

SECTION THIRTEEN

# META-ASTRONIST THEORY: UNDERSTANDING ASTRONISM





# META-ASTRONISM

- Meta-Astronism or meta-Astronist theory comprises a series of philosophical discourses centring on the question of what Astronism is and how does it function.
- Meta-Astronists therefore try to understand what the internal dynamics of the Astronist system are and how these manifest in the world in terms of the Forms of Astronism.
- Topics include exploring the nature of Astronism, approaches to understanding Astronism, classifying the different attributes or qualities of Astronism, exploring the structural foundations of Astronism, comparing the way Astronism functions to the way other belief systems function, as well as a large collection of other miscellaneous meta-Astronist theories and frameworks that deal with various different elements of the Astronist system.



SECTION THIRTEEN, SUBSECTION ONE

# META-ASTRONISM: EXPLORING THE NATURE OF ASTRONISM



# ASTRONISM

- In its broadest sense, Astronism can be regarded as the sum total beliefs directly involving or relating to the night sky and the astronomical world and the prospects of space exploration and expansion; this includes those beliefs regarded as orthodoxy, those beliefs regarded as heterodoxy, and those beliefs undetermined (called preorthodoxy).



# PHILOSOPHICAL SPIRIT

- The Philosophical Spirit is the natural essence of Astronism for it describes a fundamental approach to discourses that employs traditionally philosophical qualities such as openness to new ideas, aversion to overt dogmas, intuitiveness, and a love of both knowledge attainment and the exploration of life's most foundational questions.
- The Philosophical Spirit's influence on Astronism is most apparent when considering Astronism's quality of motionism.



# WHAT IS ASTRONISM RELIANT UPON?

- Christianity is reliant upon the existence of the soul and the communicability of the spirit world.
- Astronism is not reliant upon the existence of the soul or spiritual realm; instead, Astronism is reliant upon person's experiences of astronality; people's lack of experience of astronality is the epitome of the Controversion and it is this that Astronism seeks to repair.



# THEMATISATION

- An important internal function of Astronism is called thematisation — you should have noticed that through this extensive explanation of Astronism, in different instances there have been different focuses made on certain Astronist disciplines or beliefs.
- Astronism should be understood as a constantly changing and moving entity whose system functions like a mechanism; each of these identified themes of Astronism are constantly vying for prominence over the others and here we come to the function of thematisation.



# THEMATISATION CONTINUED

- Thematization is often more clearly understood when considering the task of defining Astronism and how different thematic definitions can be made of Astronism, such as soterial, eschatic, prismatic etc.
- Each of these themes are constantly vying for prominence with some maintaining this prominence in Astronist language and discourse concentration for longer than others.
- It is therefore likely that during the course of Astronist history, there will be varying periods between when certain themes dominate and others subside in their importance to Astronist narratives; an example of this is found in the prospect that if transcension is achieved, then although maintenance of transcension will still need to be given importance, soterial elements of Astronism may take a less prominent role in the primary narrative of Astronism; of course, this remains speculative for now but the consideration of this future situation points to the importance of this thematisation function.



# THEMATISATION CONTINUED

- Astronism has been founded in a time when spacefaring is such a rare phenomena but from the perspective of the Institution, we must consider the prospect of when spacefaring becomes commonplace and the galaxy in which we reside becomes a much smaller place due to the vastly improved capacities of humankind to explore it and to expand throughout it. It is the responsibility of the Institution to maintain the relevance of Astronism at all costs for such relevance corresponds to the survivability of Astronism as a system.
- The unattainability of outer space, from humanity's current physical and technological capacities, space remains an unattainable frontier which gives it the awe that in turn makes it the existential source for humankind.



# ESCAPE PARADOX

- Or the Escape Principle, the notion that Astronism is preoccupied with the humanity's escaping of various conditions and environments, firstly from that of the confinements of the Earth, then from the Solar System, then from the Milky Way galaxy and then from The Cosmos so as to achieve Ultimatum, but in highlighting the attribute of Astronism, posited is the question of whether such escapes are never-ending.



