

## CHAPTER IV – POWER AND FREE WILL

<sup>(1st)</sup> People tend to think that talking about love in the face of human power is just wishful thinking. Strangely enough, they see the use of force as something necessary — not as a sign that love is missing. Over and over, they impose their power onto others and call that love, without realizing their version of love is still primitive.

<sup>(2nd)</sup> However, love in its most evolved form is the true Higher Law; everything is done through it, and nothing is done without it; without it, everything falls apart and is destroyed. Equal rights laws are born from love, as people filled with love seek to balance their rights and duties, while those driven by hatred aim only to create imbalance in relationships.

<sup>(3rd)</sup> In question 361 of the book *The Consoler*, dictated by the spirit Emmanuel and psychographed by Chico Xavier<sup>160</sup>, the author describes a dominant idea of “force” that gets in the way of spiritually reaching people in positions of power. These people often only accept what’s backed by force — or by the principles that force approves of. This force is human control, carried out by some kind of pressure — physical or mental.

<sup>(4th)</sup> In the *Gospel of Judas*, when His disciples revolted against Him, Jesus challenged them to speak up if any among them was perfect. They all responded, “We have the power”<sup>161</sup>. In the *Star Wars* series<sup>162</sup>, the phrase “May the Force be with you” replaces the concept of God or peace with that of mental strength and is repeated often. In her gospel, Mary narrates a conversation between Jesus and a rebel leader, John of Giscala, where He rejects his call to war and refers to force as something opposed to love<sup>163</sup>.

<sup>(5th)</sup> And what would you think about using force to prove your point? Don’t you think that would just make you look unreasonable? If your reasoning actually made sense, it would convince people — it would bring peace, not conflict. The reason human coexistence still hasn’t found peace is simple: we haven’t evolved that kind of intelligence yet. Emmanuel wraps up the same passage by saying, “*A day will come when the eternal rights of truth and Goodness will shine on Earth, canceling out this temporary force.*”

<sup>(6th)</sup> In *Madness and Civilization*<sup>164</sup>, Michel Foucault digs into how madness — and even the *definition* of madness — is shaped by whoever has the power. He shows how French society — or rather, certain elite families — started using state power to shut people away. Not just the mentally ill, but anyone who stood in their way. Foucault lays bare the absurdity of the so-called “treatments” they used over the centuries. Most of them were more about

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<sup>160</sup> Xavier, 1941, p. 122.

<sup>161</sup> *Gospel of Judas* Source: Internet Archive. Available at: <https://ia800501.us.archive.org/0/items/white-alexandrias-library/The%20Gospel%20of%20Judas%20from%20Codex%20Tchacos.pdf>

<sup>162</sup> Film *Star Wars* — Directors: George Luke, J.J. Abrams, Irvin Kershner, Rian Johnson, Richard Marquand. Production and Distribution: Lukefilm, 20th Century Studios, Bad Robot Productions, Walt Disney Pictures, Ram Bergman Productions, 1977. Source: Wikipedia. Available at: [https://pt.wikipedia.org/wiki/Star\\_Wars](https://pt.wikipedia.org/wiki/Star_Wars).

<sup>163</sup> *The Secret Gospel of the Virgin Maria* by Santiago Martin, pages 183 e 184 — “My ways are not your ways. I came to save what was lost, not to increase destruction. You are trying to establish a kingdom of this world, and I fight for a kingdom that is not from here. You believe in strength. I believe in love. Perhaps you think you will win, and you may even win a few battles, but in the end, you will be defeated. On the other hand, I will die soon, but it won’t be long before I return to live forever.”

<sup>164</sup> FOUCAULT, 1978.

punishment than care. And the real point? It wasn't about healing people. It was about rewriting reality — replacing medical truth with social control.

<sup>(7th)</sup> The label of madness has been used by those in power throughout history as a way to eliminate opposition. For a dominationist, declaring someone mad is a means of silencing them. Today, people are so conditioned to this reality that anyone who speaks the truth is often met with, “Are you crazy?” making truth synonymous with madness in the era of the antichrist. And the system fights back against those who tell the truth — because truth threatens the force that rests on lies

<sup>(8th)</sup> Innovation and madness have one thing in common: they're both forms of free thinking. And when they show up, they don't go unnoticed — because they use words that don't belong to the language of domination, which is governed by codes of silence. That's why social discourse so often sounds like a bunch of scripted repetitions laced with traps.

<sup>(9th)</sup> At the same time, our society treats madness like a permanent condition — but let's be honest: in some situations, not going mad is what's truly abnormal. For example, how could someone stay perfectly stable after witnessing a brutal murder?

