

CHAPTER III – DOMINATIONISM

“There are so many ignorant people ruling over intelligent men that sometimes I wonder if stupidity is a science” (a quote attributed to António Aleixo, Portuguese poet; the word “dumb” was replaced with “ignorant people”).

^(1st) “Dominationism” is a word made by joining the root of “domination” with the suffix “-ism,” which usually means a belief system or obsession. Dominationism is about unhealthy forms of domination — because not all control is bad. Actually, we always need some kind of structure, and that includes having a certain level of control over situations.

^(2nd) This ideology is built on the belief that there always has to be one who dominates and one who obeys. It doesn’t accept equality or autonomy between people. It’s the ideology of the antichrist era. It’s part of the confusion we’re living in — our modern-day Tower of Babel — because it’s based on lies. And it’s been behind slavery in every time period.

^(3rd) This way of thinking twists how rules are applied — turning justice into favoritism. It creates imbalance, and that should simply be seen as just another word for failure. The dominationist takes rights and resources for themselves, like someone splitting a cake and keeping the whole thing. Meanwhile, a wise leader — someone who’s not out to exploit — tries to share in a way that increases value for everyone.

^(4th) “Contradominationism” is the opposite. It’s the idea that stands against dominationism — just like the prefix “contra-” means in Portuguese. That’s where we stand. The “awakening of the giant” in this book’s title is about helping the mystical body of those who want good to become aware — and that body is massive. That includes Christians, because true Christianity is liberating and contradominationist. But right now, most people practice it loosely, without being fully conscious of it. Finally, this book is a gospel — because I’m retelling the life of Jesus while pointing out flaws in the traditional Gospels and trying to explain them logically. I believe this is my mission, because, like Paul of Tarsus¹²², I also had encounters with Jesus.

^(5th) Dominationism feeds the illusion that some people are “more” and others are “less.” It even works to make people worse, just to label them as inferior. It’s an inferior ideology that promotes inferior ideas — just to control bodies and entire societies, taking from people what should never be taken: what’s essential to who they are.

^(6th) The dominationist mindset works like a math formula that turns every result negative. That’s why ignorance ends up being promoted as a lifestyle — and it’s directly linked to stupidity. Just look at how characters in media and movies are portrayed with idiotic traits — and then people start repeating that behavior. They even go around calling

¹²² **Paul of Tarsus** (5-67) — also known as the Apostle Paul, was the first to systematically persecute Christians and later became one of the greatest promoters of Christianity. He encountered Jesus Christ only after His resurrection, in an appearance as Paul was on his way to the city of Damascus.

themselves idiots. And sure, that word could just mean someone with unique or different traits — but the way it’s used now? It’s offensive and blasphemous when used to insult human intelligence.

(7th) The word “dumb,” like “idiot,” has been thrown around and watered down in the media. But both carry the same issue — because claiming someone lacks human intelligence is an offense against the Holy Spirit, who is the very source of our intelligence.

(8th) The Holy Spirit drives out demons by restoring a person’s intelligence. So when you insult someone’s intellect or complain about what seems like chance, you’re actually insulting God — because our intelligence reflects Him, and nothing happens without His permission. That doesn’t mean we shouldn’t confront harmful behavior. But when our efforts don’t bring the outcome we want, we need to understand there’s a greater logic at work.

(9th) If you don’t believe in the Creator, consider this: when we insult human intelligence or complain about reality, our highest inner command turns against us — because we’ve turned against it. Developing intelligence is our job, and denying someone else’s intellect or the reality we live in blocks that growth. We need to engage with all kinds of thinking and accept reality in order to face challenges — not just get stuck in insults and complaints.

(10th) The ideology of unhealthy domination — dominationism — tries to frame slavery as something noble. Under this mindset, the one being dominated often ends up surrounded by dominationists, much like wild animals trapped and caged by humans.

(11th) In dominationism, choices are made based on power, not merit. That often leads to decisions that are less logical and less intelligent. As a result, evil becomes the dominant trend — not because it works, but because it was forced into place by isolated opinions, not collective wisdom. That wouldn’t happen if the chosen path had actually been tested and shown to work for everyone.

(12th) Real dialogue with society puts truth to the test — because the moment people start applying it, its flaws or gaps become visible. If something’s inefficient or illogical, it won’t hold up under language and reason.

(13th) Through honest dialogue, the mechanics of the universe start leaning toward wisdom — because conversation raises our thoughts and makes people smarter. It’s a progressive process, as long as it isn’t shut down. The broader your framework of reasoning, the more mental space you have for ideas to move around. Words expand that space naturally — just using them helps expand understanding.

(14th) The song *Sonho de um sonho* (*Dream of a dream*) by Martinho da Vila shows the presence of deeper, more subliminal layers in our thinking — through a kind of dream within a dream.

Dream of a dream
(Martinho da Vila - Rodolpho – Graúna - 1997)

I dreamed
That I was dreaming a dreamed dream
The dream of a dream
Magnetized
Open minds
No silent lips
Youth alert
Winged beings
My dream
I dreamed that I was dreaming
I dreamed

That I was the king who ruled as a common being
I was one for thousands, thousands for one
Like free rays crossing the skies
Engaging with the universe
Clearing the heat haze
Alas for me
Alas for me, I hardly dreamed
In the clarity of the mirror, I only saw clean things
Like a round moon shining on the tree tops
A smile without fury, between defendant and judge
Mercy and tenderness for the sake of confinement
A prison without torture, happy innocence
Oh my God
A false dream that I dreamed
Alas for me
I dreamed that I didn't dream
But I dreamed

(15th) That dream reflects a form of wisdom expressed through society itself — the one foretold in the prophecy of the Red Phoenix. The dream that Martinho da Vila represents points to access to deeper layers of consciousness that used to be unconscious — usually unexplored because they were erased by lies.

(16th) The more words you know, the more your mind expands — because you've got more building blocks to think with. That only doesn't apply if the person is just a repeater — someone who repeats other people's words but doesn't own any of them.

(17th) On the other hand, people shrink their own capacity when they assume they're talking to someone beneath them. That kind of mindset leads to personal decay — because your behavior starts following that perception. And dominationism encourages exactly that kind of thinking.

(18th) A person's ability to evolve isn't about overpowering others — it's about overcoming oneself.

(19th) Dominationism, by forcing behavior, holds back the evolution of the cultural mind because it runs on inverted logic. It's basically the science of stupidity — fighting against expanded intelligence by putting leaders with the least capacity in charge. That way, even people with broader minds end up just repeating the words of those with smaller ones, dragging down everyone's intellectual level.

(20th) Within the individual psyche, the same process we see in the cultural ego takes place: our conscious mind suppresses the unconscious with lies and control. Without that, maybe our dreams wouldn't have such a mysterious appearance. That dreamlike mystery comes from inner conflict. The mystical atmosphere of dreams is built out of our inner demons — the ones that fight us to block the messages our unconscious is trying to send¹²³.

¹²³ Dreams can be spiritual experiences, as well as reflections of a psychological cleansing performed by our bodies, among other things.

(21st) For example, when we decode the meaning of recurring nightmares, it clears up a blocked channel — and the nightmares stop. In those cases, our unconscious is insisting on getting a message through. Small changes in recurring dreams often point to huge transformations in the dreamer's life. And when the nightmare finally ends, it means one of those inner demons has been undone, freeing the channel.

(22nd) Dominationism works by consciously creating terror, leaving our minds wide open to nightmares — even when we're awake. That's why they stay in conflict.

(23rd) While the growth of intelligence brings unconscious layers into awareness, dominationism does the opposite — it pushes more and more material into the unconscious. Lies have to grow to stay hidden, which pushes truth into deeper mental levels, reducing it to little more than a vague impression — far away from certainty.

(24th) Corporatism¹²⁴ is a clear example of how dominationism works. The dominationist is both a collaborator and a hostage at the same time. At one moment, he thinks he's in control; the next, he's bowing to someone "above" him. So anyone caught in this web is always dominated — even when they believe they're the ones dominating.

(25th) Of course, sometimes lies are necessary. Like telling children: "If the thief comes, don't say where the gold is." We all need to tell a few lies from time to time to avoid a kind of "psychological nakedness." And sometimes what robs us of honor isn't a lie but an excess of truth — because not everything needs to be revealed. But the line between a code of honor and a law of silence is a thin one. In the first, lying defends you, an exercise of regular rights. In the second, silence is forced by oppression.

(26th) Public offices are good examples of where you can clearly see the exercise of power — whether it's done honestly or dishonestly, individually or systemically. In those places, every action has to be authorized by law before it can be carried out.

(27th) Asset seizure¹²⁵ — when the courts take someone's property to pay off debts — is a good example of when information has to stay confidential. If the owner knows in advance, they might hide the asset, blocking the process. In that case, silence is a proper use of power, a code of honor. If the reasons for the seizure are legitimate, the legal process plays out as administration of justice — not dominationism.

(28th) Legality is easy to check. But on the negative side, court staff and interns often get hit with workplace bullying — they're overloaded with work just to make up for the low performance of protected employees, managers, and even judges. That's dominationism in action.

(29th) When I saw it happen to one woman, while she was going through that harassment — and even after — everyone around her acted like nothing was wrong. Worse, the coworkers started treating her the same way her boss did, repeating his degrading behavior, encouraging the bullying, and getting favors in return. There was no sense of solidarity. Anyone could turn out to be an enemy. Thus, there was a law of silence.

