

CHAPTER VIII – SOCIAL UNION AND VALIDATION

^(1st) One of the main traits of being human is that we're social. We live in complex societies with specialized roles that make it possible to take care of every part of our bodies—if we want to. That's why we have doctors, cleaning products, medicines, and so on. Without society, we fall back into material primitivism, like castaways in survival stories. All of our evolution exists only because we share a common understanding — a way of thinking together.

^(2nd) Validation is the foundation of that shared understanding. To validate something means to recognize it as real or meaningful. In statistics, validation means checking whether information is accurate. But the most important part of the human world is people themselves. The way we judge and value one another is one of the strongest forces shaping society. To validate another person is to acknowledge them — almost like saying, “You matter to me.”

^(3rd) Mutual recognition is essential to who we are. Ignoring or diminishing another person's value makes us poorer inside. In fact, it's impossible not to assign value to something—the absence of that creates a kind of psychological emptiness. That's why we also need to be defined and validated by others.

^(4th) These acts of evaluation reflect our own psychological mechanisms — things like vanity, affection, and rejection. Vanity is a defense of the ego closely tied to self-image. We need to recognize ourselves as individuals and see ourselves positively in order to affirm our own existence.

^(5th) According to Carl Jung, human personality is fragile and vulnerable to fragmentation. This fragmentation²⁴⁷ — or dissociation — can sometimes be positive when we consciously set aside part of ourselves in order to focus on something specific. But when it happens unconsciously, it usually becomes harmful and may lead to psychological damage²⁴⁸.

^(6th) The clearest expression of vanity is the phrase “I am...” — a form of self-recognition. In a healthy form, vanity protects people from losing their sense of identity by helping them recognize the traits that make up their personality.

^(7th) But because human beings are still imperfect, society itself develops a kind of unhealthy collective vanity — and everyone is affected by it. It creates competition, where people try to increase their own value according to what society praises and rewards. Without realizing it, they slowly drift away from who they truly are.

²⁴⁷ *Man and his Symbols* by C.G. Jung, p. 24 — “[Consciousness] It is frail, menaced by specific dangers, and easily injured. As anthropologists have noted, one of the most common mental derangements that occur among primitive people is what they call “the loss of a soul”—which means, as the name indicates, a noticeable disruption (or, more technically, a dissociation) of consciousness.”

²⁴⁸ *Man and his Symbols* by C.G. Jung, p. 25 — “But there is a world of difference between a conscious decision to split off and temporarily suppress a part of one's psyche, and a condition in which this happens spontaneously, without one's knowledge or consent and even against one's intention. The former is a civilized achievement, the latter a primitive “loss of a soul,” or even the pathological cause of a neurosis.”.

(8th) The saying “In the land of the blind, the one-eyed man is king” suggests that people’s blindness gives power and advantage to those who help maintain it. When vanity becomes unhealthy, it creates psychological blindness and confusion. An extreme example of this is Narcissistic Personality Disorder²⁴⁹ — when self-admiration turns into self-worship and leads to egoism. The narcissist behaves almost as if hypnotized by their own reflection.

(9th) Vanity in human society, in general, leads people to worship materialism — in other words, the idea of *possessing* things — and to value material qualities above everything else. Intelligence, knowledge, and culture — things that should be understood as spiritual qualities — also end up being idolized as material achievements. This becomes a form of worship of the human mind and of knowledge created by humanity itself.

(10th) The problem of unhealthy vanity is so deep that the Bible often addresses it in a negative way. Solomon says that *all is vanity*²⁵⁰, suggesting that human beings overvalue the very things that eventually exhaust them, while forgetting how small and temporary material life is compared to God.

(11th) Interestingly, one of the names God gives Himself in the Bible is “I am.”²⁵¹ The search for the “I am” is really the search for human identity — and God represents its perfect form. But people often fall into the trap of unhealthy vanity when they obsessively ask themselves, “Who am I?” At the same time, we cannot solve excessive vanity simply by invalidating vain people — that only makes the problem worse.

(12th) A healthier approach is to recognize that our qualities come from God, as Solomon suggests. That way, we can acknowledge and appreciate them while feeling worthy because of how we use them — not because we believe they make us superior to others. We should feel grateful for our gifts, like fortunate people who received presents, rather than proud as if we had created those gifts ourselves.

