

Fundamentals of Interassistential Leaderology

Fundamentos da Liderologia Interassistencial

Fundamentos de la Liderología Interasistencial

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Palavras-chave

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Palabras-clave

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Abstract:

The objective of this paper is to share the main findings and research self-reflections arising from the theatrical study of interassistential leaderology initiated at the *Invisible College of Leaderology* in 2014, in intellectual cooperation with other researchers, regarding the bases of interassistential leaderology. Such findings represent cutting-edge relative truths from the authors' perspective and should not be taken as unquestionable truths. The research carried out in leaderology is based on the consciencial paradigm, self-experimentation as a leader, assistance provided in leaderology preceptorship, behavioural observation, results of other leaders, bibliographic study of historical models of leadership and management in the most diverse eras, parasynchronicities, and everyday self-parapsychism.

Resumo:

O objetivo do presente artigo é compartilhar os principais achados e autorreflexões pesquisísticas advindas do estudo teático da Liderologia Interassistencial iniciado no *Colégio Invisível da Liderologia* em 2014, em cooperação intelectual com demais pesquisadores, referente às bases da Liderologia Interassistencial. Tais achados representam verdades relativas de ponta sob a ótica dos autores, não devendo ser tidos como verdades inquestionáveis. As pesquisas realizadas em Liderologia têm por base o paradigma consciencial, a autoexperimentação na condição de líder, os atendimentos realizados em preceptoría liderológica, a observação comportamental e dos resultados de outras lideranças, o estudo bibliográfico de modelos históricos de liderança e de gestão nas mais diversas épocas, as parassinchronicidades e o autoparapsiquismo cotidiano.

Resumen:

El objetivo del presente artículo es compartir los principales descubrimientos y autorreflexiones investigativas consecuentes del estudio teático de la Liderología Interasistencial iniciado en el *Colegio Invisible de la Liderología* en 2014, en cooperación intelectual con demás investigadores, referentes a las bases de la Liderología Interasistencial. Tales descubrimientos representan verdades relativas de punta bajo la óptica de los autores, no debiendo ser llevadas como verdades incuestionables. Las investigaciones realizadas en Liderología tiene como base el paradigma consciencial, la autoexperimentación en la condición de líder, los atendimentos realizados en preceptoría liderológica, la observación comportamental y los resultados de otros líderes, el estudio bibliográfico de modelos históricos de liderazgo y de gestión en las más diversas épocas, las parassinchronicidades y el autoparapsiquismo cotidiano.

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INITIAL CONSIDERATIONS

Relevance. The subject of leadership is inevitable for all consciousnesses in every dimension where they manifest, whether intra or extraphysical, as it is the ability to attract and influence other consciousnesses and to manage their own existence.

Evolutivity. It has been observed throughout Human History how leadership profiles can compromise an entire group in its evolutionary process, both for better and for worse, limiting or hindering the group, or helping it to thrive and evolve.

Theories. The main leadership theories formulated over time sought to explain these profiles, their results and consequences from an intraphysical perspective, disregarding parapsychic aspects and multidimensional reality, thus displaying a gap with the reality of the consciousness.

Specialty. With this, leaderology understood under the consciential paradigm can be the alternative to bring to light the reality of a consciousness in the condition of a leader.

Bases. The approaches in this research have the theoretical support of the neuroscience conscientiology, in the specialties of convivology, cosmoethicology, holokarmalogy, and interassistantiology with the aim of expanding the overall view of leadership and its multidimensional repercussions on the daily lives of individuals and groups, bringing the analysis-synthesis of the specialty leaderology.

Methodology. The research carried out is based on the authors' own self-research under the consciential paradigm, self-experimentation as leaders, and leadership preceptorship, in addition to conscientiological bibliographic review, and conventional leadership theories.

Objective. It is the objective of this paper to share the main findings and research self-reflections arising from the theatrical study of interassistantial leaderology initiated at the *Invisible College of Leaderology* in 2014, in intellectual cooperation with other researchers, regarding the bases of *interassistantial leaderology*. Such findings represent cutting-edge relative truths from the researchers' perspective and should not be taken as unquestionable truths.

Didactics. This paper is organized into three sections.

1. **Theoretical foundation of the specialty.**
2. **Basic theories of the specialty.**
3. **Leaderological paratechnology.**

Posture. The multidimensional self-researcher's self-scientific posture is always recommended rather than the comfortable posture of a follower conscin. Therefore, do not believe in anything, not even in what is said in this research. Experiment. Have your own experiences.