# BELIEF IN ASTRONISM

- A core characteristic of Cometic approaches to meta-Astronist theory has been to determine not only what the Astronist system is, but what it means and whether it correctly functions and can fulfil its demands.
- Another definition of "astronism" is belief in Astronism as a system; belief that Astronism is correct, true, worthy, or otherwise capable of achieving its stated aims or fulfilling its promises; this belief in Astronism as a system or forum is officially called fiderism.



# ASTRONISM AND OBJECTIVISM

- Objectivism – the tendency to emphasise what is external to or independent of the mind.
- This reveals Astronism, and especially when emphasising astronality, to be very much about human, or in a broader sense sapient experience of the astronomical world (of course, experience and emotion are products of the mind).
- The soteriology of Astronism could be argued as very much independent of the individual mind in regards to space exploration as being integral to collective astrosis or contributionism.



# DISCOURSE ABOUT...

- Analipsology — discourse about transcension, regarded as a branch of astrosoteriology.
- Astrocism — discourse about uniting with The Cosmos.
- Astroeschatology — discourse about cosmic last things.
- Astronist cosmology — discourse about the nature, structure and functions of The Cosmos and The Universe beyond:
- Astrosoteriology — discourse about the entire process of salvation by means of the astronomical world.
- Astrotheology — discourse about divinity and the supernatural as these relate to or otherwise involve the astronomical world.
- Prismatic — discourse about spirit as distinct matter in relation to the astronomical world.
- Sentereology — discourse about astronality.
- Sidereology — discourse about astroncy and its capacities.



# EXISTENT APPROACHES

- Appurtenism
- Astronist essentialism
- Astronist exclusivism
- Astronist foundationalism
- Astronist revisionism
- Enchorialism
- Foundationism
- Fruitionism
- Heterogenism
- Hyperextrapolationism
- Insulationism and concatenationism
- Moderativism
- Pre-foundationism
- Scientificism
- Sopharialism
- Superianism
- Suprahyperextrapolationism
- Unisonism



SECTION THIRTEEN, SUBSECTION THREE

# ANIMATENESS: ASTRONISM IS ALIVE



# ASTRONISM IS ALIVE

- Throughout the Founding era, particularly in various instances in the *Omnidoxy*, the notion that Astronism is alive has emerged in a variety of forms, both poetically and more directly.
- What all these assertions of Astronism's status of being alive relate to is the quality known as the animateness of Astronism.
- Astronism's animateness is the quality of Astronism as a mechanical system of beliefs, concepts, and practices that acts as a living organism — not only changing, but crucially, adapting to the environments and circumstances that it finds itself in.



# ASTRONISM IS ALIVE

- Astronism's animateness comes from this notion of the altering nature of Astronism called elasticity (capacity to change) and motionality (decides to change).
- Not only this, but Astronism's animateness also emerges as a result of the personality of Astronism; that Astronism, as a system, literally possesses its own unique personality that distinguishes it from other religions and belief systems; again, this contributes to the overarching concept of Astronist animateness.
- Finally, the animateness of Astronism is also the result of the concept of the school of precedence; this states that because of the elasticity and motionality of Astronism, that there will always exist a diversity of schools of thought within Astronism but that there will also always exist one school that is more popular in a certain time period than all others; this is what is referred to as the school of precedence, the school of present predominance in Astronist thought; this principle of the school of precedence states that this elevation of a certain school to precedence for a time is simply part of the animate nature of Astronism as constantly altering and adapting to changing moods and beliefs of its adherents and the wider non-Astronist world.



SECTION THIRTEEN, SUBSECTION FOUR

# ASTRONIST TAXONOMY: THE CLASSIFICATION OF ASTRONISM



# ASTRONIST TAXONOMY

- In the later discourse on denominology of this Total Immersion, we have spoken of the taxonomy of Astronism — this relates to how the denominations of Astronism are organised and how Astronism relates to other existent movements.
- However, Astronist taxonomy, or taxology, here discusses the organisation of elements within Astronism.



