

CHAPTER X – IDEOLOGIES OF SEPARATION

1. SEGREGATION BY AGE

^(1st) In this chapter, we will discuss the separations imposed by the system as a means of controlling the population. However, I will avoid delving deeply into the separation of people due to deadly diseases, as this was already covered in Chapter VI, and a brief summary will suffice. This segregation is temporary because, once the population gets used to the disease that initially scared them, it stops being an effective method of control.

^(2nd) Deadly diseases are often used by the system as an excuse to keep people physically apart and to dictate how they should act. I'm not denying that these diseases exist — they do. But many of them could arise simply because essential information about nutrition is withheld.

^(3rd) Because of that, I believe most global disease outbreaks have been manufactured by the system, either through acute hunger or chronic malnutrition. The second one happens when people aren't getting the nutrients they need, even if they don't feel hungry. So, from what I see, viruses might be connected to a lack of iron and vitamin C, while lung and bone diseases seem tied to the absence of natural milk and its by-products. Hospitals are structured in ways that facilitate control, and large-scale diseases extend this control to society as a whole.

^(4th) Now, the kind of separation we're focusing on here is age-based. This is an ideology that takes our age categories and uses them to assign roles and dictate how we should behave. Chronological time becomes a tool — both as a control mechanism and as a reason to carry out social persecution.

^(5th) Most of the time, we don't even notice the effects of age segregation, because it's framed as just another part of our culture — and to be fair, it partly is. Like we said in the last chapter, humans use time to manage themselves better. But behind that structure — which might even be natural — there's another one, more abusive, installed through certain ideas.

^(6th) Chronological time is used both to strip away and to assign credentials. But the credentials we get from the system are negative — they're designed to let us act unfairly toward people who can't defend themselves. Our voice — which should be one of our most fundamental sources of legitimacy — is taken from us at every age, replaced with constant instructions about what we're allowed to say. And usually, if we're not repeating the system's script, we don't get heard at all. That's why age is always used as an excuse to silence people.

^(7th) Through the lens of age segregation, life gets treated like a mechanical process — predictable, scripted, and closed off to experimentation. That leads us to detach from our own memories, because nothing feels meaningful enough to stick. But we need every phase of life to be filled with experimentation and joy.

^(8th) Classifying people by their “maturity level” could be helpful if it were simply about personal growth. But instead, it often becomes a tool for division — when it should be confined to educational or developmental contexts. Maturity itself gets pushed further away from people, and the ages of life are used to trap them in psychological stages.

^(9th) In classrooms, students who are older or younger than their classmates are treated by the system as risks and are targeted for being harder to control. Because of this, in Brazil, the system adopted automatic progression, linking grade levels to age. This allows the system to manage students uniformly, encouraging group members to monitor each other and act as agents of the system.

^(10th) What is striking is that even with all this “facilitation,” Brazil still has sky-high dropout rates. That’s because, if a student falls behind or struggles — and this whole setup actually creates those struggles — they usually just get pushed out of school. So the system ends up fueling school dropout while blaming it on other causes. On top of that, this same structure helps people reach college still stuck in functional illiteracy.

^(11th) In *The Matrix*, human beings are kept in a vegetative state inside an artificial womb — they’re never actually born, just used like batteries to power the system. That’s basically the same message as Pink Floyd’s *Another Brick in the Wall*³⁰⁴: people being shaped into unthinking workers, stripped of personality, serving the machine. The ideology of age segregation overhypes and devalues people based on how old they are, but the result is the same — unconscious, robotic humans, not truly in control of their own lives.

^(12th) Some nursing homes exemplify this human stagnation through harmful practices where agitated residents are physically restrained in their wheelchairs by staff. Not only do those people lose their ability to walk and move on their own, but the restraint leads to muscle atrophy, organ failure, and eventually, death — all under the excuse that it’s for their own good.

^(13th) Human beings are treated as if their lifetime does not belong to them, limiting their authority to speak up and defend their rights. As a result, people tend to surrender to the system’s suggestions or impositions.

^(14th) Ideally, people should not fragment their personalities, maturing without losing touch with the child they once were. Due to the oppression of people’s intelligence, age-based segregation encourages a collective mindset of defeat. At the same time, many use age as an excuse for abusive behavior. You’ll hear things like, “I can because I’m young” — usually said to defend some kind of wrongdoing, using age as a so-called “privilege.”

^(15th) Sure, we all mess up as we go through life — and we deserve a certain level of tolerance. But we don’t have the right to mess up on purpose. Once someone becomes aware of themselves, they take on responsibility — not just for their own life, but for those who haven’t gotten there yet. We can all learn and share what we’ve lived. So at no point in life do we have the right to see ourselves as irresponsible “privileged ones.”

^(16th) The family should be the ideal place for people of different ages to interact. But for that very reason, it is one of the system’s main targets for promoting separation. The so-called “generation gap” is also something stimulated by the system. Currently, dominationists encourage children to be disrespectful and tyrannical — in order to silence their parents.