<sup>(10th)</sup> Dominationists often provoke psychological instability in their opponents on purpose — trying to drive them insane or get them permanently labeled as mentally unfit. And in doing that, they completely ignore the person's resilience.

<sup>(11th)</sup> Declaring someone insane is a way to erase their will and personality from society — it's basically a kind of social death. The person loses their free will, isn't heard, and has no authority to defend themselves. They're condemned without a chance to respond. And just like that, they stop being a threat to whatever domination wants to impose.

<sup>(12th)</sup> In *Madness and Civilization*, Foucault shows how psychiatry, instead of discovering the essence of madness and setting it free, actually doubled down on controlling the mentally ill. The movie *One Flew Over the Cuckoo's Nest*<sup>165</sup> is a powerful metaphor for what happens. In it, a sane man is locked in a mental hospital and ends up lobotomized for disobedience — exposing how many sane people were treated as insane just to be controlled. In Brazilian music of the 1970s, Raul Seixas<sup>166</sup>, Silvio Brito<sup>167</sup> and Rita Lee<sup>168</sup> were some of the strongest voices raising questions about what we call “madness.”

#### Ballad of the Madman

(Arnaldo Baptista e Rita Lee, 1972)

They say I'm crazy for thinking like this  
That I'm too crazy just because I'm happy  
But crazy is the one who tells me so  
And who isn't happy, who isn't happy

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<sup>165</sup> *One Flew Over the Cuckoo's Nest* — This is an U.S. film released in 1975, based on the 1962 novel of the same name written by Ken Kesey. Director: Miloš Forman; producers: Michael Douglas e Saul Zaentz; companhia Production Company: Fantasy Films; distributor: United Artists. Source: Wikipedia. Available at: [https://pt.wikipedia.org/wiki/One\\_Flew\\_Over\\_the\\_Cuckoo%27s\\_Nest](https://pt.wikipedia.org/wiki/One_Flew_Over_the_Cuckoo%27s_Nest)

<sup>166</sup> **Raul Santos Seixas** — was a Brazilian singer, songwriter, producer, and multi-instrumentalist, often regarded as one of the pioneers of Brazilian rock.

<sup>167</sup> **Silvio Ferreira de Brito** — is a Brazilian rock and folk rock singer, known for his songs addressing social and psychological issues during the military regime.

<sup>168</sup> **Rita Lee Jones de Carvalho** — was a Brazilian mezzo-soprano singer, songwriter, multi-instrumentalist, actress, writer, and activist of U.S. and Italian descent.

If they're handsome, then I'm Alain Delon  
If they're famous, then I'm Napoleon  
But crazy is the one who tells me so  
And who isn't happy, who isn't happy

I swear it's better  
Not to be "normal"  
If I can think that I am God

If they have three cars, I can fly  
If they pray a lot, I'm already in the sky  
But crazy is the one who tells me so  
And who isn't happy, who isn't happy

I swear it's better  
Not to be "normal"  
If I can think that I am God

Yes, I'm very crazy; I won't be cured  
I'm no longer the only one who's found peace  
But crazy is the one who tells me so  
And who isn't happy – I am happy

(13th) We live in a society that's gone crazy — one that decides what madness means and imposes it by force, making it uncertain whether it is healthier to be "normal" or different. In *The Alienist*, Machado de Assis<sup>169</sup> questions the relativity of madness in a story where a psychiatrist, armed with unlimited power and a brand-new asylum to fill, keeps shifting the rules of admission. At one point, the entire town ends up committed. In the end, everyone is released, and the psychiatrist declares that the only truly insane person is himself — so he chooses to remain in the asylum, devoting the rest of his life to studying his own madness. In this way, Machado highlights the insanity hidden in what society calls "normal."

(14th) In *Microphysics of Power*<sup>170</sup> Foucault examines how power operates in society. As we mentioned back in Chapter II, he stresses that knowledge is the main and most strategic weapon of domination. He calls this *institutionalized knowledge* — systems of knowledge selected by power, produced by force, and imposed on society. This knowledge becomes the common code of culture, treated as unquestionable truth — though in reality, it's still tied to countless lies.

(15th) Whenever someone tries to go against institutionalized knowledge, they crash into a cultural wall. Dissenting voices or alternative ideas are hunted down even before they can fully form — isolating the opposition. Institutionalization shapes knowledge around the interests of the system and reinforces it across different fields, making it nearly impossible to challenge.