I. THEORETICAL FOUNDATION

Cosmovision. This section addresses the definition of the specialty, its basic theories and fields of study.

Definology. *Interassistantial leaderology* is the science applied to the studies, practices, techniques, theatrical research, and leaderological innovations oriented towards the development of interassistantiality in the exercise of leadership, based on self and heteroleaderometric analysis, and its multidimensional reverberations from the perspective of the consciential paradigm.

Research fields. Interassistantial leaderology has as its main scientific fields: self-leaderology, heteroleaderology, leaders' mistakology and successology, leaderometry, depertology, interassistantiology, epicentrismology, entrepreneurshipology, ponerology, politicology, temporal power, consciential power and power dynamics, sociology and parasociology, geopolitics and parageopolitics, group dynamics and processes, and leaders' communicology, among others.

Deconstruction. The self-experience of the consciential paradigm deconstructs and re-signifies personal and group dysfunctional beliefs and myths regarding the exercise of leadership. Example: begins to value consciential power instead of temporal power.

Expansion. Moreover, experiencing the consciential paradigm favours intraconsciential recycling and expands multidimensional overall view. Through lucid self-parapsychism it becomes possible to evaluate with greater self-realism the consequences and holokarmic repercussions of personal acts. Here is a proposal: ask yourself: do you still generate interprisons?

Purpose. The purpose is to help self and heteroleadership qualification based on more advanced evolutionary models, notably the *deperito*, the *semiconsciex*, the self-critical teleguided, and the *serenissimus* with the aim of contributing in a more lucid way to the holokarmic group evolution process and the interassistential endeavours of intra and extraphysical reurbanization.

Problematics. Based on the authors' experience in many leadership sessions, it was possible to verify that there is no healthy heteroleadership and that it does not even reach more advanced levels of leadership, without minimum levels of evolutionary self-leadership. Because, without it, the consciousness becomes tends to get stuck in egoic issues, such as vanity, competition, pride, tendency to be guided by the acquisition of power, position and/or prestige, ego defense, self-victimization, conscientious self-repression, among others.

Sustainability Furthermore, it is observed that the conscin without evolutionary self-leadership tends to be held hostage by mesology and paramesology, due to their lack of parapsychic autonomy and holosomatic self-sustainability.

Casuistry. Autocracy, the search for power and/or prestige, the impetus to control the group, the fear of self-freedom, the fear of heterofreedom, the difficulty in receiving feedback, management through fear, and the difficulty in dealing with group processes in an open and transparent way are notorious examples of lack of qualification in evolutionary self-leadership, and was noticed by the authors during behavioural observation of leaders in different groups. *The higher the personal insecurity, the greater the tendency towards rigidity and control.*

Interassistentiality. On the other hand, when observing and accompanying more homeostatic leaders, we noticed six common characteristics, listed below in functional order:

1. **Intraconscientiality:** conscins were better resolved intraconscientially.
2. **Simplicity:** unconcerned with position, power, prestige, or how they were perceived.
3. **Personal traits:** healthy criticality, neophilia, openness, and anti-dogmatic postures.
4. **Integration:** they promoted environments of intercooperation, friendship, and intertrust. Instead of centralizing and restricting the team, they encouraged and favoured the epicentrism of others.
5. **Interassistentiality:** they allowed himself to be assisted and helped other consciousnesses to prosper.
6. **Co-leadership:** over time, in addition to working *shoulder-to-shoulder* with the intraphysical teams, they started to act *shoulder-to-shoulder* ostensibly with extraphysical teams.

Crescendum. Such observations made possible to glimpse and theorize about the following *homeostatic self-leaderological crescendum*, beginning with the assumption and development of *evolutionary self-leadership*, the theatrical application of evolutionary entrepreneurship, going through the exercise of *interassistential leadership* exertion, and culminating in *evolutionary co-leadership*.

Theoriology. Thus, the main theory of interassistential leaderology is based on the premise that homeostatic heteroleadership comes from evolutionary self-leadership. Without evolutionary self-leadership, interassistential

leadership and evolutionary co-leadership cannot be achieved. Healthy heteroleadership, especially when advanced, is not imposing, coercive, and is not heterodetermining.

Development. In the Encyclopaedia Conscientiology's verbet *Bússola Intraconscencial* (Intraconscencial Compass), researcher Dr Waldo Vieira (2023, p. 8,048) highlights the absence of heterodeterminations or impositions on the part of more advanced leadership profiles, as follows:

Presence. True leadership does not develop through regulations established by a leader, but through the consciousness' strong presence, dispensing the act of commanding or making heterodeterminations. When reaching the point of becoming free from the determinations imposed on them and others, such consciousness discerns what the anonymity of serenology means.