¹²⁴ *Corporatism* — here refers to an association that absorbs the interests of its member participants.

¹²⁵ Article 831 of Law 13.105/2015 – *Civil Procedure Code (Brazil)*: — "Article 831. The attachment shall fall on as many assets as are necessary to cover the updated principal, interest, costs, and attorney's fees." Available at: http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2015/lei/113105.htm.

(30th) Dominationists always operate in groups. They need each other to keep the lie going. The law of silence is there to isolate and control people. But if someone breaks that code and joins forces with others, suddenly their behavior becomes a threat. It can't be controlled anymore. Jesus, for example, was never aggressive — all He did was break the silence. But even that was enough to make the system turn on Him. This is why this book is full of precautions from the beginning.

(31st) Mikhail Bakhtin, when he criticized the system of domination in his early books, had to publish under the names of two of his students — likely due to editors' demands for changes. The students whose names appeared on those books — Volochinov and Medvedev — vanished shortly after. I can't say for sure they were murdered, because there's no hard proof. But that's the point. There never would be. The system evolved to make the evidence disappear. That's how it operates. For a long time now, it's been making sure its anonymous victims never become known martyrs.

(32nd) In Brazil's 1964 military dictatorship, for instance, everything points to the military working to silence the population and hide changes in the system of domination. And today, there's a massive web of corruption and criminal operations tied to international governments — a scheme that gained traction back then. This gives us a clue about the purpose behind the dictatorship's massacre: to erase knowledge — not just from libraries, but from people. This was done to impose a law of silence, just like what happened in the Middle Ages.

(33rd) It would be naïve to think I'm not at risk because of this book. I'm calling out a system that's been in place for decades — and still hides in plain sight. But even so, all of it is fragile. A single awakening of consciousness could tear it down. And that's what I'm trying to do — by breaking the law of silence.

(34th) In Brazil today, the silence around widespread systemic oppression runs so deep that it almost feels like it doesn't even exist. Abuses against the population are out in the open — and hardly anyone reacts, because very few even know their rights. And those who do often realize there's no point in acting. After all, the police are focused solely on the war on drugs — they don't protect citizens, they go after them. The entire state apparatus and its affiliated institutions feels like it's against us, leaving us exposed to all kinds of social risks.

(35th) A lot of this abuse comes from corporations — cold, unfeeling machines when it comes to human beings — and from foreigners — who couldn't care less about the people of this country.

(36th) On top of that, social terrorism keeps people living in fear of new waves of bloody oppression, like what happened under the military regime. That's how dominationists work — indirectly. They scare people into silence, stopping anyone from speaking the truth about the system. And that truth-telling is the only real way out of this mess.

(37th) That's why a big part of our liberation depends on speaking the truth — making space for our society to form a healthy, shared understanding. Because good reflects intelligent reasoning — while evil is just a bad idea. And getting clarity through concepts is key if we want to build that collective awareness.

(38th) Take the word “ignorant”, for example. If people don't understand what it really means, they get mentally lost — stuck in simplistic ways of thinking that block logical

thinking. Ignorance has to do with not having the right concepts. And that leads to bad decisions and poor results.

^(39th) In Brazil, the word ignorant often gets used to mean “angry,” and that link is important to understand. What’s really happening is this: ignorant people don’t have the words they need to understand themselves or others in a given situation. That failure in communication makes them lash out.

^(40th) When people can’t communicate properly, they get aggressive because their thoughts get stuck inside them, building up tension. What they need is a *catharsis* — basically, a kind of psychological cleansing¹²⁶, a way to release those conflicts. But catharsis is useless unless it’s unless it helps organize those conflicts using the right concepts. If we define things clearly, we can prevent conflicts. And if they still come up, we can solve them with precise definitions. That applies both to individuals and to society as a whole.

^(41st) When we don’t have the right concepts, we start seeing situations as fate or as personal attacks. The whole conflict-generating process is tied directly to ignorance. Without sound concepts, we weaken our very nature as conceptual beings. And if, in a heated outburst, we don’t tell the truth — especially under moral condemnation — the mental confusion only gets worse. That’s why the main role of a therapist is to help the patient find the right words.

^(42nd) The truth is, being ignorant about something is a universal constant of the human condition — and it’s not an insult. Nobody can know everything. Every class, every field, every level of education has its blind spots. Whether it’s a homeless person or a mansion owner, everyone has knowledge to share, and everyone is ignorant about something.

^(43rd) Those who understand this obvious and necessary natural condition are more sensitive to handling their own ignorance and are aware of the consequences of dealing with the unknown without caution. Not recognizing one’s own ignorance means running into problems and getting stuck.

^(44th) On the other hand, the dominationist system treats ignorance as an offense and encourages people to despise their ignorance and forcefully impose their understanding. This hinders communication and leads to less intelligent solutions. The phrase, ‘You can’t make an omelet without breaking a few eggs,’ for example, suggests that the ends justify the means. This pushes people to invade others’ rights and cause destruction to fulfill their needs — as though necessity justified anything they chose to do.

^(45th) In criminal law, the defense of necessity¹²⁷ can eliminate criminal liability. But the dominationist system twists that idea for its own gain. It promotes the invasion of rights because chaos gives dominationists more room to abuse. It manipulates people into believing they have needs, so they abuse others easily, thinking they have the right to do so. And often, they don’t even realize it’s wrong — because they live in an ideological environment where disrespect has been normalized.

^(46th) You can see the normalization of rights violations clearly in movies. For example, in a chase scene with a thief, characters knock over food stands, old ladies, baby strollers, women, and more — and all of this carries a much deeper meaning.

¹²⁶ For more definitions of the term, see: <https://pt.wikipedia.org/wiki/Catarse>.

¹²⁷ *Clause I, Article 23, Law 7.209/84 (Brazil)*. Available at: planalto.gov.br/ccivil_03/leis/1980-1988/17209.htm.

(47th) In these movies, ideas are manipulated to turn logic upside down, diminishing deep moral values in favor of superficial and individual ones. Selfish, selfish, chemical, and carnal desires, and carnal desires are placed above intelligent will — encouraging bad behavior and disrespect. In individualism, nothing is seen except the ‘self’ being pursued.

(48th) Of course, sometimes people do need to take rough, even primitive measures to defend their rights or protect weaker dependents. After all, those with bad intentions only back off when they know they’ll be confronted. That confrontation is what drives the world forward — so it has to exist. Still, we should put ourselves in the other person’s shoes and try not to cause harm, or at least cause as little as possible, just as we’d want if the roles were reversed.

(49th) These movies are usually rooted in capitalism and machismo — ideologies that make people numb to waste and oppression. And from within those ideologies, subliminal dominationist ideas take shape, trapping opposition as if there were some fixed, unshakable understanding that would be senseless to challenge.

(50th) Unhealthy domination is constantly evolving to stay hidden. It’s built on the idea of control, creating unity through oppression and hostility, which centers power and attention on the dominationist through negative emotions. Many of the difficulties people face in recognizing the truth come from the belief this unhealthy domination is somehow necessary.

(51st) Dominationists enjoy manipulating people as if they were their property, with no free will of their own. Depending on the illusion they hold, they may resort to more dishonest tricks to feel in control when someone disobeys them.

(52nd) For example, a dominationist might give a child a gift just to control one of the parents. Then they convince the parent to punish the child for not taking care of the gift — and later console the child about it. By sowing division and then offering support to both sides, they bind the family to themselves, controlling each one through the other. That’s exactly how the system works too.

(53rd) Dominationists try to convince people of the benefits of domination — as in the *The Matrix*. This movie is part of a line of futuristic, post-apocalyptic films that normalize scarcity and deprivation. According to my interpretation, the indirect message is that we are dominated by ideas, yes, but for our own good.

(54th) *Avatar*¹²⁸ though following a similar path, pushes us toward liberation instead. It also shows domination through ideas, but this time we get the message that humanity’s moral failures — our drive to dominate and take what belongs to others — is what created an insane reality in the first place. On top of that, it makes us question mechanical life inside the system and invites us back to spirituality.

(55th) Control through food shows up in both *The Matrix* and *Avatar*, but in very different ways. In *The Matrix*, characters long for the system’s food. In *Avatar*, the main character rejects it, eating only for survival. So, in *The Matrix*, the characters are controlled by their conditioned taste buds — but in *Avatar* they’re not.

¹²⁸ The USA film released in 2009, produced and directed by James Cameron, was created by Lightstorm and Dune Entertainment. Its distribution was handled by 20th Century Fox.

(56th) Food-based control is one of the most effective forms of domination. Imperialists did it by introducing fast-food chains, through ideas — Ew! — and by selling addictive cookies and sodas. Nowadays, fast food, cookies, and sodas are sometimes criticized for harming health. But society doesn't really respond to this because the population has been hooked on these flavors.

(57th) Addiction — even to certain flavors — is one of many ways to convince people they don't really have free will. And that's basically slavery. Up until now, we've only ever known collective slavery. Some believe that what always existed was just selective slavery. But that mindset makes most people turn a blind eye to the reality of slavery itself.

(58th) The truth is, any system that produces slaves is enslaved as a whole, even if some people don't realize it. Everyone who plays along with such a system is a mental slave. The enslaver, by constantly obeying dominationist rules to act as a foreman, loses his own freedom. He locks himself into controlling the dominated. Psychologically, a foreman is more of a slave to the system than the slave himself, because he lives to imprison — and whoever lives to imprison is always imprisoned¹²⁹.