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<sup>169</sup> **Joaquim Maria Machado de Assis** (1839–1908) — was elected president of the Brazilian Academy of Letters in 1897. He was a novelist, short story writer, and poet, with both Romantic and Realist phases in his career. His Realist prose is considered a collection of masterpieces, featuring psychological analysis of characters, societal observations, and critiques of Romantic values. Source: *Literatura brasileira das origens aos nossos dias* by José de Nicola, 1988, pp. 100–104..

<sup>170</sup> (Foucault, 2007) — *Microphysics of Power*. Available at: <http://www.cidadaniareflexao.com.br/uems2018/Microfsica%20do%20Poder.pdf>.

<sup>(16th)</sup> One example is today's dance trends, where people imitate sexual acts. This is primitive and animalistic, but it's promoted by music, encouraged by society, and repeated across all media. Many companies have adopted this pornographic style of dancing as something merely cheerful, institutionalizing it and pressuring young people to adopt it to avoid the embarrassment of being different. However, from a neutral perspective, it's actually the dance itself that's embarrassing.

<sup>(17th)</sup> Socrates is a classic example of someone condemned to drink poison in public simply for standing against institutionalized knowledge. His resistance was so powerful that it's remembered to this day. Yet the same lack of social intelligence, sustained by force, still survives — keeping the same problem alive in different forms.

Thus, they thought: *How could a man teach for free and claim that they did not need teachers like them?* And further: They disagreed with Socrates' idea that to believe something, one had to verify if it was actually true. [...] (PLATO)  
*For if you think that by killing people you will prevent them from criticizing you for living poorly, you are mistaken. This way of getting rid of those who criticize you is neither very effective nor honorable.* (PLATO).

<sup>(18th)</sup> In ancient times, anyone who spoke for themselves was punished in ways that would make an example out of them — just like Socrates. In some societies, that still happens. But often, instead of erasing ideas, such punishments spread them further. That's why the system had to adapt its strategies.

<sup>(19th)</sup> Today in Brazil, the system controls people through work. In Rio de Janeiro, for example, street vending used to be open to anyone — a survival option for those who couldn't find other work and were at risk of going hungry. Now, the city government demands official authorization and even uniforms<sup>171</sup>, treating street vendors as if they were part of formal commerce. What's the goal? Restrict the profession and increase government control. But since the law is impossible to enforce across the board, many simply ignore it.

<sup>(20th)</sup> This kind of control works best on intellectuals — who also happen to be the most manipulated by institutionalized knowledge. The government employs them through civil service exams, locking them into its discourse. If they dare to show different ideas, they're slowly punished by the system's protected and loyal supporters. If the pressure destabilizes them, they're evaluated by psychiatrists — usually the agency's own doctors — who almost always diagnose mental issues as chemical, not social. And once labeled, they're forced to take psychiatric drugs that numb their emotions — and, by extension, their judgments and actions.

<sup>(21st)</sup> Independent workers and freelancers face their own pressures too. They're forced to bend to the system just to make money. Social mechanisms of exclusion and separation push people toward obedience and complicity with domination's ideas. Fear — of hunger, of police violence, even of assassination — plus the inhumane conditions of prisons, all hang overhead like constant threats. And those threats are enough to smother new ideas before they can breathe.

<sup>(22nd)</sup> In today's ideological domination, they push the idea that all opinions are free — by letting the worst ones run wild. That's how the sabotage works. Any claim that freedom is missing gets shut down. Meanwhile, young people are dismissed the moment they open their mouths. They are taught not to trust their own judgment.

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<sup>171</sup> Brazilian Law 6.272/2017

(23rd) Institutionalized knowledge does not always match academic knowledge. For example, in the Brazilian public sector, the law sets clear limits, with few elements needed for an excess to be considered a crime. But academic knowledge is treated as if it were fanciful compared to dominationist ideas, and employees often share stories that suggest corruption, slavery, bullying, and sexual harassment as if they were common practices — not crimes.

(24th) In public law, everyone is supposed to follow the law — nothing more, nothing less. Otherwise, punishment is already waiting. Every function is laid out on paper from the start. The principle of cordiality, for instance — the main barrier against base behavior — applies to both the public and to colleagues inside the institution. In theory, no one gives orders: the Law itself does, and that should be enough to regulate relationships.

(25th) However, dominationists promote rudimentary power struggles, believing this allows them to impose their will on others. People in trusted positions often interpret hierarchy as personal superiority, acting without basic courtesy. That's where cordiality disappears — and workplace bullying turns into an unspoken habit.

(26th) Our coexistence is ruled by social contracts, not always written, but guided by the logic of the Law. Dominationism goes against that intelligence — against logic itself. Behind the legal framework, dominationists often install an illegal power structure of their own. Dominationism has a life of its own, independent of its agents. It stretches all the way into the most basic corners of society — because it's an idea. And since our customs are so rudimentary, people often grow up surrounded by it from childhood.