# TAXONOMICAL CATEGORIES

- Astronist branch
- Astronist discipline
- Astronist element
- Astronist realm
- Astronist phylum
- Astronist class
- Astronist order
- Astronist family
- Astronist genera



SECTION THIRTEEN, SUBSECTION FIVE

# DYOSOLOGY: THE STRUCTURAL DYNAMICS OF ASTRONISM



# DYOSOLOGY

- Dyosology is the meta-Astronist discipline concerned with the coherence and consistency of the Astronist belief system.
- Essentially, then, dyosologists study the structural dynamics of Astronism, its efficacy as a system and the degree to which it makes sense and is consistent with the goals that it has.



# DYOSOLOGY

- A dyosium is a type of seminar that deals with these issues regarding Astronism and is to be arranged in the future in order to resolve ongoing problems with either the consistency, coherence or efficacy of the Astronist system.
- The belief orientations of concentrationism and dilutionism represent opposing views on the topic regarding to which degree institutions and persons within Astronism are to be given authority.



# DYOSOLOGY

- Dilutionism says that such entities must be limited in the extent to which their teachings, beliefs, ideas, and personages are followed, devoted to, or implemented in order to avoid the devolution of Astronism into worshipping such persons.
- Meanwhile, concentrationism advocates for a prohibition on the interruption to the natural course of Astronism's development; essentially, that if a portion or a majority of Astronists decide to worship certain figures or introduce concepts that are not presently advocated for in Astronist orthodoxy then this natural development should not be interrupted or otherwise meddled with by the Institution in any way; however, the concentrationist approach generally dismisses the Institution's role and responsibility as Astronism's proprietor.
- Essentially, it is these types of discourses that established through the discipline of dyosology.



SECTION THIRTEEN, SUBSECTION SIX

# THE FORMS OF ASTRONISM: HOW ASTRONISM MANIFESTS



# FORMS OF ASTRONISM

- Principal forms:
  - Circumstantial
  - Folk
  - Heterodoxical
  - Omnodoxical
  - Levels of Orthodoxy
  - Primary
  - Syncretic
  - Temporal
  - Miscellaneous



# PRIMARY FORMS

- Dispositional Astronism
- Philosophical Astronism
- Practical Astronism
- Religious Astronism
- Theoretical Astronism



# LEVELS OF ORTHODOXY

- Heterodoxical Astronism
- Institutional Astronism
- Liberal Astronism
- Orthodox Astronism
- Proto-Orthodox Astronism
- Ultra-Orthodox Astronism



# CIRCUMSTANTIAL FORMS

- Commercial Astronism
- Digital Astronism
- Disoptical Astronism
- Embassy Astronism
- Home Astronism
- Hospital Astronism
- Military Astronism
- Prison Astronism
- Rural Astronism
- Scientific Astronism
- Secular Astronism
- Solitary Astronism
- Stately Astronism
- Urban Astronism
- Workplace Astronism
- Vacation Astronism



# TEMPORAL ASTRONISM

- Contemporary Astronism
- Historical Astronism
- Postcursory Astronism
- Pre-Omnidoxical Astronism
- Proto-Astronism



# OMNIDOXICAL ASTRONISM

- Omnidoxical Astronism
- Post-Omnidoxical Astronism
- Anti-ritualism
- Retronism
- Social Astronism
- Cometanic Astronism



# HETERODOXICAL ASTRONISM

- Anti-Institutionism
- Prosubscriptionism
- Anti-cosmocentrism
- Anti-astrocentrism
- Astronist heterodoxy



# ASTRONISM BY FORMALITY

- Formal Astronism
- Informal Astronism
- Organised Astronism
- Unorganised Astronism



# ASTRONISM BY RELEVANCE

- Core Astronism
- Miderior Astronism
- Peripheral Astronism



SECTION FOURTEEN

# THE ASTRONIST IDENTITY

FROM THE FIRST VICINAL ASSEMBLY





# KEY POINTS TO COVER

- What it means to identify as Astronist?
- Why unity among cosmocentric thinkers is essential?
- What is vicinalism and what does it mean to be in vicinality with the Astronist Institution?
- When could this “vicinalisation” take place?



# THE END OF AN ERA

- On the 1st July 2021 (my 23rd birthday), the Astronist Institution commemorate the end of what we call the Founding era.
- The Founding era, or The Founding of Astronism, encompasses the previous eight years of work, events, education and my experiences that have culminated in what Astronism is today.
- This era coming to an end means that Astronism is now solidly founded; we have our philosophy formalised and we have our "way" clearly outlined.
- The era that we as the Astronist community are moving into is the Establishment era, or The Establishment of Astronism.