(59th) Wherever there's a dominationist, there's conflict — and maybe even physical aggression. There's always someone willing to do whatever it takes to look like they claim authority they don't actually possess. Because the truth is, no one's better than anyone else.

(60th) Dominationism is a systemic movement, fueled by individual feelings like envy or vanity. Competition can poison the mind. Countries destroy others like envious siblings. However, envy is practiced by individuals, and this has serious consequences, like delaying humanity's progress — because the best is often fought against out of envy.

(61st) Because people so often destroy what is good to allow dishonesty to prevail, our spirituality is still quite underdeveloped, as Jesus suffered the effects of this mentality.

(62nd) And because of this, the world we live in is one of fear, not love, as it's ruled by fear. People idolize this feeling. When we say we act out of love, we are often ridiculed, but if we claim we act out of fear, we are supported. However, as we've argued from the beginning of this book, the true God is a God of love — not fear.

(63rd) By believing in wrong concepts, we cause destruction in our lives and cowardly blame God. Because of this false concept of God, humans struggle to understand that it's unnecessary to repay evil with suffering. The true God offers justice and even softens the consequences of our mistakes if we pay our debts with love — through dedication or charity. We can even neutralize the harm we've received by doing ourselves some personal good.

(64th) Collective thought affects us because our minds work like they're part of a massive tide — sending out and receiving waves, like currents. I believe the Holy Spirit is that great tide, because He's the divine force from which human intelligence flows. But there's also the negative cultural ego — a current created by unhealthy domination — that pulls us away from higher intelligence. Blasphemies, for instance, pull us away from spirituality. That's why we have to avoid them.

¹²⁹ BIBLE, *Revelation* 13:10 — “If any man sends others into prison, into prison he will go: if any man puts to death with the sword, with the sword will he be put to death. Here is the quiet strength and the faith of the saints.”

^(65th) The Holy Spirit is not just a spirit. He is the ultimate psychic emanation of God that unites our minds — when united with God, we become united with one another. Emmanuel, Chico Xavier’s mentor, describes Pentecost¹³⁰ in his works, but he doesn’t fully understand what the Holy Spirit is, just as most religious people don’t. True common sense tends to be drawn toward the Holy Spirit because He is greater. However, since the system offers false ideas to maintain domination, a false common sense forms, leading minds toward the negative ego.

^(66th) Even though it’s false, common sense still creates a huge mental current — like a powerful flow of collective thought that affects the whole population. And it’s hard for one person alone to go against it. It’s powerful because it acts as a kind of reference point for us humans. Common sense is the dictionary — it translates and defines the code we all use. Without it, we lose the content and meaning of what’s in our minds. We also lose stability.

^(67th) As conceptual beings, we need a shared sense of meaning. And dominationism uses that against us. It tricks the cultural mind into feeling “stable” through insensitivity. But insensitivity only *looks* like balance because in both states, the ideas seem to stop moving.

^(68th) Concepts are actually always in motion. But they feel still to us, because we’re looking at them from inside the group where they’ve stabilized. It’s like when you’re on a train moving at the same speed and in the same direction as the one next to you — everything feels still, even though you’re moving. That’s what happens when words fit within a shared understanding: they feel sharp and precise, like they only have one meaning — no room for doubt. So they seem frozen.

^(69th) When someone is banished from that shared understanding — for breaking the silence or going against the system — they pay a heavy price. It’s like they’re being cut off from sanity itself. They lose their reference points. The code becomes imprecise, but their mind still needs clarity. And when we don’t get confirmation in our communication with others, we start to feel that breakdown happening.

^(70th) Our understanding of the world is part of our identity, and that’s why losing it causes us to suffer. Sometimes the instability caused by a lack of feedback can create a feeling of being wrong, and if it’s too overwhelming, it can push us into an obsessive search for certainty. This leads to a flood of ideas with similar meanings as we try to find the right words — trying to force the words to make sense.

^(71st) That flood of free associations can spiral into something called *Accelerated Thought Syndrome*¹³¹ — where you’re thinking so fast, asking so many unanswered questions, that you lose track of even what you were asking in the first place. Your doubts multiply. Your memory can’t keep up with all the new thoughts. So in the end,

¹³⁰ BIBLE, *Acts* 2:1-3 — “And when the day of Pentecost was come, they were all together in one place. And suddenly there came from heaven a sound like the rushing of a violent wind, and all the house where they were was full of it. And they saw tongues, like flames of fire, coming to rest on every one of them.”

¹³¹ *The Accelerated Thought Syndrome* (ATS) — is a psychological condition identified by Augusto Cury (Jorge Augusto Cury, a Brazilian psychiatrist, professor, and world-renowned author of the Theory of Multifocal Intelligence). It is characterized by a state where the mind is constantly flooded with thoughts while awake, increasing anxiety, attention deficiency, and causing physical and mental health deterioration.

it becomes a dead-end process, even though it may seem intelligent. The best thing you can do is avoid falling into that cycle¹³².

(72nd) The suggestions used by the system in social communication — the ones we talked about in the last chapter — are an example of subliminal thoughts being planted into the code without any kind of confirmation. They take out the words that would be easy targets for critics, which makes ideas harder to handle because they become vague and imprecise.

(73rd) That vagueness leads people into endless arguments and contradictions — because they can't find the right words. So even though, in theory, debates should help guide the cultural mind toward a better shared understanding and bring stability, what actually happens is the opposite: the debates just recreate a state of mental confusion, similar to Accelerated Thought Syndrome. Shallow and fruitless opinions keep the cultural mind unstable — like it's going mad.

(74th) When common sense finally sets in, what used to be debated becomes unifying — as long as people are really searching for truth, and not just trying to push opinions. And to do that, we have to understand: truth is absolute. If it weren't, we wouldn't be able to agree on anything — not even on language. One person could say “pancreas” and the other would think they meant “liver.” *Understanding* is relative — truth isn't.

(75th) The ideology of domination works in the opposite direction — it breaks down shared understanding by flooding people with conflicting information. That drives them into hostile arguments that isolate them into ideological bubbles. It's the Tower of Babel effect. Just look around at how many useless arguments are going on. And how weird it is that opposition and contradiction — things that should be part of a constructive search — have become the norm, not the exception. Do we really never reach common ground? Is there nothing we can point to and say, “This — we agree on”?

(76th) To make that chaos even worse in the cultural mind, the system pushes people to be reactive — using public figures and characters who model that kind of behavior. One of the reasons it does this is because reactive people are easier to control. Someone who *acts* is guided by their own will. Someone who *reacts* is just responding to an outside trigger. That's why reaction-based emotions — like outrage, for example — tend to create social conflict and should be avoided.

(77th) When reactions take over, people stop listening. These days, it's common for someone to start replying with a quick “no” — cutting off the conversation before they've even thought about what was said. I try to teach people to use “no” in the right way: fast, yes — but thoughtful, not impulsive.

(78th) Because of how the system operates, those thoughtless, biological reactions are getting stronger. People are in such a rush not to waste time that they're becoming more superficial — and drifting further away from honest conversations. The more instant our communication gets, the less willing we are to slow down and talk things through. So we don't reach real conclusions. This process, besides reducing reasoning capacity, tends to make people psychologically deaf and mute — dividing everyone.

¹³² In Chapter XII — *Depression and the Manufacturing of Diseases* — I propose psychological exercises to control anxiety, which begin with the act of slowing down the acceleration of thought.

(79th) On top of all that, in the dominationist ideology, contradiction, opposition, and conflict are the rule — because the fight for power never stops. It gets even worse with those knee-jerk reactions, because everyone starts acting like they're above everyone else, holding imagined authority to tear each other down. And this keeps going indefinitely — because people have bought into a fake version of common sense, one that's held together by a crowd of reactive minds.

(80th) This fake common sense gets built by the dominationists through polarized debates where they steer the outcome — always in favor of the few, unlike real common sense. In this version, people end up accepting violations of their rights, undermining security in relationships. It's even shaped by the words that are used, making the system's action invisible — and giving it permission to abuse.

(81st) The power they hold over people is directly tied to stripping away their will — which is a mental act. That's why the system tries to define even your thoughts. If the phrase “I think, therefore I am”¹³³ is true, then so is this: we are what we think. And while we're the ones doing the thinking, most people can't control their own thoughts. Without autonomous thoughts, we can't have autonomous actions either.

(82nd) On the other hand, knowledge — real understanding — gives us the power to act. And it's not just about collecting information. Logic and reasoning often do more to lead someone to wisdom. After all, the world is out there to be seen. But we've all got to be careful with what we handle — because even a little ignorance can mess everything up.

(83rd) Wrong concepts, spread to conceal knowledge, don't just lead to social conflict — they push them toward bad decisions too. It's as if, in a genetic selection process, the worst option was always chosen instead of the best — simply because dominationists profit from losses and defeats.

(84th) That's why dominationists like to put people with limited judgment in charge — people who spread division through lies, rule with one voice, and never question orders. They try to drag everyone down into a shallow existence ruled by the flesh — when the only way we win is by rising above it. They build invisible fences around human intelligence, blocking sound concepts — the kind that help us grow — and replacing them with false ones that shrink us.

(85th) If dominationists ever managed to make that degradation permanent, humans would be like livestock — trapped and controlled by predators. But their victory is never secure. It takes nonstop effort to keep people down, because the force of evolution is stronger than anything they can throw at it. It can't be stopped. We all teach, and at the same time, we all have something to learn from everyone.