(13th) Vanity is, in a way, the appreciation of a collection of loves within ourselves. That is why depression can also distort it. Sometimes a person tries to boost their self-esteem only to fight off emotional pain, turning vanity into a kind of psychological escape.

(14th) When vanity becomes addictive, people create a kind of mystical illusion about themselves that they can no longer escape. Society feeds this double image of vanity, portraying it both as an angel and as a demon. In truth, it reflects aspects of both. But the way vanity is usually treated — either through total condemnation or quick forgiveness — prevents people from truly understanding the problem and correcting it.

(15th) Excessive self-pity and attachment to suffering are also consequences of vanity. Many people cling to their own suffering, saying things like, “How could someone as smart as me be going through this?” They resist moving beyond the stage where they still feel intelligent or important, almost as if they were saying, “Why should I leave this cycle behind?” It is like wanting to freeze themselves in a single moment — like a photograph.

(16th) If the phrase “I’m going through” is removed, the person moves closer to the solution: “I — smart — this.” Then the real question appears: “What do I want from this?”

²⁴⁹ *Narcissism* — The term comes from the Greek myth of Narcissus, a handsome young man who fell in love with his own reflection when he saw it in the water. Source: Wikipedia. Available at: <https://pt.wikipedia.org/wiki/Narcisismo>.

²⁵⁰ BIBLE, *Ecclesiastes* 1:1-5.

²⁵¹ BIBLE, *Exodus* 3:14 — “God said to Moses, “I AM WHO I AM. “This is what you are to say to the Israelites: ‘I AM has sent me to you.’“

The answer is to act and solve the problem. The unconscious mind already contains the capacity for intelligence — and therefore the possibility of a solution. If the person channels that energy in a healthy way, they will feel drawn toward solving the problem. But if they channel it in a distorted way, they will remain trapped inside it.

^(17th) The problem of unhealthy vanity is widespread, but people usually notice it only in others. Because of that, those around someone struggling with it often fail to help them think clearly, since they are more interested in proving that the other person is not smarter than they are.

^(18th) People also fall into the vicious cycle of vanity because they demand immediate answers to questions that can only be resolved with time. That's why we end up denying our problems, complaining or rebelling against them as if they were personal offenses.

^(19th) By doing this, a person can become attached to their own problems simply to maintain the role of a victim — because overcoming the problem would force them to confront their own qualities instead. It is like saying, “Because I'm beautiful, I didn't deserve something ugly like this,” or “Because I'm good, I didn't deserve something bad like this.” Through comparison, people build their sense of individuality. That is why vain people often prefer complaining over actually facing their challenges.

^(20th) Look, the problem isn't pride. If we don't believe we're good at something, we won't even want to do it. The real problem is when we can't move past our conclusions — the mind becomes addicted to isolation, to feeling unique and separate from everyone else.

^(21st) The demonization of all vanity as a sin — confusing healthy pride and self-respect with unhealthy vanity and arrogance — pushes people toward indirect ways of trying to stand out and feel important.

^(22nd) This subject is deeply connected to emotional balance. Healthy pride and self-respect act like medicine for the soul, helping create a better world around us. Unhealthy vanity and arrogance, on the other hand, act like poison. The first are in harmony with Christian teachings, while the second oppose them, leading people to love themselves more than they love God or others. This is why the former are “angels,” and the latter are “demons.”

^(23rd) Many times, outside validation helps us finally see who we really are, breaking endless cycles of self-questioning. Another person's perspective gives shape to reality in a different way. That can help us greatly by pulling us out of mental patterns that have become repetitive or distorted.

^(24th) Even when people say something we already suspected ourselves, hearing it in someone else's words still makes us reflect as we process what they are saying.

^(25th) When we cannot validate ourselves and depend entirely on others to do it, our lives become smaller. Depending on someone else to recognize your existence is almost like not existing unconditionally. Yet we can also say that we ourselves are part of the truth, because our existence is powerful enough to affirm itself.

^(26th) Being able to recognize your own identity independently of other people's validation is a high level of maturity. It may take many years to reach — or perhaps may never be fully completed in a single lifetime. For those who believe life is eternal, it becomes an ongoing process.

^(27th) Laughter, because it is such a powerful source of pleasure, also works as a strong form of social judgment, instantly validating or invalidating people and situations. It, too, can be angelic or demonic.

^(28th) Laughter disarms us. Human beings still study its mysteries today. It rises from deep within us and can spread throughout an entire social group. When someone begins

laughing sincerely and without cruelty, that feeling quickly reaches others, making them laugh with the same sincerity — even if they do not fully know why.