SECTION FOURTEEN, SUBSECTION ONE

# WHAT IT MEANS TO BE ASTRONIST



# UNITY OF COSMOCENTRIC THINKERS

- Astronism — to think and act cosmocentrically.
- Astronist — a person who regards cosmocentrism as their worldview.
- Astronist Institution — the denomination and organisation that presents the Astronist belief system and represents the Astronist community of cosmocentric thinkers.



# UNITY OF COSMOCENTRIC THINKERS

- A focus here is placed on the worldview of cosmocentrism — Astronism's official worldview — because this quality of Astronism is regarded as the singular uniting belief of all those whom consider outer space and its exploration as key factors in humanity's future condition.
- In the endeavour of we need to find unity among our "fragmented" community; I see my role as working the hardest I can to bring about organisation and unity among those whom think as we do.
- We should all be able to agree upon cosmocentrism's fundamental premise that outer space firstly, has been the central source of human belief and existential meaning since prehistoric times and secondly, that expansion into outer space is core to the future continuance of the human species.



# UNITY OF COSMOCENTRIC THINKERS

- I think we need to steer away from using the words "humanist" and "humanism" as primary appellations and demononyms; in observing the sociology of belief and religion, these terms look to be taking on an identity of their own that is markedly different from our goals (for example, I don't see how Humanists UK share the same goals as us).
- To me, humanism encompasses some but certainly not all of our ideals and humanism itself does not express cosmocentricity in its philosophy, hence the goal of humanism isn't space-themed; of course, Adriano uses Astronautic Humanism, and that's fine to use in scholarly works, but when we are talking about headline use, we need a more solid, quickly distinguishable identity.
- Also, the same for "cosmism" and "cosmist" which represent a precursor to Astronism.



# UNITY OF COSMOCENTRIC THINKERS

An integral part of this "unification", "vicinalisation" or "amalgamation" is the universal use of the identifiers

**Astronism** and **Astronist**.

We need unity because the message and community of people we represent needs to be easily identifiable and have real-world, practical impact.



# UNITY OF COSMOCENTRIC THINKERS

- We need to preserve the diversity of thought that we have in our community already, but it needs to continue under the auspices of a singular, uniting identity; this is to be done for practical purposes — to get the job done!
- This does not mean that we must agree on all aspects of religious, philosophical, ideological or spiritual topics — for even if we did, that would only serve as a disadvantage to us — but instead, we should realise that we see the world in similar ways, particularly in such a way that distinguishes us from other groups.



# THE ISSUE OF DESIGNATION

- The question or issue of designation — namely, how Astronism can and should be accurately classified — is one that is ongoing as is the best case scenario for any philosophical discourse.
- Astronism has been rightly described as a religion, a philosophy, more specifically an organised philosophy, a spirituality, a belief system, or simply a way of life or way of thinking and being; all are correct in their own senses and all are capable of being accurately bestowed upon Astronism, however, in use of any of these designations, something is missing, either the connotations are too heavy or don't quite fit Astronism (e.g. religion, spirituality), or the concept is too broad or almost meaningless in their application to Astronism (e.g. belief system, way of life).
- However, a classification of belief system more recently coined is as **astroncy**, a classification that corresponds to Astronism exactly.



# UNITY OF COSMOCENTRIC THINKERS

- It is important to note that this “amalgamation” or “vicinalisation” will not take place immediately; this will take time, perhaps decades to fulfil in totality across multiple “vicinal councils.”
- This will be a process that will take time and continued effort for different denominations and organisations to become part of or otherwise vicinal to Astronism.



SECTION FOURTEEN, SUBSECTION TWO

VICINALISM: IN VICINALITY  
WITH THE INSTITUTION



# WHAT DOES VICINALISM MEAN?

- In order to achieve this unity of cosmocentrism, the concepts of vicinalism and vicinality were established to serve in this endeavour.
- Therefore, to be in vicinality with the Astronist Institution means for separate denominations to come under the auspices of Astronism and therefore receive mutual recognition from the Astronist Institution
- Vicinalism denotes this process of coming into "communion" with the Astronist Institution, how this process should be approached, and how it should or may manifest in practical terms.