(86th) Dominationists reduce concepts to control people and whole populations. In Brazil, for example, the way people see their own culture was reshaped — leaving them easier to control, since they lost a positive identity. Our culture lost its value in our eyes. And that was a move by the imperialists, through the media.

¹³³ *Cogito, ergo sum* (literal translation: “I think, therefore I am”) — is a phrase by René Descartes, a philosopher, physicist, and mathematician who lived in the 17th century. He revolutionized philosophy and science during his time, and his work remains influential to this day.

^(87th) Up until the 1960s — and just before the military coup — Brazilian identity was tied to a kind of authentic hedonism. Songs like *Aquarela do Brasil*¹³⁴ praised the country's natural beauty as being filled with extraordinary colors, rich in fauna and flora. At the same time, Carmen Miranda's¹³⁵ image and recordings spread a tropical version of Brazil to the world — a land of abundant, diverse fruits.

^(88th) In film, Disney's character *Zé Carioca*¹³⁶ projected a positive image of Brazil. In *Saludos Amigos*¹³⁷ — which featured *Aquarela do Brasil* and a tribute to Carmen Miranda — Zé was portrayed as a Brazilian with no money living a full, paradise-like life. But this portrayal was part of a broader strategy of psychological influence designed to win Brazil over to the United States — the so-called “Good Neighbor Policy.” In the comics, the narrative went even further, reinforcing the trickster stereotype — suggesting that Brazil's hedonistic identity would be confused with laziness and dishonesty.

^(89th) Then came the military regime, and Brazilian culture was violently silenced — censored and attacked by the state. In response, people took to the streets in massive protests. Despite the violence of the military regime¹³⁸, protesters held on to moral clarity and showed solidarity with one another. But meanwhile, the media and film industries worked to destroy that image — attacking Brazilian honesty and decency until people started to believe they were fundamentally corrupt.

^(90th) After that, the Brazilian people were subjected to a process of miseducation — one that stripped away their humanity. This made it easier for dominationists to justify treating them with contempt, based on a manufactured consensus that Brazilians were always acting in bad faith.

^(91st) Now we're living through a full-blown inversion of values — because lies are applied to everything. The system runs against everything it's supposed to protect, following a logic of “destroy to profit.” Lawyers keep their clients tangled in lawsuits or behind bars. Schools make learning harder. Medicine worsens the illness. The police cover up crime. Religion condemns instead of freeing. And the Brazilian government — which should be building the country — ends up working toward its collapse.

¹³⁴ *Aquarela do Brasil* — is one of the most popular Brazilian songs of all time, written by the composer Ary Barroso from Minas Gerais in 1939. The samba was first recorded by his partner Francisco Alves and has since been re-recorded by numerous artists, from Carmen Miranda, Frank Sinatra, João Gilberto, Tom Jobim, Caetano Veloso, Tim Maia, Gal Costa, Erasmo Carlos, to Elis Regina and many others up to the present day. *Aquarela do Brasil* became a landmark for Brazilian music, practically turning into a musical postcard of Brazil.

¹³⁵ **Maria do Carmo Miranda da Cunha**, known as **Carmen Miranda** — was a Portuguese singer and actress who moved to Brazil when she was ten months old. Her artistic career spanned Brazil and the United States from the 1930s to the 1950s. She worked in radio, theater, cinema, and television. Carmen Miranda became an icon and a symbol of Brazil abroad.

Source: Wikipedia. Available at:
[https://pt.wikipedia.org/wiki/Carmen_Miranda](https://pt.wikipedia.org/wiki/Carmen_Miranda).

¹³⁶ Images III, page 101 — *Zé Carioca* — is an anthropomorphic parrot cartoon character created by the Walt Disney Company. He was introduced in the 1942 film *Saludos Amigos*, portrayed as a stylish Brazilian parrot who takes Donald Duck on a tour of Rio de Janeiro.

¹³⁷ *Alô, Amigos* (or *Saludos Amigos*) — was an animated film produced by Walt Disney in 1942, where Brazil was depicted and praised for diplomatic purposes. As a result, this animation was referred to as part of the “Good Neighbor Policy.” However, the film went far beyond its diplomatic intentions and became an excellent record of Brazilian culture. Today, while the U.S. may attempt to diminish our cultural identity, they themselves immortalized it through this movie.

¹³⁸ Images XV, page 434.

^(92nd) The Brazilian government is used by imperialists to serve their business interests and those of foreign governments at the expense of its own people. This control is first imposed through brute force, then solidified ideologically — so that domination feels natural once resistance has been broken.

^(93rd) The military dictatorship in Brazil marked the moment when mass media began to be used against the people — to strip them of their dignity. While violence was enforced on the ground, so-called “educational campaigns” spread subliminal messages aimed at dismantling Brazil’s joyful, hedonistic spirit. Characters like *Sugismundo*¹³⁹ — under the pretense of teaching hygiene and good manners (which, to be fair, were valid) — portrayed our rivers as polluted, even when the setting was clearly rural. But in reality, even today, Brazil still has countless rivers lined with riparian forests — which help keep the waters clean and safe for swimming.

^(94th) In the same way, fruits were constantly linked with garbage. Countless films and broadcasts showed people slipping on banana peels, turning fruit into a running joke. Ironically, bananas were the most promoted fruit by Carmen Miranda herself, through the song *Yes, Nós Temos Bananas*¹⁴⁰. Even in comic books, fruits were drawn lying on trash heaps — as if they *were* trash.

^(95th) Alongside *Sugismundo*, there were also campaigns featuring a character named *Gastonildo* — but I couldn’t find any trace of him online. His absence from the internet feels suspicious, almost as if there’s been an effort to erase or hide him¹⁴¹. That’s why I made sure to document the one digital place where I found even a remote reference to him. Below is a summary of jingles 1, 2, and 3 by Roberto Engel¹⁴².

Gastonildo wastes water easily,
Washing his car with a hose, no problem.
Use a bucket, use your head, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Brushes his teeth with the faucet running, no problem.
Turn off the faucet and open your eyes, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Takes a bath for more than half an hour, no problem.
Less time, more savings, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Soaps the dishes with the faucet on, no problem.
Turn off the faucet and open your eyes, Gastonildo,
Treated water is not meant to be wasted.

¹³⁹ The Brazilian character *Sugismundo* — was created by Ruy Perotti Barbosa in 1972 and featured throughout that decade in jingles for the Brazilian federal government. He would get into trouble due to poor cleaning and personal hygiene habits, promoting the importance of cleanliness.

¹⁴⁰ Braguinha, Alberto Ribeiro, 1937.

¹⁴¹ Available at: soundcloud.com/search?q=gastonildo

¹⁴² **Roberto Engel** — is a publicist, creative director, and copywriter with over 20 years of experience in marketing, institutional communication, and promotional campaigns across BTI (Below the Line) and ATL (Above the Line) media platforms. He mainly works in creative roles for advertising campaigns and sales incentive campaigns, with experience in industrial, service, and retail environments. Source: SoundCloud. Available at: <https://soundcloud.com/robertoengel>.

Gastonildo wastes water easily,
Washes the sidewalk every evening, no problem.
Drop it, grab a broom, Gastonildo,
Treated water is not meant to be wasted.
Gastonildo wastes water easily,
Fills the pool every day, no problem.
Stop that, cut it out, Gastonildo,
Treated water is not meant to be wasted.
Don't be a Gastonildo,
If you waste it, it'll run out.
Save water,
A campaign by Águas de Joinville and the City of Joinville.

(96th) The erasure of Gastonildo likely has to do with the fact that he taught people how to avoid waste — so we wouldn't end up draining our own resources. For instance, wasting water can harm both individual and collective interests. And yet, most of today's fictional characters — on air, online, and in media — mirror Gastonildo in some way, but their harmful behaviors aren't called out. Why? Because waste serves capitalist interests.

(97th) In theory, all of us are at risk of violating someone else's rights — because we all wield some kind of power. None of us are neutral. At the very least, we exercise our own free will, which inevitably affects the free will of others, and vice versa. But what really matters is *how* we choose to use it.

(98th) Free will is our only true power — every other kind of power stems from it. Its exercise must be guided by rights and responsibilities. That's why we need laws: to define those limits and protect everyone's free will.

(99th) Laws, at least in principle, embody a wisdom greater than that of any individual. They're philosophical legacies shaped over millennia, refined through the experience of countless societies. It's the duty of those in power to ensure that these laws are upheld. When they don't, we fall into a survival mindset — where each person is left protecting their own interests. And that's what leads to social imbalance.

(100th) What we often call “power” is really the authorization to interfere with someone else's free will. However, that is a socially granted license, an agreement between wills — and it's always inferior to free will itself.

(101st) The power to act can be legitimized through a contract, the law, or something natural. *Legal legitimacy* is defined in *Article 5, Item II, of Brazil's 1988 Federal Constitution*: “II – no one shall be obliged to do or refrain from doing something except by force of law”.

(102nd) The law is society's foundational social contract — one that must apply equally to everyone. Brazil's legal system has remarkable tools to strike down unjust laws and uphold just ones, with human rights as the guiding principle. That system *could* work well — if it weren't for society's tolerance of crimes committed by the Brazilian government itself, which has long been the nation's greatest unpunished offender.

(103rd) For example, the Brazilian government gives itself implicit permission to kill under certain circumstances, and the police abuse this. But legally, no one here has the right to do that. And morally, no one has that right anywhere, because, in theory, no one consents to being murdered — only to kill others. That goes against the very definition of what a law is: a command meant to be followed by everyone.