Evolutiologist. Hence why an evolutiologist does not impose heterodeterminations. The attitude starts one's personal understanding of the anonymity of a *serenissimus* and derives from one's individualized cosmoethical pointer.

Heterodeterminations. In relation to convivology, the leader, by imposing heterodeterminations on the group, is the first slave to the guidelines due to the exemplary nature that maintains leadership. Whoever ceases to impose heterodeterminations free themselves from groupkarmality. However, reaching this level demands full liberation from groupkarmic interprisons, no matter how subtle they may be.

Groupkarmic Course. From the perspective of *evolutiology*, consciousnesses move from union through interprison to union through freedom.

Interprisiology. From a historical point of view, leaders generated a lot of interprison, due to the process of domination and control. In general, the objective is to help groups organize themselves in a more interassistential way, allowing them to move away from practices that generate unity through interprison and move towards practices that generate unity through freedom.

Maturity. Fear of freedom and/or heterofreedom can lead to the concentration of power. In addition to limiting group performance, the concentration of power attracts opportunistic and even psychopathic consciousnesses. The higher the group maturity, the greater the tendency towards decentralization.

Cosmoethics. Cosmoethical power liberates. Anticosmoethic power limits generate dependence and enslaves. It is the posture of a helper *versus* the posture of an intruder. The first encourages the assumption of one's singularity, acting shoulder-to-shoulder and joint protagonism. The second generates dependence and centralizes power.

Parapolitics. Megahelpers' parapolitics is to promote unity for freedom. Evolutionary leaders are not driven by personal drive or need to lead others.

II. BASIC THEORIES OF THE SPECIALTY

Detail. From the study and deepening of interassistential leaderology, the basic theories of this specialty were developed: the theory of evolutionary self-leadership, the theory of interassistential leadership, the theory of evolutionary entrepreneurship, and the theory of evolutionary co-leadership.

Self-leadership. *Evolutionary self-leadership* is the power of a consciousness to lead itself and free itself from irrational self-beliefs and negative mesological influences and interferences, in a cosmoethical, multidimensional, self-motivated, and self-directed way, placing itself in the condition of an interassistential mini-piece guided by the assumption of its own conscencial singularity, and by group evolution.

Pillars. Here are three pillars of the theory of evolutionary self-leadership, intrinsically correlated, based on parapsychic autonomy, the cornerstone of evolutionary self-leadership, listed below in functional order:

1. **Assumption of Consciential Singularity.** Approaching the essence of a consciex. The experience of consciential singularity amplifies one's presence, reducing self-conflicts, bringing evolutionary friendships closer, and inspiring others through self-example. Such a posture tends to generate group repositioning: it starts to build truer friendships and attract consciences akin.

2. **Purpose identification and support.** The greater the alignment with the intraconsciential compass, the lower the vulnerability to the environment and the greater the capacity for self-direction, with greater parapsychic self-confidence in decision-making and intimate tranquillity when saying no. Instead of being guided by others, an individual with a high level of evolutionary self-leadership remains aligned with their personal purpose and evolutionary megafocus.

3. **Exercise of self-cosmoethics.** Integrity in relation to personal values, principles, and evolutionary personal purpose arising from the intermissive course reduces susceptibility to mesology and paramesology and keeps the conscin aligned with their megafocus.

Conclusion. Given the above, it can be said that the exercise of evolutionary self-leadership is the exercise of *assertive multidimensional positioning*. For assertive positioning, clarity about essential values, evolutionary principles, and purpose is not enough: self-cosmoethics is necessary to support them.

Interassistential leadership. According to Vieira (2014b, p. 976), "The **interassistential leader** is the evolutionarily idealistic consciousness who primarily helps others to prosper".

Repercutibility. Thus, interassistential leadership encourages others to take over evolutionary self-leadership and consciential epicentrism in evolutionary endeavours.

Characterology. Among the characteristics of interassistential leadership, consciential openness stands out, the encouragement of the assumption of the consciential singularity and parapsychic autonomy by others, as well as evolutionary entrepreneurship and more libertarian interconsciential relationships, based on unity for freedom.