(27th) Dominationism doesn't sit in one spot within the social structure. It works like a web — devices and mechanisms repeating themselves to keep thoughts and behaviors tied together. That's the net. And within this net, there are free spaces left open, essential to how domination works. Those are the arenas where power struggles take place — through force, through ideas, or both. The tension is always there, making sure nothing and no one escapes.

(28th) In this web, there is always someone ready to take the next place in line. Agents are treated as interchangeable bodies so that those dominated by force never realize there's an outside to the system — or where the limits of power actually are. That blindness keeps them from calling this power what it is: usurpation.

(29th) Knowledge itself gets falsified as it's passed along. The rules are twisted before they're even applied. Criminal law, for example, often stays trapped on paper, far removed from the realities of policing — where violence and force dominate, dressed up as “misunderstandings.”

(30th) Domination is always being exercised — and always being contested. People scramble to climb higher levels of power, fighting for advantage in those so-called “free spaces.” A clear example is in government offices, when new trust positions are about to be handed out. Those jobs come with new responsibilities and higher pay. And when a new judge is about to arrive, behaviors start shifting fast — especially if there aren't already protégés in place.

<sup>(31st)</sup> Employees often end up waging a full-on war for positions, seeing higher ranks as symbols of greater power — and regularly crossing the line from hierarchy into usurpation. Many even feel panic and despair at the thought of holding a lower position in the chain of command, terrified of receiving the same cold, dismissive treatment they themselves dish out to others.

<sup>(32nd)</sup> These problems are aggravated by widespread ignorance of the law. Continual emphasis on balancing rights and duties — as outlined in item “d”<sup>172</sup> of Article 6 and item “f”<sup>173</sup> of Article 2 of Decree Law 869/69 — could help reduce this problem. Since item “f” has been upheld by Human Rights<sup>174</sup> and is linked to a Constitutional guarantee<sup>175</sup>, it has become part of a constitutional guarantee<sup>176</sup> and therefore cannot be revoked. I even believe that this item should be called “The Cornerstone of Law” — because it directly refers to the fundamental notion of rights and duties.

<sup>(33rd)</sup> Power can be abused from both above and below. In a work relationship, employees can misuse work hours for personal gain or neglect their responsibilities — just as employers can demand unpaid overtime or impose tasks that were never agreed upon. All of that breaks the boundaries of legitimate authority within the contract. And when power oversteps its bounds, that’s usurpation — plain and simple.

<sup>(34th)</sup> On an international scale, the same kind of usurpation is often excused when it comes from powerful nations. But violating another country’s sovereignty is always wrong — unless there’s a clear legal basis for it. In Brazil, for instance, our Constitution gives precedence to human rights, but that only allows foreign intervention in one case: to protect human life on a large scale and in extreme situations.

<sup>(35th)</sup> We need to take a stand — or we’ll suffer the fallout of our own inaction. Take current music, for example. It often teaches men to dominate women through sexual disrespect. At the same time, society has silently allowed a growing hostility toward Christianity. And now? Now it’s paying the price, as radical Islamism — an ideology that amplifies those same violent tendencies — continues to expand worldwide.

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<sup>172</sup> “d) to influence and call for cooperation in serving the goals of Moral and Civic Education, from institutions and organizations shaping public opinion and cultural dissemination, including newspapers, magazines, publishing houses, theaters, cinemas, radio and television stations, sports and recreational entities, professional associations, as well as printing and advertising companies; (...) Available at: [https://www.planalto.gov.br/ccivil\\_03/decreto-lei/1965-1988/del0869.htm](https://www.planalto.gov.br/ccivil_03/decreto-lei/1965-1988/del0869.htm)

<sup>173</sup> f) understanding the rights and duties of Brazilian citizens and knowledge of the country’s socio-political and economic organization. Available at: same source as above.

<sup>174</sup> Article 32, 2 – “The rights of each person are limited by the rights of others, by the security of all, and by the just requirements of the common good in a democratic society.” Source: Inter-American Commission on Human Rights. Available at: <https://cidh.oas.org/Basicos/English/Basic3.American%20Convention.htm>

<sup>175</sup> “Article 5 – All individuals are equal before the law, without any distinction of any kind, ensuring to Brazilians and foreign residents in the country the inviolability of the right to life, liberty, equality, security, and property, as follows: (...) XXXIII – everyone has the right to receive information of personal, collective, or general interest from public authorities, which must be provided within the timeframe established by law, under penalty of accountability, except for those cases where confidentiality is essential to the security of society and the State. Source: Planalto. Available at: [https://www.planalto.gov.br/ccivil\\_03/constituicao/constituicao.htm](https://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm).