^(29th) Laughter is essential, even for freeing ourselves from our inner demons. But negative laughter — such as sarcasm or mockery — feeds those demons instead. It provokes irritation and awakens destructive emotions.

^(30th) When I was young, mockery was one of the trademarks of my family and social circle. At home, everything was a reason to laugh. We made fun of each other, of failed events, and even made up funny nicknames for things. Sometimes, making fun of someone helped ease the irritation we felt toward that person.

^(31st) But often, mockery turned into labeling, depending on how the target reacted. Other times, it became slander when it was done with dishonesty. And since mockery is a way of invalidating and offending people, those attitudes caused distance and separation.

^(32nd) It didn't seem entirely natural, though — the media constantly encouraged mockery through countless comedy shows and humorous stories. In those, many social types were ridiculed through stereotyping²⁵².

^(33rd) Unfortunately, the media often uses laughter in harmful ways. Comedy programs promote disrespect when they add laughter tracks to scenes of violence or dishonesty — as if those behaviors deserved applause. This trains the audience to adopt negative attitudes, even invalidating honest behavior.

^(34th) But laughter, when used well, is a great teacher — it creates empathy and connection. Teachers who teach with humor often help their students remember lessons for life.

^(35th) Popular wisdom says that “laughter is the best medicine.” It's true, because laughter also shields us from the psychological harm caused by others. Since all evil is a reflection of spiritual regression, sometimes it can even look funny to those who have learned to stay calm. Whoever learns to disarm themselves laughs at the ridiculous instead of getting angry. Neuro-linguistic programming can help us add moments that make us laugh — replacing rebellion with balance. Thus, if we know how to live, we are like conductors orchestrating our lives, as the flesh can be tamed, and laughter can be stimulated.

^(36th) Compassionate laughter, for example, can stop bad thoughts and turn them into good ones — acting like a healing balm. If we learn to fight our irritation with kind laughter, we gain a valuable ability — not to get angrier than necessary to understand a situation. It would be enough to avoid demonizing and to remove bad feelings from the start to transform irritations into something temporary.

^(37th) But, as we have seen, laughter is not always the best medicine. The best is awareness, which is a more challenging path but can become quicker with the constant use of neurolinguistic commands. For instance, if we realize we are about to become irritated, we can use the command “Let the irritation pass!” to prevent irritation from turning into anger.

²⁵² *Stereotyping* — here is a term that means creating stereotypes filled with biased ideas about different types of people or groups in society. It can also refer to entire communities or cultures.

(38th) Invalidation is also part of this mechanism of valuation, contrasting with validation. To invalidate means to annul or reject something. Invalidation itself is not inherently harmful; the problem arises when it loses its practical utility and is directed toward malice.

(39th) “Evil is not a being, but a deficiency and deprivation of being²⁵³.” Just as a lie is the absence of truth, being evil is the absence of being. So, in the case of invalidation, evil happens when it’s used to “kill” someone psychologically — instead of simply to evaluate.

(40th) Invalidation, in this case, is what we call destructive criticism—a use of psychological resources in a negative way. When it happens, it’s as if someone, instead of striving to succeed, merely seeks to eliminate their competitors.

(41st) Invalidation is the foundation of surplus value because when a work or its author is devalued, the latter believes they cannot survive through their work and submits to working for others, who then reap the value denied to them.

(42nd) Our current society is built upon harmful invalidation — even to the extent of keeping it rooted in a quasi-slavery phase. It works to convince people to adopt a defeatist mindset, encouraging unions based solely on physical and unstable bonds, driven by negative feelings — which, in reality, create psychological separation.

(43rd) When we fail to recognize our own values, we create a kind of deficiency in our identity that imprisons us. Believing in others’ invalidations distorts our perception of the human world.

(44th) For dominationists, invalidating the dominated makes control easier — but it weakens the world as a whole, because everything becomes undervalued and therefore withdrawn. They encourage competitions so that people invalidate one another through vanity-driven disputes.

(45th) When that happens, people stop reflecting one another’s true image and start projecting distortions instead — imposing their own viewpoints and shrinking the other person’s perspective.

(46th) Social invalidation is often built into words themselves — words loaded with prejudice and stereotypes. The result is that these anti-values get transferred to everyone. That makes people desperate for validation, and eager to invalidate others — something very common today.