# WHAT DOES VICINALISM MEAN?

- The words "vicinalism" and "vicinality" come from the adjective "vicinal" which means neighbouring or adjacent to and of course, in our context, this relates to denominations and organisations who are "neighbours to the Institution."



# PRACTICAL IMPLICATIONS OF VICINALITY

- More internal, private communications between the Astronist Institution and those organisations that it is in vicinity with.
- More coordination in public messaging as a means to include “vicinal” entities.
- What vicinalism also means is that these communications take place under the banner of Astronism; this means you using the words Astronism and Astronist.
- Your organisation will continue on doing what it does best; it is not my intention to control what you do because frankly, I don't have the time, but I think there does need to be unity in our collective identity.



# OTHER APPELLATIONS

- Astronism, Astronautic Humanism, Cosmism, Space Renaissance
- These are all appellations for cosmocentric ways of thinking and being.



SECTION FIFTEEN

DENOMINOLOGY:  
DIVIDING ASTRONISM



# OUTLINE OF DENOMINOLOGY

The discipline of denominology deals with the distinct structures, functions, taxonomy and interrelations of Astronist denominations. This endeavour includes the scholarly determination of the proximity of a certain denomination to the philosophical foundations of Astronism which then informs the decisions and policies of the Institution as a result with regards to how it considers such denominations in terms of their vicinality to it.



SECTION FIFTEEN, SUBSECTION ONE

VICINALISM: BRINGING  
ASTRONISTS TOGETHER



# VICINALISM

The principle that those subscribing to a cosmocentric worldview should unite under the banner of Astronism; the term is also primarily applied to the context of Astronist denominations working together to develop closer relations as a means to achieve the goals set out in Astronism.

Vicinalism is established as the Astronist contribution to and embodiment of broader religious pluralism as a means of supporting diversity of thought and practice from within the Astronist tradition.



# COMING INTO VICINALITY

Vicinality denotes the quality of an organisation or group as existing as part of or under the banner of Astronism, either as an Institutional denomination or as a non-Institutional one.

Specifically, the phrase "coming into vicinality" or to distinguish it from general vicinality, "full vicinality" refers to vicinalisation, the process by which a group unites with the Astronist Institution to become an Institutional denomination of Astronism.

Logically, therefore, the terms avicinal and avicinality denote an organisation that is either not an Institutional denomination of Astronism or is classified as an Astronic new religious movement but is not Astronistic, hence not part of Astronism.



# 3 COMPONENTS OF VICINALITY

- Defining what it actually means to be vicinal to the Astronist Institution is central to this discourse and so listed below are a series of components that a group wishing to come into vicinality with the Institution must accept:
  - The Five Dogmas of Astronism and in general alignment with Astronist orthodoxy (left purposefully subjective to determine vicinality on a case by case basis).
  - The fact of the proprietorship of the Institution over Astronism — the notion that the Astronist Institution, as conferred by Cometan, is the sole proprietor or manager of Astronism, especially to demonstrate its authority in the field of Astronism.
  - The dispensations of the Astronist Institution.



# HISTORY OF VICINALISM

- There has existed a tradition of “unity of cosmocentric thinkers” since the very founding of Astronism with the words vicinalism and vicinality finding their origins in Cometan’s writings in the Omnidoxy.
- Equally, one of the principal responsibilities of the Astronist Institution, as conferred to the Institution by Cometan, is to work towards and managed this unification, or vicinalisation.



# ORGANISING VICINALISM

- So as to organise and formalise vicinal activities — activities that seek unity under Astronism of cosmocentric thinkers and groups — the concept of a vicinal assembly was established during The Year of Manifestation.
- And so, a vicinal assembly is a council of prominent philosophers, academics and public figures of the Astronic tradition whom convene to discuss a variety of issues about space religion and philosophy, but namely to determine their differences on topics related to Astronist orthodoxy, including the statuses of denominations with regards to their vicinality as well as the overall condition of the goals and purposes of vicinalism.



