced extension in conscientiology and projectiology (ECP 1) course for instructors, followed by an extension in conscientiology and projectiology (ECP 2), both done in Rio de Janeiro, the first with Marina Thomaz and the latter with Dr Vieira, the only epicon at the time giving the course he had

designed. These courses were taken during my first trip to Brazil, in 1998.

Treatises. In those days an instructor also had to study in depth and in full both of the treatises Dr Vieira had already published: *Projectiology: A Panorama of Experiences of the Consciousness Outside the Human Body* (Vieira, 2002) and *700 Conscientiology Experiments* (Vieira, 2018).

Pioneer. The author is one of the first four non-Brazilian instructors of conscientiology, one of the very few to do an ECP1 just for instructors, and the first European-born person to do an ECP2.

Teaching. My active instructor life started in May 1998 and for the next 15 years I would give lectures and classes weekly. I gave classes regularly in Lisbon, Porto, and Leiria, in Portugal; London, in the UK; and Rio de Janeiro and Foz do Iguaçu, in Brazil. Giving classes every week for the best part of my 28 years of volunteering in conscientiology can give us a rough idea of the hundreds of consciousnesses multidimensionally assisted. The classes were ministered in Portuguese and in English.

Multiculturalism. Furthermore, in London, when you give a class, you always have attending students of multicultural backgrounds. Sometimes in every six students only one is actually English and of English heritage. The attendees can be as diverse as coming from different continents, and different religious backgrounds like when you have in class an Egyptian, an Australian, a German, a Liberian, a Pakistani, and an English person, being that their parents, and grandparents sometimes, in five out of six cases also hailed from different countries and cultures.

Impact. Even if there was only one student per country in any of these classes, the multidimensional impact for each of these consciousnesses, the nets of individuals connected to them, and their countries is exponential. The instructor is helping to get them awake and recover cons and information from their intermissive course, as the catalyst, retrocognitive, and reurbanizer agent she or he is, so the impact multidimensionally speaking goes beyond your imagination.

Parapsychism. My experiences with a more lucid parapsychism started, in fact, on the very first conscientiology class still as a student. Back then, with the assistance of the extraphysical team of helpers, I experienced extrapolationisms in the form of potent vibrational states, impactful clairvoyance, sponsored lucid projections, retrocognitive projections, exoprojections, joint projections, assistantial projections, and educational projections. It was than easy to verify that, not only intraphysically, but extraphysically the

gamut of consciousnesses present in these projections came from different ethnic and cultural backgrounds.

Doubt. During the first conscientiology class I attended, communication with the helpers and with a recently desomated close friend were mind-boggling and left me no margin for scepticism. Everything was questioned and all was answered.

Expansion. As an instructor though, parapsychism definitely expanded beyond belief. After my return from Brazil, in 1998, my interassistential work grew at an accelerated pace, although paradoxically time seemed to expand and pass slowly, and I could always do much more than initially planned.

Intellectual-parapsychism. Now the helpers assisted me to produce texts, classes, and themed lectures. Once, I was being a bit lazy, but finally set down at the table when the helper beside me told me telepathically: “*If you do not put your hands on the keyboard, we cannot help you.*” I did just that and the week’s themed lecture came out (30 pages) in just a few hours, like water pouring from a tap. This was not automatic writing though, no psychography; it was team work with a fully thinking, aware author, receiving inspiration from the helper, and extra energy and parapsychic phenomena like clairaudience, clairvoyance, and telepathy happening concomitantly. This experience alone gave me a glimpse of what pangraphy is, what it can look like.

Book. From then on, I noticed gradually when I was accompanied by a helper as this always reflected, and still reflects today, on the quality of the conscientiology texts produced. Currently I am writing an autobiographical book and participate regularly in the specific writing fields of the *Immersion in Writing*, an activity from the International Union of Writers of Conscientiology (UNIESCON)).

Classroom-exemplification. When I was giving classes weekly, there were always many sponsored educational and assistential projections, and other additional experiences which helped further develop my other types of parapsychism, bringing me many examples and experiences I could share with students in the classroom, but always this gradual expansion of intellectual stimulation activating even further my intellectual parapsychism was there.

Groupkarma. Most amazingly, during my first set of classes as an instructor, the first consciexes to be assisted included two members of my family, who had desomated some 30 years earlier, from which example we gather the relevance of becoming a conscientiology instructor. Another interesting fact is that these two members of my

family had lived in Brazil for several decades in their last intraphysical lives.

Commitment. Some people and some groups depend on you and you only, due to affinity, shared experiences in past lives, and your groupkarmic account debts, and if you do not step forward and do what you have committed to during the planning of your proexis in the intermissive course, these consciousnesses will not get the assistance they need and deserve. It is your responsibility to break interprisons and/or simply do the recomposition and reconciliation with them, helping them to evolve too.

Rescues. During my two weeks visit to Brazil, in 1998, Dr Vieira had me giving classes at the IIPC headquarters in Rio de Janeiro, during which I had the opportunity to do groupkarmic rescues with two conscins connected to me in past lives. One of them would come to live for a few years in London, where we volunteered together.