(47th) Sexuality is one of the system’s favorite tools for invalidation, and it greatly contributes to the demonization of sex in general. Genitalia have been given countless so-called “forbidden” nicknames.

(48th) The growth of demonization within us is what Jesus referred to as “yeast of the Pharisees”²⁵⁴ It often begins with a bad impulse — gossip, for example — but then spreads through imagination. The human ability to imagine is both a strength and a weakness; it can cloud our judgment. When a person starts demonizing emotions — seeing demons and believing in them — they reflect those demons. Irritations can grow into mythical beings in our minds when they’re intensified.

²⁵³ Book *O Livre Arbitrio (On Free Choice of the Will)*, by Santo Agostinho, Nair de Oliveira, 1995, Introduction, p.16.

²⁵⁴ The *yeast of the Pharisees* — for us refers to demonizations, as yeast is something that works to make the dough rise. This term was used by Jesus and explained in Matthew 16:12.-” Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.”

(49th) The misuse of invalidation is directly linked to demonization and irritation. An irritable person is easy to control, because they expose their weaknesses — allowing dominationists to exploit them and worsen their psychological state. That’s why invalidation is so useful to those who dominate: it provokes irritation.

(50th) Bullying²⁵⁵ and trolling²⁵⁶ — both negative forms of social interaction — are socially accepted ways of invalidating others. Bullying is officially recognized as harmful and can even be considered a crime of unlawful coercion²⁵⁷. Trolling, however, is often dismissed as mere foolish fun. But both are animalistic acts from those who commit them, tending to nullify the victim.

(51st) In films, these acts are sometimes humorously depicted, focusing on power dynamics where a superior figure intimidates a subordinate. Thus, many people who consider themselves decent engage in bullying and trolling despite the system’s serious words of condemnation, which often amount to hypocrisy.

(52nd) This grows into something much bigger — it projects itself onto the social ego, becoming the very foundation of wars. In wars, their promoters claim moral or religious reasons — serious words — to conceal economic or domination motives. But inner demons like fear and sarcasm—the true authors of bullying and trolling—are often encouraged by leaders in the population to ensure obedience to commands of war.

(53rd) And think about how incoherent it is to claim that a war is fought for religious reasons. Anyone who believes in God should realize that He doesn’t need a human to take another human’s life. In fact, logically, He doesn’t need it, doesn’t want it, and doesn’t like it. If He gave us life, He wants us alive.

(54th) In war, we destroy who we are and what we love — because we become dehumanized. War can’t be seen as a solution; it exists to destroy, not to build.

(55th) The setting of war reminds us of depictions of Hell, and all Hells originate from here. Matter is so relative that, no matter what we possess, if we fill ourselves with negative feelings, we end up in that bad place. The world will either be Heaven or Hell, depending on the network we weave in our lives. The only difference between these situations is whether that network is made of friendships or hostilities. For those who have friends, this world is Heaven, but for those who don’t, it is Hell.

(56th) Today, people are encouraged to build a Hell around themselves, even through malicious jokes. Many refuse to detach themselves from this lifestyle because we need to laugh, and they believe it is the only way.

²⁵⁵ *Bullying* — is when two or more people from a social group team up against someone weaker, often as a joke, to humiliate that person through verbal, psychological, or even physical aggression.

²⁵⁶ *Trolling* — is a term popularized on the internet that means, among other things, teasing or annoying someone with jokes or comments that upset them.

²⁵⁷ Decree-Law 2848/40, *Brazilian Penal Code*, Article 146 — “To coerce someone, through violence or serious threat, or after having reduced their ability to resist by any other means, to refrain from doing what the law permits or to do what the law does not mandate. Penalty – imprisonment from three months to one year, or a fine.”

(57th) The lack of validation for others alone can destroy a relationship — or keep it from ever starting. Without proper evaluation, existence becomes meaningless and merely mechanical for those involved. Our lives may appear perfect when following mechanical rules, but that is equivalent to living only in the body, without being present in the soul.

(58th) The absence of validation can cause psychological breakdowns, just as it disrupts social relationships. That’s why we feel the need to distance ourselves from those who reject us—because being part of a group that doesn’t see us puts us at risk of illness.

(59th) Without validation, both individuals and societies develop a diminished sense of self, because they don’t know their worth. I believe that the lack of validation is so damaging that it even contributes to Accelerated Thought Syndrome. It’s not caused by too much information, but by a lack of completeness — a lack of closure and feedback. It also arises from a lack of validation, inducing a sense that information is disjointed and causing thoughts to race in a desperate search for understanding.