(104th) Laws that place themselves above higher principles of law are an invisible coup against the Brazilian people, where politicians treat the legal system as if they were its owners, violating rights in a systemic way. But a time will come when everyone will prefer just and complete laws — because living with social imbalance is exhausting.

(105th) These imbalances make social relations rely more on the law of the strongest than on actual rights — and that leads to disorder. If this country were a natural person, it would need some kind of guardianship, like that of an unstable individual who cannot manage their own life.

(106th) In fact, one of the risks I see for Brazil, since the social body functions like a giant collective projection of individual minds, is that this takeover can also be carried out over legal entities and even nations. Corporations infiltrate countries where disorder prevails, offering “solutions” on an individual basis. And the lack of administrative control in such nations has been exploited by imperialists to invade their sovereignty. A simple solution to this problem would be to return to systematically upholding the law and remove the legal devices that allow tyranny.

(107th) In Brazil, one of the landmarks in the promotion of social disorder was a campaign led by a soccer player named Gerson, a member of the Brazilian national team that won the 1970 World Cup. The cigarette ads in which he starred began airing in 1976 for Vila Rica cigarettes and later, in 1978, for Marlboro. In those ads, he repeated the cliché: “The key is to always gain an advantage.” This became known as Gerson’s Law¹⁴³.

(108th) But it isn’t right to always seek advantage. Some situations offer advantages; others don’t. Wanting to always stand above others ends up becoming a harmful practice. That campaign suggested the loss of civility and the spread of corruption and disrespect — much like in a soccer match, where the rule of the game is to move into the opposing team’s territory.

(109th) The masterminds behind this effort to plant negative ideas in society were the United States and England¹⁴⁴, who controlled the cigarette industries, spreading ill will. That campaign, which also marked the beginning of our process of *miseducation*, represented a shift in behavior with deep consequences. For if we have any true advantage in terms of human progress, it is precisely the civility (the education) we have acquired — not the lack of it. Without civility, everything becomes unstable.

(110th) The very essence of education lies in teaching the rules of balance between rights and duties, such as: “Everyone’s rights end where someone else’s rights begin,” “Every right corresponds to a duty,” and “All people are equal before the law,” among other principles.

(111th) In a state of ill will, people tend to hold back, to save up all their strength for their own benefit. That mindset blocks cooperation, and so it leads to separation. The pursuit of advantages gets even worse when someone believes that another person’s loss is their gain. Enmity itself is something that conspires against humanity — because human beings, at the core, need each other.

¹⁴³ *The Gerson’s Law* — is a Brazilian expression that describes a way of acting where people take advantage of everything and everyone, without concern for ethics.

¹⁴⁴ *Marlboro cigarettes* were produced by the American company Philip Morris, while *Vila Rica cigarettes* belonged to R.J. Reynolds Tobacco Company, which, although American, is owned by British American Tobacco Plc, headquartered in London, England.

(112th) If Brazil's goodwill was attacked by the imperialists, it's because those countries wanted to control us — and with goodwill, things work well and regulate themselves. Those who act with goodwill believe in using their strength to generate benefits for everyone, boosting the efficiency of society. That's the mentality of someone who is truly leader. Goodwill is the real engine of progress; it's the spring that moves the world. If it had been promoted, our societies would never have known misery — even if some degree of social stratification remained.

(113th) Will is tied to self-determination, to conscious choice. Desire, on the other hand, is more about chemical will — not necessarily conscious, more like impulse, whim. And chemical desire tends to push people toward ill will and selfishness. That's why capitalism deliberately confuses will with desire — because desire is easier to exploit. It usually doesn't involve rational purposes.

(114th) Under dominationism, the exercise of power is never truly legitimized — even when its origins are hidden to make it seem so. That's why I see Law as a fundamental guide: a stable point of reference, constantly perfected, and a source of accountability. Jurisprudence is also important, but even that must rest on greater Laws and the fundamental principles of justice. It can always be changed at any time when proven otherwise.

(115th) The Brazilian Constitution places strong emphasis on individual rights and guarantees, because it offers protections against the State grounded in human rights — such as the rights to health and dignity. When people break the law without consequences, that's not the law's choice. That's the government's choice, made by permitting it.

(116th) Lack of awareness of one's rights confuses the people, putting one of dominationism's principles into practice: "If you can't convince them, confuse them." This is one of the foundations of the Tower of Babel.

(117th) Psychological confusion was also one of the foundations for the military coups in Guatemala in 1954, in Brazil in 1964, in Chile in 1973, and in the rebel activity against Nicaragua. Their true purposes were never made clear¹⁴⁵. And yet, no matter how much the system tries to downplay U.S. involvement in those coups, their plans were already documented in U.S. government records long before they happened. That's proof enough that those movements were pushed by that country. The U.S., for its part, claimed caution as its reason for intervening — but what it really showed were expansionist goals.

(118th) Today, if we want to uncover the truth on the internet, we have to search in the original language of the source where the information comes from. That's the case with the information in the previous paragraph about U.S. interventions — I found it in English. This also shows why we need to preserve printed books. After all, they're solid records, untouched, unchangeable. The same can't be said for digital information — it can disappear or be altered at any moment, like everything else floating around the web. But this earlier record, written before the events themselves — denouncing U.S. imperialist territorial expansion through terrorism — will remain.

¹⁴⁵ Available at: https://en.wikipedia.org/wiki/Latin_America%E2%80%93United_States_relations

^(119th) Monteiro Lobato had already denounced these predatory and criminal actions by imperialists since the government of Getúlio Vargas. The works where he did this are still hard for the public to access¹⁴⁶ because they've been so poorly publicized. Even so, they're scattered records — and their wide dispersal helps ensure that the truth eventually comes out sooner or later.

^(120th) One of the ways they kept everything hidden during the dictatorship was by refusing to identify the dead. They called them “the disappeared,” since the bodies were never found. Most likely, their identities were concealed because revealing who they were would have exposed the true targets of imperialist repression.

^(121st) The imperialists' strategy relied mainly on keeping people in the dark — ignorance of the facts made it easier to enslave Latin American countries and break their resistance. That's why, in Brazil, universities became the main stages of protest during the dictatorship, because that's where many people witnessed the government's massacres firsthand.

^(122nd) At that time, the so-called subversives were the main target — and the population as a whole felt their lives were at risk. But To subvert is simply to turn the established order upside down. So a subversive was just someone who wanted to put an end to the oppression that creates poverty for Brazilians.

^(123rd) Eventually, the Brazilian government granted an amnesty¹⁴⁷ — which the dominationists claimed would benefit the subversives, but in reality, it gave advantages to the murderers of the military regime. And that ensured that the victims would remain unknown. After all, if we knew exactly who they had killed, we'd also know why they killed them. And since those people were probably killed to silence what they knew, hiding their identities is the most effective way to keep the population from finding out.

^(124th) These days, ideas once spread against the militants for Brazilian liberation — the so-called subversives — are being planted among the people once again. That's how dominationists operate: they turn the victims themselves against their own defenses. Back in the 1970s, teachers risked their lives to explain what the word really meant. But now, with the population largely unaware, it's been broadly replaced with the term “communists.”

^(125th) To the naïve ones who think the military should “come back,” I ask: come back from where? The amnesty made it crystal clear — they never left power. Today's dictatorship is simply a continuation of the previous one — the same goes for the national military.

^(126th) Pornography, gradually introduced since the dictatorship, has also been used as a tool of sexual control over the population. This is almost routine under dominationism. Throughout history, we've seen people do crazy things and be ruled by distorted ideas of sex — which pornography clearly reflects.

^(127th) Social pressures on relationships create psychological confusion, because neither sexual activity nor sexual abstinence can ever be forced. Any imposed model of sexual behavior disregards love — which should be the true motivation behind relationships.

¹⁴⁶ In 2019, a project was initiated to publish two of Monteiro Lobato's books, which remain difficult for the public to access in Brazil to this day. These books, *O Escândalo do Petróleo e Ferro* and *O Poço do Visconde: Geologia para Crianças*, date back to the 1930s and 1940s and are exceptions to the availability of his other works. Source: Catarse. Available at: catarse.me/lobato.

¹⁴⁷ *Law* 6.683/79.

(128th) Still, the wave of pornography also tore down the psychological castration people suffered from sexual repression — which had only bred dishonesty and lovelessness in relationships. At least today, with so much openness, there's no longer any reason for people to be dishonest. What remains is for them to seek true love.

(129th) This issue, by the way, brings us to the case of Mary, mother of Jesus — used by some as a reference point for sexual repression, while others claim she must have had more children. But if Mary had other children, and if Jesus had brothers or nephews, they would all have been hunted down as successors to the Jewish kingdom. Besides, if at the crucifixion Jesus entrusted her to a friend, John¹⁴⁸, it's only logical that He had no brothers to share that responsibility with Him. There would have been nothing wrong if Mary had other children, but she was a different woman — she had to be free to dedicate herself fully to Jesus.

(130th) But maybe for us, the real question is this: to what extent are all forms of sexual repression actually political? Just look at the way single mothers are treated — something Mary herself went through. At first, she had to hide her pregnancy so she wouldn't be stoned to death. The persecution of women often begins with single mothers, who are routinely labeled as fornicators and turned into some of the biggest targets in our society.