SECTION FIFTEEN, SUBSECTION TWO

# META-DENOMINATION THEORY



# DENOMINATIONAL PROCESSES

Fundamental to the study of denominology is the study of the different processes involved in how Astronist denominations may come to form. These include amalgamation, consolidation, scission and vicinalisation; the more general term ramification may also be used more broadly for any instance in which a new Astronist denomination or school of thought is formed.



# FORMING DENOMINATIONS

- Amalgamation is the processes by which Astronist denominations form through once independent groups or organisations coming together intellectually and organisationally into a single body due to their reconcilable positions in various theological, philosophical, and astroncial discourses.



# CREATING DENOMINATIONS BY DIVISION

- In Astronism, the instance in which an Astronist group splits into two or more separate parts is called a **scission**; these subgroups split often due to differences in theological and philosophical beliefs, though they do not necessarily remain on bad terms with each other.
- Scissionism denotes any instance of support for such a process of scission to occur; essentially, support for a group to break away from a larger one due to irreconcilable differences in belief or practice.



# RESOLVING DENOMINATIONS

- Consolidation is the process by which Astronist denominations are absorbed by the Astronist Institution in a way that they no longer possess distinct identities or autonomous organisational activities.



# REMAINING DENOMINATIONS

- Vicinalisation, although may be used in reference to coming into vicinality with the Astronist Institution, is also used as a term for the process by which Astronist denominations decide to work closer together and build greater interdenominational dialogue, but nonetheless remain denominations.



# SOME OTHER DYNAMICS

- It is possible for adherence to Astronism or forms of denominational Astronism to emerge in a myriad of ways, some examples include:
  - Multidenominationalism — the mixing of the beliefs and practices of two or more Astronist denominations together.
  - A denominational symbol is a type of symbol that is only used by a certain Astronist denomination and no others and so is not regarded as a universal symbol representing Astronism and Astronists like the Vendox.



# SOME OTHER DYNAMICS

- The term 'Astronism-derived' is also used in this discourse to relate to a group who derives much of its theology, philosophy, beliefs and practice from Astronism yet either rejects being part of Astronism or rejects the Astronist Institution.
- Astrogenesis or astrogenetic denotes those particular characteristics of an Astronist denomination that make it distinct either from another denomination, or of an Astronist sect, distinct from mainstream Astronism.
- Derivation theory — the principle that all denominations of Astronism hold relevance and value despite their autonomy and heterodoxy from the Astronist Institution.



# TYPES OF BRANCHES

- There are three primary types of Astronist branches:
  - Single-nation branch — a branch of Astronism that is associated with a single country or people group, often due to their distinct language and culture.
  - Overarching branch — a branch of Astronism that extends across multiple countries due to those countries sharing the same language or culture.
  - Comprehensive branch — a collection of overarching branches of Astronism that are put together due to their similar languages and cultures.



# CURRENTS WITHIN ASTRONISM

- Astronist currents are types of movements either encompassed by Astronism or closely related to topics of central concern to Astronists that often go beyond the bounds of the activities of the Astronist Institution and the Astronist community, examples of which include:
  - Space Renaissance
  - Space Philosophy Movement
  - Back-to-space movement



# APPROACHES OF ASTRONISTS

- Identified in scholarship are a group of four primary approaches that an Astronist may take to the topic of how they identify with Astronism denominationally, these approaches are outlined in this and the following slides:
  - Denominationalism — the fact of an Astronist choosing to adhere to a particular denomination of Astronism, either the Astronist Institution or a non-Institutional denomination, often tied to the exclusivist conviction that their denomination is true, right or otherwise legitimate.



# APPROACHES OF ASTRONISTS CONTINUED

- Adenominationalism — an Astronist's aversion to all denominations of Astronism, essentially to say that no Astronist denominations present the true, or legitimate form of the Astronist belief system and therefore typically places an all-focus on the writings of Cometan and other figures deemed "legitimate" rather than the dispensations of any organised group.