(60th) Invalidation and lack of validation both lead to psychological blindness, just like vanity does. And the difference is that in excessive vanity, people can’t see themselves because of too much light — they’re dazzled. In the absence of validation, they can’t see themselves due to the absence of their own light — so, there’s no light at all.

(61th) The psychological isolation caused by invalidation is a key ingredient of slavery. People accept submissive relationships out of the need for connection — even without friendship. In this way, destroying another’s dignity becomes a task for profit in predatory capitalism. It cements social stratification and leaves society’s mind in pain.

(62nd) Parallel to this, the system presents indiscipline as a remedy for suffering, a form of freedom. However, indiscipline actually harms more than it helps, favoring the dominance of oppressors.

(63rd) This age-old strategy of personal loss of control through indiscipline works because humans need to feel mentally free. Yet their survival and freedom depend on communal life. Thus, they end up perceiving freedom as brief moments of extreme venting, while feeling enslaved the rest of the time. For this reason, they accept toxic and sinful relationships, which actually lead to widespread lack of freedom.

(64th) Invalidation is used as a way to destroy others. Brazil, for example, is a country that has been destroyed by invalidations, even though it is, in fact, a great power. But those who use invalidation with such intent destroy themselves by subtracting the spiritual meaning from their own lives.

(65th) The strongest act in the social process of valuation is validation. It shapes our reality much like it does in literature, where it’s part of what builds a story’s structure. One of the ways writers create validation in a novel is by making the characters believe in something. We, as readers, only “believe” in the story because the characters believed first — they validated it for us, making events feel real.

(66th) Literary validation is simple: a skilled writer stages it like puppets clapping for something. Even if that “something” is insignificant, the characters’ applause draws us in and wins us over, reflecting our own need for acceptance and social validation. But there’s a danger — we can end up sympathizing with or even adopting bad behaviors because of that same strategy.

(67th) In storytelling, the audience sees through the characters' eyes — what they see exists; what they don't see doesn't. If only a secondary character witnesses something, it might be questionable. But if the protagonist or narrator is the only one who sees it, they may be defending hidden truth and justice — or struggling within a psychological plot. In short, there are formulas for making stories, and many are written to order, with the goal of planting certain ideas in the audience's mind.

(68th) In a story of suspense, for instance, we await the revelation of a “truth” conveyed by the characters' conviction, which will conclude the narrative. The story can be entirely impossible, and this “revealed truth” could also be a grand lie. The goal in such stories is always to shape the group's social common sense, guiding their behaviors.

(69th) The portrayals of personalities and mental states in stories tend to be repeated by us. Sadly, audiences have been influenced to absorb madness — the very foundation of much of today's literature, built around twisted plots and negative personalities.

(70th) Representations of exaggerated expressions of fear make people excessively fearful; depictions of laziness make them lazy, sluggish, and tired. During moments of psychological distress, the frightening images we have watched — even casually — resurface worse in our minds.

(71st) Images cause significant psychological weakening for those exposed to them. Literature reflects this. It often uses statues to represent moments of psychological surges, where these statues appear in people's memories. Images of “saints,” representing Christian martyrs, suggest humanity's defeat at the hands of the system.

(72nd) Cemeteries, filled with mythological sculptures, confuse human identity — worsening the psychological turmoil of the faithful instead of helping spiritual healing, which is also psychological. Personally, I believe angels are simply very good people — and they don't have wings. Animal traits like wings actually symbolize spiritual backwardness, not evolution.

(73rd) We need to recognize each other's values — especially the good ones. A single glance, a smile, or a small compliment can be enough to validate someone.

(74th) In education, validation must be balanced — neither too permissive nor too strict. Recognizing, through validation, the values that ground our lives inspires us to pursue spiritual victory and encourages self-discipline, which reflects self-recognition born from validation.

(75th) Validation is a real kind of recognition, always felt in a positive way. We need that positivity. It's no coincidence that when we start speaking as children, we barely understand the word “no” — a tiny word powerful enough to reverse the meaning of an entire sentence. In neuro-linguistic programming, for example, I recommend avoiding “no”. Instead of saying “Don't walk,” say “Stop.” That way, the brain doesn't misinterpret the command.