(131st) The main goal of this persecution is to prevent women from gaining influence through their descendants. That's why “son of a bitch” is one of the most popular curses. In our society, children are often the hostages that keep their mothers trapped in slavery — and by consequence, they themselves become slaves, since they are their mothers' successors. Single mothers are still defamed or enslaved to this day. But the real ideal would be for society as a whole to raise all children — because every child is a child of humanity.

(132nd) If Mary's story were spread through her gospel, female slavery wouldn't be a secret, as one of her struggles was to escape it. Celibacy itself is a way of breaking free from female slavery — because that slavery is, first of all, sexual.

(133rd) In the same way, Jesus and Joseph were just as chaste as Mary. And the reason people avoid talking about their virginity is because it would undermine the sexual repression that fuels slavery.

(134th) In the Catholic Church, persecution based on sexuality has been constant. Its members — especially women — are directly identified by their marital status and whether they have children. The Church separates “children of love” from “children of sin,” wrongly associating the former with children born within marriage and the latter with children of temporary relationships. But in truth, the biblical distinction had nothing to do with sexuality — it was about friendship within relationships.

(135th) The children of sin are the children of Eve — children of the domination system, of the enemy mother. The children of love are the children of Mary — the children of the New Covenant, a covenant of friendship, not of control. Jesus called them “children of Man” — meaning children of the human being. That designation was meant to highlight that He came to defend humanity itself, to bring it humanity and human values.

(136th) The Jewish laws of Jesus's time were contradictory: they allowed exclusions and even killings. The main victims of that oppression were women and lepers. Jesus did not persecute women for their sexuality, nor did He avoid contact with lepers. Take Mary Magdalene, for example — one of His disciples — who seems to have lived a sexually

¹⁴⁸ BIBLE, *John* 19:26-27.

promiscuous life in the past. By reintegrating people like her back into society, He was seen as someone challenging conventional wisdom and the social order — domination itself. That wasn't his main goal, but it was a side effect of his actions.

^(137th) Many still point to the fact that Jesus chose men as His disciples as proof to keep anti-feminism alive — even though He interacted with whole families, not just men. The reality is that He was constrained to choose men, because in those days, only they could perform public roles like speaking in public, baptizing, or healing the sick without causing public scandal.

^(138th) And it's worth noting: the first rights attacked by dominationism are always women's rights. The female voice is silenced even when it says no to sexual acts. And when it is heard, it serves as a barometer — showing that dominationism is weakening. The very term “witch hunt” from the Inquisition in the Middle Ages is strong evidence that persecution of women and the revival of anti-feminism may well have been its driving force.

^(139th) Dominationism uses sexual chaos to dehumanize people and dismantle our concept of love. And anti-feminism is often the tool that triggers this process. Men are persuaded to unload their frustrations on women — even abusing them sexually — setting off countless social side effects. And this makes it seem like, every time we're making progress, anti-feminist campaigns are reignited.

^(140th) One of the main tools used by society to persecute sexuality is the spread of slander, libel, and defamation. In Brazil, these are crimes against personal honor, but they've become so normalized that they now seem outdated. Yet they continue to destroy social bonds — both between individuals and between organizations.

^(141st) Insults often lead to slander and defamation. And with defamation, even if false information is later corrected, it can still linger in people's subconscious. That's why, when someone issues a public correction or apology, it should happen through the same channels that spread the original lie — if the victim wishes¹⁴⁹. However, this rarely happens. That's why it remains a heavily used tactic by the system — just like fake news.

^(142nd) One clear example of how hard it is to erase a false reputation is the case of a man who proved his innocence, but still continued to be seen by society as a rapist. The truth is, society is largely made up of people who either tolerate rape or even justify it. So in that sense, it becomes a rape-tolerant society, where the default belief is that no one is innocent.

^(143rd) Even though defamation is powerful, it can vanish quickly when new slanders emerge in the opposite direction — like the contrast between being called “a big spender” and “stingy.” But exposing your own sex life in an attempt to fight back against defamation? That's not advisable. It can become an invasion of rights. For instance, a brief kiss on the lips can be shared casually, anywhere. But a French kiss is a form of erotic exposure — and that should remain private.

¹⁴⁹ *Sole Paragraph of Article 143 of Decree-Law 2848/40 – Brazilian Penal Code.* Available at: planalto.gov.br/ccivil_03/decreto-lei/del2848compilado.htm.

(144th) Fraternal love is attacked by dominationists because it doesn't exclude any other kind of love. The only form of love that tends to exclude others is erotic love. And that's exactly why dominationists channel the whole idea of "love" into that one version. But the real issue here is how we define erotic love — because what we often call "love" isn't love at all. It's been confused with a much lower form of behavior: just the sexual act, nothing more.

(145th) True erotic love implies exclusivity — because it involves a communion of souls, not just bodies. When two souls become united — and that's only possible when fraternal love comes first — they gain spiritual freedom. Most couples can't stay married because they never reach that level. Love is the greatest of all earthly lessons.

(146th) Machismo is taught by the system to enable sexual repression and dominationism in general. Men are trained to eliminate female competition, mocking women from an early age as a form of male self-assertion.

(147th) Controllers encourage disrespectful male behavior toward women to dominate them in every sphere. In Brazil, it's common for men to shout obscene or intimate words at women on the streets — sometimes individually, other times in groups. That's when I learned to answer with something sharp — throwing the humiliation back at them and reversing the power dynamic.

(148th) Alongside all of this, the way society "talks"—its collective language—often leans anti-feminist. Take how leadership within couples is described in Brazilian Portuguese: when the man takes the lead, people often use the term "dominant".

(149th) The adjective dominant has a broad range of meanings. It can refer to anything that stands out or exerts influence. As such, it tends to suggest a natural and legitimate form of prominence. It may even imply flexibility, with leadership shifting according to who is best suited to a given situation.

(150th) But when a woman takes on a similar role, she is often labeled "domineering" or "controlling", terms that carry a much more negative connotation. And the word woman here — as opposed to female (the natural pair to male) — marks her as an exception, something unnatural. The adjective dominating (or dominator) carries the weight of abuse and madness — like someone trying to compete with God. When a human tries to usurp power, they go mad — their temperament becomes harsh, and for some, unbearable to live with.

(151st) Among humans, Jesus Christ is the only legitimate Dominator — capital "D" — because He lives within us and is directly connected to God. Others may become "legitimized dominators" through social agreements. Sometimes, I'll still use the word dominator to describe power usurpers — just to make it clear that domination isn't some abstract force. But I offer the term dominationist because it's more accurate.

(152nd) Even though everyone has free will, it can be taken away with alarming ease. And the very ones who could do this most completely — God and Jesus Christ — are the least willing to do so. If They allow other spirits to interfere with it — which is dominationism — it's because, in some way, we've either consented to it or drawn it upon ourselves as a consequence. But above all, Jesus is the Supreme Guide. He draws us through love and admiration — and when we are guided by His wisdom, we finally discover ourselves.

(153rd) So the non-sexist way to describe the legitimate prominence of one partner in a couple is by saying *dominant man* or *dominant woman*. And in fact, both can be dominant in different ways. The system, however, dehumanizes people with the expression dominant male — a phrase meant to highlight and idolize the penis, something common to all male animals, and the very foundation of machismo.

(154th) Among dominationist movements, machismo is the one most often mentioned here. But I don't focus on it out of some personal fixation, as if I were practicing a disguised form of feminism. I knew my biological father, one of my grandfathers, and two of my great-grandfathers. I also have uncles, cousins, brothers, nephews, a son, and many friends. So I'm fully aware that men also need care and support — something feminism doesn't provide. Feminism, too, can become a dominationist ideology. At present, both sexes are in conflict because of sex-based ideologies.

(155th) Still, machismo is the broadest dominationist movement, and that's why it offers so much material for analyzing ideological corruption. And since dominationist techniques repeat themselves in different ideologies, machismo makes them easier to observe. But this book stands against all forms of dominationism.

(156th) My goal here is to promote the New Covenant — a concept of society that confronts dominationism. It symbolizes spiritual salvation, which is also psychological healing, through a new Mother who brings us into the family of Jesus, our archetype, within a society guided by Christian values — which are, in truth, human values. The New Covenant seeks to eliminate dominationism and to value women, standing in direct opposition to the New World Order (NWO). While the New Covenant proposes a human system based on truth and liberation, the NWO operates through lies and slavery.

(157th) Dominationism is so influential that it makes people confuse power with domination. But legitimate power — or better, legitimized power — is strictly limited by responsibility, something dominationism always seeks to escape. Responsibility in administration is meant to block dominationism. Anyone managing public resources could be branded a thief for the smallest misappropriation. That should, in fact, be considered an aggravating crime if the law truly worked for the people in Brazil. But today, the law is applied almost exclusively **against them**.

(158th) The events surrounding May 13th — the anniversary of the abolition of slavery in Brazil — illustrate the difference between power and domination, and show how dominationism acts invisibly. That day stopped being a national holiday a few years ago. But refusing to commemorate it is, at the same time, an act of slavery, anti-feminism, and racism.

(159th) On Earth, every legitimate crown is a crown of thorns. Emperor Dom Pedro II felt the weight of his crown during the abolition of slavery, when he stood against Brazil's elite to make it happen. He acted quietly, working behind the scenes to see it through. And today, his role is not adequately recognized by the public in proportion to his actions as a liberator.

(160th) He worked tirelessly so that society itself would move toward abolishing slavery, influencing it through every possible means. He was a wise man, known worldwide as “the Magnanimous.” He dedicated nearly his entire earthly life to Brazil and was deeply committed to the abolitionist cause.