<sup>176</sup> The “*unamendable clauses*” (cláusulas pétreas) — are provided for in the Brazilian Federal Constitution, Article 60, Paragraph 4: “No proposal for an amendment shall be considered if it aims to abolish: (...) IV - individual rights and guarantees.”

(36th) Back in the 1970s, the influence of the hippie movement seemed to be dissolving this kind of violence against women — and with it, the attack on Christian liberation. For a moment, it looked like we might be heading toward freedom. But then the system pushed back, reintroducing those toxic ideas on a massive scale. Even cartoons began normalizing violence, showing cavemen hitting women and dragging them by the hair like trophies. And the very same year the divorce law was passed, the media promoted a song whose lyrics said:

Here She Comes Crying / Money There Is None”  
(Beth Carvalho, Ernâni Alvarenga, and Benedito Lacerda, 1977)

Here she comes crying  
What does she want?  
A beating, it's not, I know  
A woman of partying, when she starts to cry,  
Wants money  
Money there is none  
There is none  
I've got plenty of affection  
To give and sell  
Beatings won't be lacking either  
But money, no, that's not for women  
I'll bring down the earth, the sky, and the stars  
If she wants  
But money there is none

(37th) Violence is the most visible way force is used — a crude method of imposing discipline aimed purely at control. Foucault called this kind of thing “disciplinary power,” where using coercion becomes a way to control people. But coercion itself is basically a kind of violence, and trying to force discipline on someone is, at its core, a primitive impulse — whether it's physical, verbal, or psychological.

(38th) Coercion is effective constraint — applied directly or indirectly to prevent someone from expressing their free will. It acts like a barrier to action, enforcing punishment and forcing the person to act against their own desires. The very definition of coercion reveals its nature: it is an assault on free will. Therefore, it should only be used for legitimate purposes — and with higher principles in mind.

(39th) In fact, taking away someone's free will is only justifiable when persuasion has failed and it is absolutely necessary to prevent harm — whether to a person or to the community. Coercion should always be the exception, with clear limits set from the start. It carries a destructive logic and, because it irritates, it usually doesn't work. Its flaw is inherent in its nature. An insult, for example, is a form of moral coercion.

(40th) Coercion aims to subject the individual and exercise control over their body down to the smallest details. It can dictate gestures, behaviors, habits, and speech. A common example is when a guardian hits a girl to make her sit with her legs closed, and society insults a woman if she doesn't sit that way. Society creates and popularizes sexual insults to coerce and control.

(41st) Family authority exerts coercion through disciplinary power and transfers it to schools, which are used as a means to reinforce domination. Thus, people are prematurely subjected to indirect coercion by the system. However, without coercion, the outcome in

teaching discipline is much more effective. Techniques like gentle training — Monty Roberts' join-up — prove this.

(42nd) Discipline, in a positive sense, matters for human development. The conditioning it provides is a strong ally in reaching our goals. I once heard someone say: we'll always be slaves — either to discipline or to the lack of it. But I understand we can be disciplined without becoming slaves.

(43rd) True discipline — the kind that builds an inner, psychological temple — doesn't enslave. It is a technique practiced habitually by the individual, helping them correct their mistakes and move forward with their goals. Being a slave to discipline can be compared to having an obsession, which is not always beneficial, though it may be useful for specific goals like passing exams. As Renato Russo reminds us, knowing how to use discipline for our own benefit leads us to freedom.

(44th) Disciplinary power operates at the deepest level of human experience — which is why it must be exercised with moderation. Just consider how personal it is when teachers decide whether or not to let a child leave the classroom to use the bathroom. Similarly, during adolescence, guardians may sometimes need to keep a young person at home, forbid them from going somewhere, or check their messages out of genuine concern. But now imagine the psychological damage caused when actions like these are used purely as punishment — and made even worse by constant surveillance or persecution.

(45th) Still, the desire to control often pushes caregivers beyond those boundaries — toward psychological torture, pushing young people into emotional crises, pressuring them to reveal their thoughts. That's where control meets madness — not just in the person being controlled, but in the one doing the controlling.

(46th) From one perspective, discipline makes us like circus elephants — taught from a young age not to break the chains around their legs. So when they grow up, even with the strength to break free, they don't.

(47th) But the opposite process can also happen. When a young person gets used to overcoming big challenges, they grow up equipped to face even bigger ones. Discipline either liberates or enslaves. Our worst enemy might be within. Before disciplining someone else, people should ask themselves: am I truly disciplined — or just obsessed?