(76th) A compliment is one of the most affectionate and expressive forms of validation. It's powerful — it boosts self-esteem for both the one who gives it and the one who receives it, strengthening their bond.

(77th) A compliment can also be an important step in developing a quality. To validate isn't just to see the other person — it's to break down the barriers between you and them, barriers that could otherwise lead to irritation. The key is to see the other person without walls, as if you were seeing yourself — and then, they will see you. To truly see means having nothing blocking your vision.

(78th) When we see others from within, we encounter no obstacles to seeing them. When we see ourselves in others, we see them from within. This is like in the movie *Avatar*, when a character says, "I see you!" In another moment, another character explains, "It's not just seeing, it's seeing from within you."

(79th) Validation is a two-way exercise — faith in another person, even when there are limits, greatly strengthens faith in ourselves. It's a mutually beneficial exchange. When it's healthy, it doesn't require self-sacrifice or saying something untrue. On the contrary, what actually demands effort and causes irritation is refusing to acknowledge someone's value.

(80th) Ideally, validation should be balanced — neutral, like an evaluation without bias or self-interest. But it's hard for us to reach that through words — and that's one of the greatest strengths of numbers, and of the competitive exams that rely on them.

(81st) Proper validation is a powerful act within spiritual intelligence and opposes unhealthy domination. Dominationists avoid validating the dominated to maintain their position of power. This harms the reference points of both individual and cultural minds.

(82nd) Social validation, as currently practiced, often confuses people instead of helping them find themselves. It shapes them into what they are not. Humanity's greatest captivity is psychological blindness, which disconnects us from others and forces us to follow wherever we are led. We cannot see others because we do not see ourselves.

(83rd) Validation shapes our worldview. I look at a chair and can generate hundreds of meanings depending on my age. Thus, validation must be an exercise in truth — otherwise, it causes destruction and waste.

(84th) I believe this waste happens continuously, and that we likely have a much higher evolutionary state than we see, even in technology. I believe that evolutionary progress is restrained by dominationists.

(85th) Meanwhile, most people view knowledge in an abstract way, without really understanding it. The excess of codes alienates the public, preventing their validation. Thus, knowledge is controlled by small groups who validate it as authorities in each field.

(86th) Finally, the valuation of everything around us forms a consensus within the group. This common sense is also the social ego or the cultural mind of a group of individuals. Common sense shapes opinions, blends with codes and institutionalized knowledge, and is validated by the group as if it were good. For this reason, it is often confused with good sense.

(87th) Common sense often limits thought, because people can only communicate within the boundaries approved by their group. New or free ideas — even if superior — can be misunderstood simply because they don't fit the established code.

(88th) However, common sense is always expanding, influenced by the pressure of dominant forces. So an idea that isn't accepted right away can later be re-evaluated.

This has happened to many thinkers whose ideas ended up influencing future generations.

(89th) Over time, the dominant forces tend to merge with the broader consensus — until it truly becomes good. So, a day will come when people will begin to reason together, guided by great truths.

(90th) Being part of a shared consensus gives us value — it makes us feel as big as the community we belong to. That explains the human concern with social acceptance. Teenagers, in general, crave validation because, until then, they’ve only known acceptance and safety within the family environment. The mistake many educators make is trying to provide that same care through ignorance and lies.

(91st) So suddenly, the teenager is hit with all the terrible news of humanity — as if those were the great truths of the world: the two World Wars, for instance. From that point on, society convinces them of new lies, presenting them as truths that supposedly oppose the “illusions” they were told as children.

(92nd) The film *It’s Kind of a Funny Story*²⁵⁸ illustrates this well. It tells the story of a teenager who, overwhelmed by family control, voluntarily checks himself into a psychiatric hospital due to suicidal impulses. There, he discovers his identity through the recognition and validation of the group. This allows him to break free from the familial and social consensus, which was unified around a rigid understanding that was depersonalizing him.

(93rd) False values lead to wars, while true values promote peace. The most cunning dominationists try to mimic the pacification achieved by an undeniable consensus. We believe in this illusion because, if not for deviations, social harmony would be our natural path. Thus, they suggest that opinions are already pacified, but they keep us oppressed to avoid rebellions. They instill fear through seemingly benign stories that keep people frightened and passive in the face of abuses — as if such abuses were socially approved.