Epicentrism. Also during this time in Brazil, Dr Vieira also had me meeting all the responsible people for every department at the IIPC office. Finally, invited for a general meeting before departure, I was made the epicentre for Europe, as the IIPC prepared for the *1st International Forum of Conscientiology* (FIC) in Barcelona. I became the attractor of the European people who flew to Barcelona for the event, and they were in the dozens. I then worked in Barcelona for a month helping before and during the Forum.

Exposure. The first step to multiculturalism is exposure to multiculturalism. You cannot like and understand what you don’t know. Multiculturalism may be a trait you have been developing for many lifetimes, but in each life you have to start anew, as you usually cannot yet remember your past lives when you are reborn in the current one.

Multiculturalism. In my experience, I cannot but love people from different cultures, religions, countries, continents, and beyond from the moment I get the opportunity to come across them and exchange ideas and experiences. Each consciousness is a universe and I love discovering other universes.

The-Future. Still in 1998, the multicultural Lisbon produced the EXPO98, an international and multicultural exhibition dedicated to the theme: *Oceans – Our Legacy for the Future*, from May to September, hosting over 140 countries and 11 million visitors coming from around the globe.

Reurbanization. For the purpose, the previously degraded eastern part of the city was completely rebuilt and reurbanised. The exhibition, by the Tagus River, commemorated 500 years of the Portuguese *Discoveries*.

The energy there was totally the energy of *serenissimi*, and until today it remains so.

European-Campus. As my conscientiology volunteering and teaching progressed, the opportunity came to become a co-founder of the first conscientiology *campus* in Europe, in Evoramonte, Portugal.

Évora-ECP3. For preparing the work intra and extraphysically, Dr Waldo Vieira decided to do an ECP3 course, held close by, in Évora. An ECP 3 is a course without pre-requisites designed by Dr Vieira as an intra-extraphysical cleansing and deintrusion opportunity for conscins and consciexes before the start of a megaproject in a specific city-country.

Interassistance. On this opportunity, I was made responsible for bringing in the participants, and managed to get 189 in the course, 150 of which had been my students. The event happened in October 2000.

London

Invitation. Following the feat with the ECP3, I was invited on spot to move to London to teach conscientiology there. Once again, totally teleguided by the helpers, I quit my job of 30 years and home of over 40, arriving in London in February 2001 to reside.

Journal of Conscientiology. Once in London, my main volunteer work for the 14 years I spent there was focused on translating and revising articles and accounts for the *Journal of Conscientiology* (JofC). Additionally, I have researched and operated an interchange of scientific publications with several universities, institutes, and private researchers of consciousness, in several different countries.

Ectoplasmic-fields. In the classroom, I became the only instructor to give all practical classes that involved projection (OBE) techniques. According to some of those who experienced them, the opinion was that they were strong ectoplasmic fields where, weekly, many multicultural conscins and consciexes got assisted.

Specialties. Other classes I specialized in were about mentalsoma, proexis, and altered states of consciousness. I also co-authored a 3-hour course on the latter.

Multicultural-crowd. It was common in our classes in London to have the room filled with people from many different countries, religions, and cultures, as much as one student per country, with the particularity most of them already had multicultural parents and grandparents, and that they had lived in several different countries.

Cannes. Concomitantly, my first job in London consisted in dealing with the participants in the 2001 Cannes Lions Festival, organized at the time by the International Festival of Advertising (IFA), a French-

Algerian owned company based in London. I was invited to welcome participants, and during the event held in Cannes, France, I assisted the company's PR manager giving support to the circa 650 journalists coming from all over the world.

Freed. After that, I went back to work in international trade, becoming supervisor and later manager of the export department of *Freed of London*, the manufacturers of the famous ballet point shoes that are worn by so many ballerinas in most ballet companies around the world. During the following 14 years, I have assisted around 400 clients in over 40 countries.

Staff. This company employed people from many different backgrounds, ethnicities, religions, and cultures – not just English, Scottish, and Irish, but also Indians, Pakistani, Sri-Lankans, Caribbean from different countries, Turkish, Canadians, Swedish, Polish, Kosovan-Albanians, Ghanaians, Ukrainians, Chinese, and Japanese – all living in great harmony. I have made mine the most multicultural department in the company, a hub for more people from all around the world including Austrian, French, Italian, Spanish, Rwandan, Ukrainian, Czech, and Slovakian speaking in all these different languages.

London-Hub. London is this huge international hub, in the saying of some that lived in New York – the most cosmopolitan city in the world, and before Brexit, the European capital of economy. This *salad* of people has millions coming and going daily from everywhere to everywhere in the city and on the planet. According to research, as many as 300 languages are spoken, which gives us an idea of multiculturalism in practice. the top 5 languages spoken are Polish, Turkish, Bengali, French, and Punjabi (Museum of London.). During the World War II, between 1939 and 1945, London served as the governing capital of six countries at the same time: Norway, Poland, Belgium, France, and The Netherlands included (Beelinguapp). Therefore this author was born and has since lived in highly multicultural cities for all her life. It seems multiculturalism is a magnet and actually it became one of the author's megastrengths.