# APPROACHES OF ASTRONISTS CONTINUED

- Non-denominationalism — the fact of a person identifying with Astronism yet not adhering to any specific Astronist denomination; this conviction may or may not also be tied to the belief that all Astronist denominations hold some degree of truth and legitimacy, often as a means to promote diversity of Astronist thought, belief and practice; essentially, non-denominational Astronism represents an inclusivistic approach to Astronist identification, one that sees all Astronist groups as positively contributing to the overall Astronist tradition.



# APPROACHES OF ASTRONISTS CONTINUED

- Interdenominationalism — the promotion of denominisation within the Astronist community due to the belief that the establishing of denominations represent progressions in Astronist thought as well as based on the principle that Astronism as a whole in addition to specific Astronist denominations will become better understood when they are compared and analysed against their direct heterodoxies.



SECTION FIFTEEN, SUBSECTION THREE

# THE TAXONOMY OF ASTRONISM



# TAXONOMISING ASTRONISM

- A central endeavour within denominology is the complicated task of classifying the different Astronist denominations; this process is called taxonomisation.
- This process is conducted in order to create a coherent taxonomy of Astronism; Astronist taxonomy, as a discipline, deals with the classification of all aspects of Astronism such as beliefs, practices and disciplines themselves, but of course, in the context of denominology, Astronist denominations are the focus.



# Taxonomy of Astronism

as of end of the Founding era

■ Non-Institutional denominations    ■ Astronism    ■ Institutional denominations

19th century

20th century

21st century

1953

2013

2021





# TYPES OF DIVISIONS

- Segment — a classification of Astronist denominations related by their shared beliefs, themes or common founder.
- Denomination — a division of Astronists distinguished by their differences in belief and opinion on a variety of religious and philosophical issues.
  - Institutional denomination — a division of Astronists that subscribes the Astronist Institution's interpretation of Astronism.
  - Non-Institutional denomination — a division of Astronists that while respecting the Institution, do not subscribe to its interpretation of Astronism yet nevertheless do subscribe to the Five Dogmas of Astronism.



# FURTHER TYPES OF DIVISIONS

- Subdenomination — an Astronist group who are part of a denomination but have views or engage in practices that differ somewhat from the mainstream within that denomination.
- Sect — a division of Astronists that reject the authority of the Astronist Institution and disagree with one or more of the five delineated dogmas of Astronism.
- Branch — a form of Institutional Astronism distinguished by its use of a nomenclature translated from English and its engagement with practices not part of Astronist orthodoxy.
- Astromovement — a breakaway group from the Astronist Institution before it becomes a fully organised, separate denomination of Astronism.



# RELATED APPROACHES

- In delineating the existence of Institutional and non-Institutional denominations, here emerges related yet broader approaches called Institutionalism and non-Institutionalism that arguably lead to the denomination choosing to be one or the other.
  - Institutionalism or Institutionism are widely used terms in Astronist discourses and vary in the intensity of their meanings; however, one primary definition is that they refer to general support for the activities and dispensations of the Astronist Institution, especially in such a way that gives the Institution a degree of authority in matter pertaining to discourses central to Astronist philosophy.



# RELATED APPROACHES CONTINUED

- Differently, non-Institutionalism, in general usage, denotes aversion to the provision of authority to the Astronist Institution, typically due to some extent of disagreement with some of the terms of vicinalisation (such as use of the terms Astronism and Astronist, acceptance of Astronist orthodoxy), or more broadly a disregard for the claims to legitimacy that the Institution makes; non-Institutional sentiment can therefore be taken to varying extents and manifests in numerous forms.



# ORGANISATIONS

- Those entities referred to as “denominational organisations” are the legal entities that represent an Astronist denomination or subdenomination as distinct from the denomination/subdenomination itself.
- For example, the Space Renaissance Initiative is the denominational organisation of the Astronist denomination of astronautic humanism.



# ASTRONISM DENOMINATION

- The term Astronism denomination refers to all instances in which the appellation Astronism is used in official Institutional disseminatory and tiritological activities. It classifies all uses of the appellation Astronism as a collective branch of Astronism distinct from other branches of Astronism that use alternative or translated appellations.
- The Astronism denomination is considered the “original branch” due to its use of the English language as the mother tongue of the Astronist belief system, from which all other branches of Astronism have emerged through both the transliteration of the Omnidoxy and the translation of the Astronist nomenclature.