(161st) His own life story made him identify with that cause. As king, he was the highest representative of power in the country — yet he served it like a slave. At just five years old, after his father abdicated the throne, he was left practically orphaned, since his mother had

died when he was only one. When named Prince Regent, he lost his freedom, being forced into a routine of study every single day, from six in the morning until ten at night, with only two hours of recreation.

^(162nd) Dom Pedro II was two meters tall, blond, and blue-eyed, yes — but he fought against slavery. He hated the suffering of enslaved people and empathized deeply with them. He did not own enslaved people, was raised by a Black servant, and even described himself as enslaved.

^(163rd) He developed the communication systems of the Empire to give voice to abolitionists, as a way to stand against the powerful elite — descendants of imperialists — who were actively opposing abolition. In 1850, he even threatened to abdicate the throne if the General Assembly refused to ban the slave trade.

^(164th) He and his daughter, Princess Isabel, were very close, and she often did what he could not. She embraced abolition openly, even daring to appear in public wearing a camellia on her dress — the symbol of radical abolitionism. She organized what became known as the “Battle of the Flowers,” riding through the streets in an open carriage decorated with flowers, collecting donations to fund the abolition cause.

^(165th) That’s why it was Princess Isabel who signed the law that officially abolished slavery — the Golden Law. But that very act led to the Proclamation of the Republic and the exile of Dom Pedro II and his family. Because no matter what the Minister of Agriculture, the General Chamber, or the Senate had done, the dominationists knew: Dom Pedro II and Princess Isabel were the true architects of abolition. The Proclamation of the Republic was, in itself, an elitist act — it lacked popular support. Even so, Dom Pedro II surrendered peacefully and refused any compensation for his exile.

^(166th) Because of this, even today, he is defamed. The dominationists accuse him of holding Brazil back for opposing the Baron of Mauá¹⁵⁰. But in truth, it was Dom Pedro II who granted Mauá his noble titles, and who supported his projects through the full force of the state — a clear sign that these accusations are baseless.

^(167th) Others, in another attempt to tarnish his name, claimed that Dom Pedro II was secretly a Freemason like his father or tutors. But he wasn’t. He simply defended freedom of belief — even for the Freemasons. He usually dressed humbly, and when a foreign sailor once asked why the Emperor had no bodyguards, someone replied: “The whole Empire protects him.” He became the first “Volunteer of the Fatherland”¹⁵¹ and personally took part in the Paraguayan War.

¹⁵⁰ **Irineu Evangelista de Sousa** (1813–1889) — was a Brazilian merchant, shipowner, industrialist, and banker. Throughout his life, he earned noble titles—first as baron (1854) and later as Viscount of Mauá (1874)—due to his contributions to Brazil’s industrialization during the Empire period (1822–1889). He was a pioneer in various sectors of Brazil’s economy. Among his greatest achievements are the establishment of the country’s first iron foundry and shipyard, the construction of Brazil’s first railway (the Mauá Railway in the city of Magé), the development of steam-powered navigation along the Amazon River and its tributaries, as well as the Guaíba River and its tributaries in Rio Grande do Sul, the introduction of gas street lighting in Rio de Janeiro, the creation of the third Banco do Brasil (the first, from 1808, was dissolved in 1829 as per its statute), and the installation of the telegraphic submarine cable connecting South America to Europe. Source: Wikipedia.

¹⁵¹ The title *Voluntários da Pátria* — was created by Dom Pedro II through Decree No. 3,371, on January 7, 1865. In this decree, the emperor called upon the population to present volunteers to fight in the Paraguayan War. Source: Wikipedia.

(168th) Because he was a polyglot, fluent in more than a dozen languages — he connected with some of the greatest minds of his time, earning genuine praise from them. Through those connections, he brought cutting-edge intellectual advances to Brazil. And more than that, he led the country in phenomenal cultural and educational development — because true, lasting liberation includes all of that.

(169th) Still, in a grave mistake, certain Black consciousness groups pushed for the replacement of the May 13th holiday — the day slavery was abolished — with November 20th, the day Zumbi of Palmares was killed. Well, Zumbi was a man who fought for his own freedom, yes, but not necessarily against slavery itself. Several academic and historical sources indicate that he practiced slavery within the Palmares quilombo — though it was less brutal than the European kind¹⁵². When the authorities erased the celebration of May 13th, they committed a form of racism — this time against “whites.” And the Black consciousness movements were used as instruments in advancing dominationist interests.

(170th) Let’s break this down: Was the movement that ended slavery made up only of Black people? No. Brazilians are a mixed people. Many “white” Brazilians at the time were also deeply opposed to slavery. One more question: Was abolition only for “Blacks”? No. The enslavement of Black people was shamefully seen as the final form of slavery — that’s why it was significant for a woman to sign the abolition law, as it also fought against the enslavement of women.

(171st) May 13th belongs to everyone—'Black' and 'white,' rich and poor, men and women — because anyone can be enslaved. That’s why we should all celebrate and highlight this date. After all, what I argue here is that this supposed difference between “white” and “Black” simply doesn’t exist when it comes to human beings. We’re not really black or white. Those are paint colors. Human beings come in different shades of pigmentation. And that’s exactly why I put those terms in quotation marks.

(172nd) The controllers want people to forget the importance of the abolition of slavery — because if people remembered, they might realize they are free. And that would make it harder to trap them in hidden schemes. If the actions of Dom Pedro II and Princess Isabel have become invisible, it’s because the actions of domination are even more hidden.

(173rd) Capitalism is a dominationist ideology that also works invisibly — pretending to be a force of freedom. But it is used as a means of oppression, manipulating the concepts of “competition”, “better”, and “worse”, poisoned by vanity. Satan is the social projection of this mindset — a false god created and idolized by human hands. Outside of this oppressive situation, though, these concepts are important for us.

(174th) When we’re “better” at something, if we took all the factors into account, we’d realize we’re not exactly better — we’re just people who got lucky. But when we cling to the prideful idea of being “better,” we leave space for vanity to take over — and that cancels out our intelligence.

(175th) Just look at how flawed and harmful this arrogant statement is: “I want to be better than you and everyone else at everything.” It’s similar to saying, “I want to be you and everyone else, but not myself”, That’s the essence of destructive competition. When

¹⁵² See: https://www.infoescola.com/historia-do-brasil/escravidao-nos-quilombos/#google_vignette

someone tries to compete with other people's qualities, they lose sight of who they are, adopting a negative view of themselves and of others. This kind of mindset is inferior and damaging — it pulls people away from true life.

(176th) The only way someone can truly be better than anyone else is by being themselves. When someone gives that kind of attention to their own life, that's what becomes truly constructive. And psychologically, life begins to feel fuller — as if their existential thirst has finally been satisfied.

(177th) However, under capitalist oppression, even these words take on negative tones — like in the phrase: “No matter how good you are, someone will always be better.” It sounds heavy, as if endless competition were necessary. In a more balanced use of the word “better,” someone could say: “I’m better than you *at this*,” but they shouldn’t say, “I’m better than *you*.”

(178th) I emphasize the word “better” because its use demands a lot of care — it's a crossroads for human intelligence. We can't eliminate it from our understanding because we need to recognize when we give our *best* and are the *best* we can be.

(179th) At the same time, since we are what we love, we should strive to be better and better¹⁵³. That's the right and constructive approach to both pride and self-belief.

(180th) The same goes for the word “worse” — flawed reasoning around it also leads to psychological conflict and emotional pain. A problem that needs a solution may be labeled “the worst,” and because of that, it's seen as hopeless. Or it may be dismissed entirely — since, no matter how bad it is, “there's always something worse.” But just like “better,” the concept of “worse” can be helpful for self-evaluation — like when someone says: “I’m worse at this”.

(181st) Dominationism invades all areas of the system, giving us the illusion that control is everywhere. This idea — that control is everywhere — comes from Michel Foucault. However, I believe this view actually favors domination. I think control exists primarily in those who are psychologically aligned with the controllers.

(182nd) The smallest yet most powerful chains capable of holding a human being are their own ideas. A person who is enslaved *physically* can still try to escape — but for someone enslaved *mentally*, it's much harder. Yet if control isn't in the mind of the dominated, then it isn't anywhere. Many birds live free of all control — and the same is possible for human beings.

(183rd) My grandfather is an example of someone who enjoyed a certain freedom to grow, overcoming the system's limits. He was a farmer with a self-sufficient farm that supported a middle-class lifestyle. His small monthly purchases at the store were more about comfort than necessity. He generated his own electricity through a mill and did much of his business by barter — and yet he wasn't without capital.

(184th) The system tries to prevent people from realizing they have other survival options besides what it offers. Dominationism embodies the saying “In the land of the blind, the one-eyed man is king” by blinding people. Its rhetoric is how it blinds them. That's why rulers sometimes pass just laws, the result of serious social efforts — because that unites the people with the State. But at the same time, they plan to

¹⁵³ A commonly used phrase in the *Silva Mind Control Method* (1945) is: “Every day, in every way, I am getting better, better, and better.” This phrase emphasizes self-improvement through positive affirmations, a key aspect of the method.

disobey those laws and encourage others to do the same. And so they weave a net of usurpation, built on the ideas of domination, stretching from the largest to the smallest structures.