Multi-interassistance. With such an opportunity of multicultural multidimensional interassistance, considering professional and volunteer work, I have assisted in different roles and capacities consciences from over 70 different countries.

Leadership. In the in-betweens, and as my parapsychism kept developing consistently, for all that has been described above, so did my ability to epicenter and lead groups in a cosmoethical and horizontal way, giving them the energetic support that sustains the work, always

bringing contributions for change, growth, and development – one that is intended to be multi-dimensional, interassistential, and multicultural. This two was highlighted when I did CONSECUTIVUS's course *Retrocognitive Retrocode*, and my retrocode is *exchange*.

Welcoming. It is my experience to be able to install and sustain cosmoethical welcoming, many times densely ectoplasmic energetic fields where consciexes can be assisted, and conscins happily tend to express themselves freely, feeling supported, cherished, confident, and in a learn and growth zone, as mostly reported by said conscins. Welcoming has hence and since become one of my three main megastrongtraits, along with pioneering, and multiculturalism – because they all support each other.

Teleguidance. Besides having a strong intellectual component, from the many synchronicities and extrapolations that have gradually become more recurrent, I have come to realize my parapsychism points out in the direction of developing pangraphy and cosmoethical teleguidance, two processes I think I may well have been working on for several lifetimes, but of which I have only more recently become totally aware of.

Foz do Iguaçu

Holidays. In June 2014, I came to Foz do Iguaçu and to the Centre for the Higher Studies of Conscientiology (CEAEC) to understand what would be my next step in the internationalization of conscientiology, the group maxiproexis, and the preparation of my next intermission.

Move. In the sequence of the tips and contributions received from extra and intraphysical sources, I have decided to move to Foz. Again, I followed cosmoethical teleguidance from the extraphysical team. With all possible reconciliations and recompositions done in Lisbon and in London, I have arrived to live in Foz on September 1, 2014.

Hindsight. Looking back from a distance, I can now better understand the route and the perspective. It is now time to prepare for the future as it all becomes so much clearer. My voyage in this intraphysical life included exactly these reconciliations and recompositions with many different ethnicities, religions, cultures, and groups among which I have lived many past lives. This was a voyage done with a bit more lucidity, and a clarity that allows me now to appreciate the perspective, the cosmovision, the process, the proexis, and the contribution of evolutiologist and all the helpers involved. To all consciousnesses involved this author is eternally grateful.

Parabrain. Finally, when we develop our parapsychism we are developing the capacity of our parabrain, and all conjugated steps and expansions of lucidity bring us, at each new and well-used opportunity, getting gradually closer to the cosmovision of the *serenissimi*, the free consciousnesses (FC), and beyond.

Conclusions

Science. We are building a science and a science takes decades to be accepted by peers. In the process of becoming scientifically oriented, proving we have a sound methodology and use many different techniques has eventually taken the lead and most of our focus. But this may still be a bit academic in the sense of in tune with the intraphysical Newtonian-Cartesian paradigm we wish to refute, and we are still worried with replication when possible, or using this or that technique, or as many as possible, to prove ourselves to the scientific community. It seems to this author, though, we may sometimes be wishing to cut corners and 'save time'.

Process. Everything is process. It takes time, practice, and we cannot leap forward jumping stages of evolution. And although this is certainly clear to all, we may be forgetting something. Our proexis was designed together with the evolutiologist in such a way each one of us needs to go through different routes and live certain experiences before we can actually inscribe in us this theoretical knowledge we crave – all in a good way.

Contribution. This author hopes to have contributed to an understanding that the process of developing parapsychism and that of developing multiculturalism, this movement towards megafaternity and universalism, are intrinsically interconnected and one contributes to the other and vice-versa. This is also a multiexistential process, as we have been developing both parapsychism and multiculturalism for many lifetimes, although not necessarily sequentially, once evolution does not happen in a straight line, rather some lifetimes break the line, and this concept is also recently being studied in conscientiology.

Interassistance. Equally fundamental is for each one of us to realize what interassistance is, and the slow but effective progressive understanding of one's proexis.

Watershed. Finally, extrapolations of different states of being or different stages of consciousness development, and a trust in the teleguidance of the extraphysical helpers all definitely contributed for this author to achieve set objectives. A watershed was nevertheless understanding the roles volunteering and teaching conscientiology play in our evolution and the necessity of including both in our daily practice.

Volunteer-teaching. This author can only but hope that her case report proves the primacy of a couple of very important if not fundamental variants in the process of our evolution and any development of parapsychism and our better strongtraits—regular volunteering and teaching in conscientiology, and writing, of course.

Key. According to the findings, the author concludes that parapsychic multidimensional multicultural interassistance is the key for our evolution as consciousnesses, as posited by Dr Waldo Vieira, the proposer of the neoscience conscientiology, with whom this author cannot but concur.

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