(48th) There is both a lower and a higher concept of discipline. In its higher form, discipline allows human beings to make better use of their strengths, guided by discernment and knowledge. In contrast, indiscipline leads to the waste of human potential. To be disciplined — or to discipline without coercion — may be the greatest gift we can offer ourselves or others. With discipline, we tend to reach our goals. Without it, that path becomes far more difficult.

(49th) Disciplinary power often becomes indistinguishable from the system itself. It plays an important role in shaping our ability to function within systems — something essential to survival. And that process begins with the individual. A person with self-discipline is able to direct their strength toward a specific goal. The problem lies in excesses and distortions.

(50th) Institutionalized knowledge has always been part of the mechanics of systemic control. From there, this mechanism extends to the *organization of space* — disciplining people by gathering them around a common objective, such as work.

(51st) Organizing space also means *organizing people* through relationships of subordination or coordination — either under someone’s command, commanding others, or operating in parallel roles. As individuals are drawn into this game of control, they are recognized by the system according to their roles, gradually creating specific “types” of people.

(52nd) *Time control* involves regulating a person’s movements in the execution of tasks. This control is tied to *surveillance*, ensuring tasks are carried out according to established knowledge.

(53rd) With the acceleration of modern capitalism, *time control* has become increasingly intense — aimed at producing as quickly and efficiently as possible. The maxim “Time is money” reflects the mentality of the dominators, convincing the dominated of the justifications for their enslavement and creating a common code followed by all. This results in a docility-usefulness relationship, reducing resistance.

(54th) *Surveillance* is the most strategic tool of control. A person may come to feel it as constant and limitless, adopting the gaze of the observer as a defense against some external, oppressive eye. This can be dangerous — because by internalizing the identity of the dominator, the person starts shaping themselves around it. This can lead to identity crises that prevent emotional maturity or even the pursuit of happiness.

(55th) The villain in the first version of the series *The Tomorrow People*<sup>177</sup>, in the episode “Slaves of Jedekiah,” illustrates this process perfectly — acting as an omnipresent observer. In this series, the protagonists are continuously monitored by the antagonist, as if, in real life, we were always in front of a camera.

(56th) This cinematic focus has continued to the present day, making people feel constantly watched. When the dominated person uses the dominator’s knowledge, they see from their perspective and internalize a surveillance and repression against everything that contradicts this knowledge — functioning as their own oppressor. At times, having internalized this point of view so deeply, people even repeat the dominator’s rhetoric in their own inner dialogue — using it to offend themselves.

(57th) Legal entities experience the same interference applied to individuals. In Brazil, mass media plays this role of ideological adjustment, devaluing Brazilians to belittle local culture through humor. This extends to the internet, where major Brazilian authors and works are minimized, while everything from the United States and imperialist countries is praised. As a result, Brazilians develop a repressive view of their culture and adopt the perspectives of foreigners.

(58th) In addition, our schools largely ignore local knowledge, leading us to adopt foreign cultures and requiring us to rely on foreign knowledge. For instance, here we do not study our biodiversity and healthy nutrition in high school and elementary school for medicinal purposes, despite these being well known by our ancestors. Thus, our behavior is controlled, as Brazilians who aspire to stand out are required to adapt to foreign standards, consequently suppressing local culture.

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<sup>177</sup> *The Tomorrow People* — its first aired from April 30, 1973, to February 19, 1979, on the ITV network. In Brazil, the series was broadcast by Globo. Production Company: ITV Network. Source: Wikipedia. Available at: [https://en.wikipedia.org/wiki/The\\_Tomorrow\\_People](https://en.wikipedia.org/wiki/The_Tomorrow_People).

<sup>(59th)</sup> Control also involves the constant recording of knowledge. That's what stitches together the web of domination — with institutionalized knowledge running through it like a thread from beginning to end. At the same time as administrators exercise power, they produce knowledge. The eye that observes to control is the same that extracts, records, and transfers information to the highest points in the power hierarchy. Therefore, no institutionalized knowledge is neutral. It's political. It's born from power relations. It manipulates truth to steer entire populations.

<sup>(60th)</sup> Institutions such as hospitals, schools, prisons, and asylums are not merely places of healing, education, punishment, or treatment but also centers for producing, accumulating, and transmitting knowledge. They're where fields like medicine, pedagogy, criminology, and psychiatry were born.

<sup>(61st)</sup> As a final element of this web of domination, all knowledge helps secure the exercise of power. It creates the conditions under which knowledge can be used to reinforce domination. Foucault highlights the existence of forms of power exercise that differ from the State yet connect with it, arguing that social change depends not only on modifying the State but also on the mechanisms operating around it.