(94th) Hypocrisy is the clearest example of a group uniting around the defense of a false common sense. In it, people describe themselves in noble terms to avoid persecution — but they don’t live by the values they claim to hold. And then, they become the persecutors themselves, because hypocrisy gives them permission to do so.

(95th) In our society, hypocrisy is institutionalized. Even if people don’t live ideally, they’re pressured to lie about their lives — and punished if they refuse to play along. It works as camouflage, but at the same time, it weakens individual defenses.

(96th) The ongoing challenge of dominion is to prevent truth from emerging — or to delay it as long as possible. But eventually, truth builds up and breaks through, like water bursting through a dam under pressure.

²⁵⁸ *It’s Kind of a Funny Story* in the U.S., *Se Enlouquecer*, *Não Se Apaixone* in Portuguese, *Una Historia Casi Divertida* in Spanish, and *Une Drôle d’Histoire* in French, is an U.S. movie starring Zach Galifianakis and Keir Gilchrist — The film is based on the novel *It’s Kind of a Funny Story*, written by Ned Vizzini, also U.S, and published in 2006. The book was recognized as the best young adult book of 2007 by the American Library Association. The movie was released in 2010, directed by Anna Boden and Ryan Fleck, produced by Misher Films, and distributed by Focus Features LLC. Source: Wikipedia. Available at: [Wikipedia - It’s Kind of a Funny Story (film)]([https://en.wikipedia.org/wiki/It%27s_Kind_of_a_Funny_Story_\(film\)](https://en.wikipedia.org/wiki/It%27s_Kind_of_a_Funny_Story_(film))).

(97th) The evil within us fades as we evolve — just as lies are overcome by truth. This happens when we grow tired of the spiritual consequences of this reflective, material world and begin to long for goodness instead. Little by little, we start to *love* the good, organizing ourselves to do good — and being transformed by it.

(98th) One day, everything will change. People will see that subordination must equate to interactivity and not the nullification of individuals. If the other is nullified, so are we. The other is part of our lives; they are our witness. Validation will then be better employed to motivate teams and enhance dignity. This alone is enough to make a team successful, regardless of the results.

(99th) So far, people have not been socially programmed to have faith in collective victory. This is equivalent to programming ourselves for defeat. Success must also be shared, not selfish — true victory and liberation are only achieved collectively. Yet people believe that their victory depends on exploiting others, which is a defeat for them.

(100th) True Christianity is real common sense. It teaches defense without offense and moral steadfastness that influences every aspect of our lives. Something that many intellectuals in our culture, even if they were anti-dominationists, failed to understand because they did not see dominationism and, therefore, did not know how to fight it. That favored imperialism — but we have laws greater than theirs.

“Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’ All the Law and the Prophets hang on these two commandments.” (BIBLE, *Matthew 22:36-40*)

(101st) Jesus' commandments represent the cornerstone of spiritual laws, like the triangular stones of ancient constructions—the stone that provides firmness and a foundation. They give strength for building a full society that validates its members and practices positive values.

(102nd) We need to feel positive values as symbols of our own existence. Thus, if we do not validate and are not validated, we experience a sense of frustration. This feeling is tied to the dissatisfaction of our expectations of positive values, such as stability, security, affection, empathy, sharing emotions, acceptance, and consideration, among others.

(103rd) Union through validation, as humanity's great natural instinct, produces a sense of fulfillment in people. This truly ensures the formation of a safety net.

(104th) In the old tale of *Snow White*, the witch would ask, “Mirror, mirror on the wall, who is the fairest of them all?” and it gave her pleasure. In real life, the other is the great mirror that helps us experience and savor our existence as something valuable to ourselves—something we are.

(105th) Validation is a friendly stance and is present in many gestures. The warmth of a kind and smiling face lights up an encounter, fosters acceptance, and can change everything in a person. It's wonderful when we see our living image succeeding through another's gaze. In this way, we form a strong connection with them. Recognizing the values we possess, in turn, fosters their development and refinement. This mature observation leads to harnessing all our strengths. With the unity that validation provides, the human network becomes strong and cohesive, reflecting

expanded potential. It will be won-der-ful when we allow this to function at its full potential!

Images VIII

Below, activism: planting fruit tree saplings along RJ116 and on a section of the public walkway in the district of Comendador Venâncio in Itaperuna, RJ, to combat the risk of hunger. This second planting also serves as a green curtain, providing privacy and harmony with nature in the urban environment. Trees near homes are planted in concrete pipes to minimize the risks caused by their roots.