Reverberation. Interassistential leadership is the natural consequence of the exercise of evolutionary self-leadership. Self-leaderological self-exemplarism, with self-cosmoethical bases, reverberates and attracts the interest of supportive conscins and consciexes. *Moral authority is earned by self-example.*

Acting. Interassistential leadership helps others to thrive in a cosmoethical way, with the application of interassistance to the development of new leaders prevailing. In this way, it generates prosperity for oneself and others, as it encourages autonomy and consciential freedom.

Deperticity. From the authors' point of view, the interassistential leader has already reached the minimum condition of self-deperticity, due to the capacity for self and heterodeintrusion in the materialization of group evolutionary ventures, in addition to acting in extraphysical rescues, including in the baratrosphere.

Opportunity. According to Vieira (2014a, p. 1,259), the current intraphysical life can be the preparation or exercise to apply to act as an interassistential leader, rescuing the consciexes left behind before one's pre-resomatic Intermittive Course (IC), usually in the baratrosphere.

Evolutionary entrepreneurship. Evolutionary entrepreneurship is any initiative, project, business, enterprise, or entrepreneurial action, whether profit-making or non-profit, of a leading conscin, structured in the cosmoethics and evolutionary values of the intermissive course and based on self-example, mobilizing other intra and extraphysical consciences, promoting the improvement of holothosene and interassistance to conscins and consciexes.

Citaciology. According to Mansur (2015, p. 30), “Evolutionary entrepreneurship is the intra and extracosciential mobilization in favour of claritaskal interassistentiality, leading to ventures and actions to improve terrestrial holothosene, always based on cosmoethics and multidimensionality”.

Specialty. *Evolutionary entrepreneurshipology* is a specialty of conscientiology dedicated to the studies, research, and entrepreneurshipological techniques with an evolutionary focus in order to encourage, promote, and support projects and actions for the improvement of the terrestrial holothosene, always based on cosmoethics and multidimensionality.

Bases. According to the authors of this paper, evolutionary entrepreneurship is based on the following three pillars, listed below in functional order:

1. **Evolutionary Purpose.** Intimate sense of paraduty.
2. **Cosmoethical Means.** Quality of the means used to reach a specific end.
3. **Interassistential Results.** Multidimensional interassistential balance of the actions carried out. Recycling and improvement of holothosenes (reurbanization).

Comparison. Evolutionary entrepreneurial activity has characteristics that distinguish it from conventional entrepreneurship – see Table 1.

TABLE 1. DIFFERENCES BETWEEN EVOLUTIONARY ENTREPRENEURSHIP AND CONVENTIONAL ENTREPRENEURSHIP

N.	Interassistential Evolutionary Entrepreneurship	Conventional Entrepreneurship
01.	Cosmoethics oriented	Not always guided by ethics
02.	Means matter (shady means do not justify noble ends)	Does not always care about the means to achieve certain goals
03.	Generates evolutionary results and improves the holothosene of locations	May or may not benefit society
04.	Uses indicators and paraindicators for decision-making	Based only on indicators for decision-making
05.	Considers multidimensional reality; acting in synergy with extraphysical helpers to expand interassistential results	Disregards multidimensional reality
06.	Seeks to qualify the energies of environments	Disregards the influence of energies
07.	Orthothosenity of leaders favouring environment deintrusion	Disregards intrusion mechanisms
08.	Promotes self and heterodeintrusion by cosmoethical and interassistential self-example	Energy intoxication due to repetition of already established patterns, with only an intraphysical focus
09.	Acting in co-leadership, including extraphysical helpers	Conventional intraphysical management
10.	Environment conducive to joint protagonism	Conventional meritocracy based on intraphysical indicators
11.	Use of consciential singularity with a focus on what is best for all	Predominance of competition with only egoic goals

Paraindicators. Regarding item 04 in Table 1, attention to paraindicators allows for greater approximation with the interassistential flow, greater approximation and joint action with extraphysical teams; increases assertiveness in decision-making, thus expanding the interassistential results.

Ecosystem. The research carried out shows that the big difference between the conventional entrepreneurship and the evolutionary entrepreneurship ecosystems is not only in relation to the qualification of purpose, but also other key-points, such as the following five, listed in functional order:

1. **Openness and interaction with multidimensionality.**
2. **Joint action with extraphysical helpers.**
3. **Consideration of enterprise indicators and paraindicators.**
4. **Contribution to intra and extraphysical reurbanization.**
5. **Approximation to the principles of cosmoethics.**

Entrepreneurial leadership. *Evolutionary entrepreneurial leadership* is the attitude, positioning, capacity, and competence of a conscin to take responsibility for the initiative and consolidation of an undertaking or project of collective scope, guided by interassistential priorities, engaging other predisposed consciousnesses with a sense of groupality to individual and group neo-advances – excerpt adapted from the *Encyclopaedia of Conscientiology's* verbet *Liderança Empreendedora* (Entrepreneurial Leadership) (Temp, 2023, p. 21,191). *The evolutionary entrepreneurial leader helps others thrive.*

Co-leadership. Evolutionary co-leadership consists of universalist leadership action guided by joint protagonism between teamins and teamexes, where each member fully exercises evolutionary self-leadership as an interassistential leader, and acts in confluence with the reurbanizing multidimensional maximechanism.