<sup>(62nd)</sup> From my perspective, everything will change only if the ideas that allow for the usurpation of power — dominationism — are broken down across society, and if truth is consistently used as a tool. Administration must be legitimate — not done for the benefit of a few by stealing the rights of the many. Every real change has to be a moral one. Social problems reflect individual ones, and honest moral change can only be built on truth.

<sup>(63rd)</sup> However, due to our state of underdevelopment, we use lies even in religions. Buddhism, for example, is a religion guided by good principles, based on peace and goodness. Yet the metaphors in its stories — sometimes giving voices to animals that speak, body parts that speak, or beings capable of transformation — are unrealistic. They arose because someone struggled to explain, and others to understand. But this can make the literal experience of these stories inaccessible, leaving their teachings vague.

<sup>(64th)</sup> Still, I want to make something clear: Buddha's teachings don't sin against God. They guide the mind toward something higher — what we might call spiritual intelligence — not toward other gods. The logic of the universe is greater than the logic of control. When we grow according to that logic, we follow a kind of neural path that expands the way our minds work. Buddhism seeks for that path — preaching good thoughts and good feelings — and for that reason, it shouldn't be dismissed as a religion.

<sup>(65th)</sup> We could say that the Bible also contains some mythical and impossible stories. Because of this, I do not believe in all its content. But Jesus's parables focus on human experiences, and His words have direct application in our lives. For example, most of us are like a prodigal son to God<sup>178</sup>, and this is a direct relationship, as

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<sup>178</sup> This is a reference to the Bible story in Luke 15:11-32. In the story, the younger son asks his father for his share of the inheritance, leaves home, and spends it all on a wild lifestyle. After he loses everything, he comes back, feeling sorry, and his father welcomes him with a big celebration. This makes the older son upset, but the father tells him: "My son," the father said, "you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found".

Jesus teaches that God is the Father and we are His children. The same is true of the Parable of the Sower<sup>179</sup>, where Jesus uses an ordinary human experience — working the land — to explain how we are.

(66th) According to the Master’s teachings, we must never be like the three wise monkeys who close their eyes, mouth, and ears. Institutionalized knowledge is important, yes — but so is free knowledge: the kind based on the ability to perceive and verify truth.

(67th) The system teaches us the opposite, using images like the three wise monkeys or clichés like, “If you can’t beat them, join them,” suggesting that we abandon our convictions in favor of the stronger ones. Likewise, a cunning dominator will often pretend to surrender, as if they are a victim, to gain pity and make others yield to domination, benefiting from it.

(68th) But as long as we keep aligning ourselves with these psychopaths who maintain illegitimate power structures — such as female slavery, electoral dictatorship, and the illegal prison system, among others — we will remain behind. These are all inefficient structures of social cohesion built on lies, stolen power, and fear. They survive by invalidating individuals and profiting from death. This problem only grows worse if left unchecked.

(69th) For every person unjustly imprisoned, there’s a family behind them — full of grief and anger, often longing for revenge against the jailer. The same goes for the poor majority in this country, watching in silence as abuse is normalized. What moral ground do we even have to call poor prisoners “criminals” when we are the ones acting as their cruel jailers? We tolerate evil and, in doing so, build a resentful and violent society — even though we have free will to act, either to resist or to comply with what is done.

(70th) Persecutions, disguised as “discipline,” are a constant threat — a tool used to pressure people into submitting to dominationism. Yet, even though this surrender may seem easy, society pays a high price for it. Just look at Brazil: this kind of submission has often meant the unraveling of society itself.

(71st) The dominationist ideology paints free will as the root of sin — claiming that only when we obey we don’t sin. And yes, without free will, no one would be responsible for their actions, and the concept of sin would lose all meaning. We’d all be like objects. On this, Sister Nair de Assis Oliveira summarizes St. Augustine’s words in the book *On Free Will (O livre arbítrio)*: “the ability to do wrong is inseparable from free will, but the power to avoid it is the mark of freedom” (1995, p.18).

(72nd) Everyone has free will — whether they like it or not — and everyone is accountable for their actions, either through the physical law of cause and effect or the Law of the Harvest, where we plant little but reap many consequences. You can see this clearly in people with high social visibility — like teachers, priests, or artists — who receive amplified responses from the community for their actions. And

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<sup>179</sup> BIBLE, *Matthew* 13:3-09 — “Then he told them many things in parables, saying: “A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop — a hundred, sixty or thirty times what was sown. Whoever has ears, let them hear.”.

honestly, it's often better when we face immediate consequences for our mistakes — so the damage doesn't grow any worse.