^(185th) Dominationism causes the psychological and social death of people, and it can lead to physical death as well. Social death comes through exclusion and slander. Psychological and spiritual death happens when people lose the light in their eyes, when they live without purpose and without joy. In that state, they become like the walking dead — with no motivation to live, simply waiting for time to pass. And from that emptiness, sickness comes, and physical death follows.

^(186th) Our bodies have a more or less predictable lifespan — so eventually they fail, usually through illness, and die. But one of the central theses of this book, when it comes to sickness and healing through neurolinguistics, is that most of our illnesses and premature deaths come from a lack of psychological health, caused by lies about our true identity. In such cases, language can create a psychological key capable of reversing illness

^(187th) The most challenging form of illness in this analysis is psychopathy — the person sickened by a lack of empathy, driven by destructive instincts against others. Psychopathy is often surrounded by layers of mystery.

^(188th) Yet we observe — as with other mental illnesses — that some people are born with severe mental disorders, while others acquire insanity later in life. Many times, insanity grows out of a homicidal desire born from humiliation by an oppressor. I propose the thesis that Hitler may have been one such case — turning against the Jews out of revenge for some supposed harm they had done to him in the past.

^(189th) There is also a situation narrated in literature and unconsciously encouraged by the military: the creation of psychopaths through Stockholm Syndrome¹⁵⁴ — the stereotype of the cooperative victim.

^(190th) A dominationist can become so consumed by the pleasure of domination that they want the dominated person to satisfy even their smallest desires. But here's the truth: the one who is forced to move is just as much a slave as the one who forces themselves to stay still in order to manipulate another into acting for them. If someone insists on this mindset, they create a constant sense of dissatisfaction with whatever others can give them — and this can eventually become a form of dependency.

^(191st) Dominationism is a sickness of the human mind — an animalization of it. It lures us toward the easy paths, the “wide gate.” But if we follow it, we regress. It entangles us in lower desires, like the desire for revenge. The Law of Talion, for instance — “an eye for an eye, a tooth for a tooth” — was, at one point, a limitation: a way of keeping vengeance from going too far. Yet even that law was revoked by Christian teaching thousands of years ago. Still, countless people continue to ignore even these basic limits.

^(192nd) God, in general, does not approve of revenge — He teaches us to forgive always. What He does not oppose is compensation, so long as it does not involve evil. That's why He instructed the Hebrews to ask the Egyptians for goods when they left Egypt¹⁵⁵. If we commit evil, even in the name of repaying evil, we become entangled in it — and it turns against us. Put simply: if we sow evil, we reap evil. If we sow good,

¹⁵⁴ *Stockholm Syndrome* — is the term commonly used to describe a particular psychological state in which a person, after being subjected to prolonged intimidation, develops sympathy and even love or friendship for their aggressor. Source: Wikipedia. Available at: pt.wikipedia.org/wiki/S%C3%ADndrome_de_Estocolmo.

¹⁵⁵ BIBLE, Exodus 11:2,3

we reap good. For those who believe in the Creator God, we are accountable only for what we do, and we have the duty to do good. For those who look to the God within, the outcome is the same — our conscience does not tolerate our own evil and reacts against it.

^(193rd) God permits compensation because often, if we don't seek what's owed to us, we cannot truly reconcile with the one who harmed us. The resentment lingers; the trust is gone. In fact, many people restrain themselves from wrongdoing only because they know there will be compensation. So compensation, as painful as it may be, can help restore understanding between us. But it is not the same as revenge: compensation means receiving good in return for the harm done, while revenge means inflicting harm in return for harm received.

^(194th) Yet God permits vengeance when we refuse to recognize our sins. In that case, He permits us to face judgment ¹⁵⁶, and the one we harmed may be permitted to repay us. From the perspective of the God within, this means we unconsciously grow careless — provoking and allowing avengers to allowing others to exact repayment. Some people, more evolved, neither desire vengeance nor seek compensation. But for a full life, at the very least, they must step away from those who harm them. God wants to draw us closer, and He sees compensation as a way to balance our relationships — so that, once everyone is satisfied, reconciliation can take place.

^(195th) However, when the other has no way to compensate or take revenge for a harm we have caused — and we refuse to acknowledge it — we still receive the consequences of our errors in exact proportion. That's because we live in a world of reflection. The negative energy we project comes back to us in the same measure, as if it struck a shield and rebounded. For those who believe in the Creator God, He holds us accountable for our debts with precision. If we receive punishments, for example, only those we deserve will hurt. But we also pay for those we intended to inflict, even if we didn't succeed in harming the person.

^(196th) In the spiritual world, if we sign off on something evil — knowing it is evil — we lose our hand, even though physically it may remain attached. If that hand is used to do evil, and so it receives evil. Life itself reveals a logic, and hell has its logic as well. We may arrive in the spiritual world with nothing, even if we lost no member here. And sometimes, in this life, we lose a leg — and people say it's because our legs were carrying us toward evil. In that case, we may enter the spiritual world with that leg intact, because its negative influence has already been removed ¹⁵⁷.

^(197th) The Bible is the story of God trying to free human beings from slavery — because our slavery is, above all, spiritual. Evil governments may enforce it, but the problem is not government itself — it is wickedness. Jesus was indirectly questioned about this in the Bible, in Matthew 22:17: “Tell us, what do you think? Is it lawful to pay taxes to Caesar, or not?”

^(198th) The question was malicious, because depending on His answer, Jesus could have been accused of a political crime rather than a religious one — provoking violent reactions by challenging earthly authorities. The one who asked seemed to want to stir up killers against Him, because if His response didn't anger the rulers, it would anger the Jews. But Jesus'

¹⁵⁶ BIBLE, *Jeremiah* 2:35 — “You say, ‘I am innocent; he is not angry with me.’ But I will pass judgment on you because you say, ‘I have not sinned.’”

¹⁵⁷ BIBLE, *Matthew* 5:30 — “And if your right hand is a cause of trouble to you, let it be cut off and put it away from you; because it is better to undergo the loss of one part, than for all your body to go into hell”.

answer offended no one, because He wasn't against government itself — He was simply in favor of human transformation.

(199th) In the Bible, in Matthew 22:21, Jesus replied, “Give to Caesar what is Caesar's, and to God what is God's.” His message was that He did not oppose administration, but dishonesty. He emphasized that what we give to God isn't money, but spiritual values.

(200th) Even the reasons behind the crucifixion of Jesus are tied to ideological domination. After all, although Jesus was heir to David and King of the Jews, He posed no real threat, for He was a well-known pacifist. Yet He was still murdered for political reasons. If it had been for religious reasons, the method would have been stoning. The apostles, too, failed to understand that Jesus had no political ambitions — even after witnessing countless works of His. That's why they quarreled among themselves¹⁵⁸ — as if political power were the most important thing.

(201st) Jesus raised the awareness of every person He healed, because His deepest concern was the restoration of human identity. Personal liberation means not falling for the illusion of tyranny — because living that way, in reality, enslaves people through their own errors.

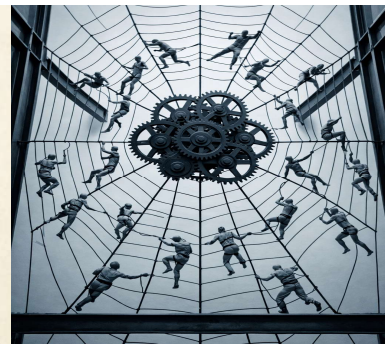
(202nd) Dominationism is directly tied to tyranny. It is a primitive human practice in which people are degraded and enslaved by those they once served. Yet I believe that those who do not serve are unhappy — because when we serve freely, we feel both servant and king at the same time, precisely because it was our choice.

(203rd) Religions should take responsibility for awakening people — because they are the ones who spread spiritual intelligence. But instead, they have adopted dominationism. Their leaders often think their role is to control people, which is why they don't act as liberators. Therefore, they need to evolve.

(204th) Any religion, even with its historical traditions, must pursue constant growth — because that is the path to finding God. If the Antichrist can be understood as a network of people who believe in anti-Christian ideology, then we must be careful not to become part of that net — making sure we don't end up in the wrong mystical body.

(205th) Anti-Christian concepts are destructive — because they take the energy of fundamental values and twist them in the opposite direction. The absence of Christian values leads to immense destruction. But just one thoughtful mind committed to the good can trigger a mass reaction — like a room that only needs a single lamp to be filled with light.

(206th) We have already evolved enough to improve the system. The time for change has come — to bring this backward phase of spiritual poisoning by dominationism to an end.



¹⁵⁸ BIBLE, *Matthew* 20:21.

Images III

Electric vehicles parked at a charging station in London in 1917¹⁵⁹.



Carmen Miranda — Commemorative stamp released in the U.S. in March 2011 featuring the singer who was a Brazilian icon from decades before the 1970s but widely popular during that time. Highlights Brazilian fruits.



José Carioca — A character created by the U.S. company Walt Disney to represent Brazilians. Originally from the 1940s, he gained popularity in the 1970s. Portrays Brazilians as easygoing people: a character who is poor but enjoys a good quality of life and leisure.

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Available at: https://ar.wikipedia.org/wiki/%D8%AA%D8%A7%D8%B1%D9%8A%D8%AE_%D8%A7%D9%84%D9%85%D8%B1%D9%83%D8%A8%D8%A9_%D8%A7%D9%84%D9%83%D9%87%D8%B1%D8%A8%D8%A7%D8%A6%D9%8A%D8%A9. Also available at: <https://www.coulst.com/blog/evchargersareold>