Hypothesis. Hints of evolutionary co-leadership may begin at the level of the common pre-*serenissimus*. However, from the authors' perspective, this condition is typical of the *self-critical teleguided* and reaches a higher level in the Collegiate of the *Serenissimi*.

Synergy. Co-leadership is characterized by the theatrical exercise of the *leader-leader binomial*. In this context, there are notably no leaders and followers. The consciousnesses involved in leadership act in joint protagonism.

Origin. The term co-leadership was originally introduced in the book *Co-leaders: The Power of Great Partnerships* (Heenan & Bennis, 1999, *apud* Jackson & Parry, 2010, p. 129 and 130), referring to the condition of two leaders in vertically contiguous positions who share their responsibilities.

Differentiation. From the perspective of *interassistential leaderology*, the authors propose these two considerations to distinguish between intraphysical co-leadership from evolutionary co-leadership:

1. **Intraphysical co-leadership:** joint action between leading conscins in a synergistic way.
2. **Evolutionary co-leadership:** multidimensional joint action between interassistential leaders, in confluence with the multidimensional reurbanizing maximechanism.

Prerequisite. Acting in evolutionary co-leadership requires, by its nature, advanced lucid self-parapsychism, typical of the condition of a self-critical teleguided.

Context. From the perspective of *holomaturology*, depending on the level of the group maturity, it is possible for the same consciousness to act in evolutionary co-leadership with the helpers and, if needed, to act as a leader-led in relation to others. Table 2 shows the pillars and effects of this type of leadership:

TABLE 2. PILLARS AND EFFECTS OF EVOLUTIONARY CO-LEADERSHIP

Pillars of Evolutionary Co-leadership	Effects of Evolutionary Co-leadership
Shoulder-to-shoulder action between teamins and teamexes	Cosmovision expansion
Full assumption of consciential singularity from all members	Maximum application of everyone's <i>megastrongtraits</i>
The best of each in favour of the best for all	Joint protagonism

III. LEADEROLOGICAL PARATECHNOLOGY

Paratechnologies. Among the leading paratechnologies developed and used throughout the studies, the three presented below in functional order stand out:

1. **Self-leaderometry:** tool for measuring intraconsciential aspects related to evolutionary self-leadership, where the pillars (consciential singularity, evolutionary purpose, and self-cosmoethics) and indicators (self-direction, self-motivation, and self-realization) are evaluated.

2. **Leaderometry:** tool for measuring the quality of personal leadership. It can be applied in various leadership contexts, for example: volunteering, profession, and family, among others.

3. **Self-leaderological Planner:** individual plan developed based on the results in self-leaderometry and leaderometry, with a focus on high evolutionary performance.

Self-realism. These paratechnologies aim to expand consciential self-realism, a critical condition for avoiding self-deception and leadership error. This is the case, for example, of leaders surrounded by sycophants who reinforce their distorted self-image.

Importance. Leadership roles can be targeted by extraphysical intruders with the intention of boycotting the work or interassistential enterprise. Mistakes tend to be amplified when the leader does not realize they are connected to the function intruder, while imagining to be connected to the function helper. Therefore, from the perspective of *lucidology*, permanent healthy self-criticism and openness to heterocriticism are extremely important.

FINAL CONSIDERATIONS

First step. In view of the research carried out, the achievement of evolutionary self-leadership is an intrinsic and inextricable condition for all consciousnesses interested in materializing any enterprise or evolutionary initiative in this intraphysical dimension, and represents the first step towards interassistential leadership and unity for freedom.

Scientificity. Research in interassistential leaderology expands self-lucidity and self-realism regarding the multidimensional repercussions of one's performance as a leader, in addition to the repercussion of the actions of other leaders. This analysis makes it possible to reflect on more advanced models of leadership and management.

Continuity. These approaches aim to contribute to the systemization of the field of leaderology in its multiple lines of research, encouraging researchers interested in this specialty to continue their research in a theatrical manner, using the consciential paradigm approach.

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