(73rd) The laws that govern the universe are, above all, spiritual. With peace, we find harmony; with love, unity; with goodwill, strength. Without these qualities, we find destruction, psychological suffering, and weaknesses in every way. We encounter God through love or through pain, as in both situations we understand the mechanics of what happened. The laws of the universe are laws, not suggestions; if we don't follow them, we move away from the logic of the universe.

(74th) Existence implies construction, positivity — not destruction or negativity. A mind filled with negative thoughts does not achieve good results, as it denies positive possibilities. Bad outcomes often stem from a flawed mental attitude. For example, instead of facing evil, people often compensate through harmful behaviors — like alcohol abuse, which is one of the most common forms and often disastrous in people's lives. Because of this, even to sell alcoholic drinks, the system sadly invests in the mechanics of spiritual destruction.

(75th) Higher, divine concepts are like glasses — they help us see reality more clearly. With the right concepts, we can use our free will wisely. Without them, we're likely to walk toward destruction. All of us can choose good or evil, but real freedom doesn't exist for those who turn away from the good.

(76th) Only miracles bypass natural consequences. Thousands of people have witnessed miracles — even in modern times — like the Miracle of Fátima or the healings performed by Chico Xavier, José Arigó, and other mediums. Some say those aren't miracles, but to me, they are — because they alter the natural order. Not everyone can perform these medically impossible healings. They do not result from mechanical forces alone and always depend on God's permission.

(77th) On this point, I must part ways a bit with atheists, as, to me, miracles are not needed to prove the Creator's existence. Humans can reproduce life, just as other living beings can, within their own limits — but not create it. My own existence, and life in general, is already a miracle.

(78th) At the same time, we cannot just wait for miracles. We must act to improve our lives. That involves respecting free will in order to work together while honoring human dignity. Working together is part of our evolution as human beings, and we must do it.

(79th) Subordination is a way of working on different tasks together. It involves some surrender of free will for the sake of administration — but not a loss; rather, a joining of efforts to reach a common goal. Tasks that require subordination should never involve coercion or loss of dignity. Shared intention and positive words are the true tools of efficiency.

(80th) We are all beings of the same species — of all ages, colors, social classes; parents, children, siblings; employees and employers; professionals, students, the unemployed; men and women; responsible for our own bodies; thinking beings. We need interaction — and the greatest feeling we can have for one another is love in the form of friendship, something essential for anyone who calls themselves Christian.

(81st) Our greatest strength is not just willpower but, above all, goodwill.

#### Images IV

In the next section, activism, images created by the author in the project: Learn to Read in Portuguese from the First Letter. The little bee was flying around distractedly when it fell in a very funny way, making everyone laugh. The teacher then teaches the letter “A” and shows the bee's song to the children: “Ah, ah, ah, goes the little bee; ah, ah, ah, goes the little bee; with one wing only, she looks so funny; with one wing only, she looks so funny.”



<sup>180</sup> Music and images from the exhibition panels belonging to the “Método da Abelhinha” by Alzira Sampaio Brasil da Silva, Lúcia Marques Pinheiro, and Risoleta Ferreira Cardoso.



**"Every educational system is a way of maintaining or modifying the adequacy of discourses, along with the knowledge and the powers they imply."**

Michel Foucault



*Genealogy of Power*

Just like the German philosopher Friedrich Nietzsche, Michel Foucault also developed his own genealogy. The starting point is the notion that values — such as good and evil, true and false, right and wrong, healthy and ill, etc. — are historically established based on interests related to power within society. In other words, what is defined as good, true, or healthy depends on the domains in which power resides.



Psychology will never be able to speak the truth about madness, because it is madness that holds the truth of psychology.



Michel Foucault  
trans. / Filosofia  
nº 10 / 1974

www.citador.pt



### Foucault: Power is Everywhere

Michel Foucault, the French postmodernist, has been extremely influential in the analysis of power. He moved away from examining power as an instrument used by actors to impose coercion, and also beyond the discrete structures through which these actors operate, toward the idea that “Power is everywhere” — diffused and embodied in discourse, in knowledge, and in the “regimes of truth” (Foucault, 1991; Rabinow, 1991). For Foucault, power is what makes us who we are, operating at a level quite different from traditional theories.

Sources: pt.slideshare.net e powercube.net. Available at: <https://pt.slideshare.net/slideshow/sociologia-michel-foucault/37977712> and [www.powercube.net/other-forms-of-power/foucault-power-is-everywhere/](http://www.powercube.net/other-forms-of-power/foucault-power-is-everywhere/)