³⁰⁴ *Another Brick in the Wall* is a song from the rock opera *The Wall* by the British band Pink Floyd, in the progressive rock genre, composed of three parts, written by bassist Roger Waters, and released in 1979. It is a protest song against the sedentary and conformist role of school. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Another_Brick_in_the_Wall.

(17th) At any moment in life, human beings can live fully, but our society tends to displace people to other times, distancing them from the present. Young people are pushed toward the future, while the elderly are confined to the past — as if the former have not yet earned the right to happiness and the latter have lost it, even though we always need to be happy.

(18th) Everything is fleeting in the dance of the cosmos; we experience all ages — but we do not remain fixed in any. And no stage of life should be dismissed. Childhood, for example, often is. In my childhood, children and teenagers who were the children of military personnel revealed much about the dictatorship, highlighting how little value society placed on children's perspectives — who are now adults and once had access to privileged information.

(19th) A lot of parents treat their kids like they're incapable — overprotecting them and holding back their independence. The continued use of baby talk long after early childhood is a symptom of that. It encourages immaturity and builds up toxic social structures, starting with child-ruled households and feeding directly into things like machismo.

(20th) Infantilizing people might look like a privilege, but it actually harms them. In the past, even child-kings were treated with adult-level respect. In the Bible, children are called treasures. Today, though, kids are caught in this confused treatment — stripped of agency, told what to do in every little thing, while being set loose to consume junk without any guidance.

(21st) Kids are often treated as if they're beneath adults — stuck in some kind of “age hierarchy” that ends up scarring their memories with negative experiences. The show *That '70s Show*³⁰⁵ is a good example of a domination dynamic built on this age hierarchy. The show *That '70s Show* illustrates a family structure shaped by age hierarchy. Red Foreman expects unquestioning respect from the younger members of the household, yet frequently responds with ridicule, intimidation, or dismissiveness. At the same time, the mother often treats the teenagers as children, limiting their autonomy and reinforcing dependence.

(22nd) Today, adults hold a monopoly on knowledge, but kids are perfectly capable of thinking for themselves and offering valuable insights. They need boundaries and role models, yes — but they also need to be encouraged to speak their minds. And adults should explain why they accept or reject what kids say, instead of just ignoring or crushing their dreams.

(23rd) In scouting, kids are taught to do at least one good deed a day — and that simple act pushes them to grow. It gives them a sense of purpose: one mission done, and another to take on. It's not just about willpower — it's about goodwill. Ideally, we should all seek both personal growth and collective development. People who get used to solving problems beyond just their own tend to evolve faster. There's something powerful about constantly aiming your mind toward more solutions and bigger results.

(24th) Practicing charity daily during childhood strengthens and positively shapes our memories, making each day a good recollection of grateful, radiant faces. This becomes ingrained in our spirit. Later, it helps us eliminate trauma and feelings of

³⁰⁵ *That '70s show* – a series with 200 episodes; country of origin: USA; production company: The Carsey-Werner Company; distribution: Carsey-Werner, 1998. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/That_%2770s_Show.

defeat. Each act becomes a victory without opponents, because anyone who does a good deed daily is, first and foremost, someone capable of doing so.

(25th) A good deed is something extra we choose to do, as we should, in theory, always strive to be good, not just at certain moments. Moreover, it should not be done solely for profit, even though we may benefit from it. Otherwise, it ceases to be an act of goodwill and becomes an act driven by self-interest.

(26th) Doing a good deed each day helps us feel like we're making the most of our time — like we're living better days. That habit lays the groundwork for a whole chain of positive thoughts, which fuels maturity in a real and even early way. The moment we choose to do good, we're offering a solution that's already within our reach.

(27th) I believe kids need to act — within their limits — to support their own survival, just like adults. Otherwise, they suffer psychologically from depending too much on others.

(28th) We only know if we are truly good when we face bad situations, as many people turn bad in such moments. Therefore, to avoid surprising ourselves negatively, it is necessary to improve this learning by taking action to face challenges, which awakens good instincts — rather than passively waiting for someone else, as this fosters the development of bad instincts.

(29th) That's why I don't think child labor is always wrong. I remember how I used to help elderly women carry their grocery bags home — just as a good deed, since we were going the same way. One day, a lady told me I was taking away work from other kids who were hoping to earn money doing that. So I stopped, even though it wasn't hard work. But that moment made me realize: there's nothing wrong with a kid getting paid — as long as it's their choice to do the job.

(30th) Since our system teaches the opposite of humanity, it promotes a language of dependence. In doing so, it indirectly opposes scouting. Numerous fictional stories of terrifying summer camps were broadcast during that time. In these stories, young people often didn't want to camp, and things always went wrong due to dishonesty in competitions.

(31st) Sadly, even if parents try to shut off the TV and internet to block that influence, kids still end up hearing about those stories — because they're repeated so many times that people keep retelling them long after leaving the screen. But parents can flip the script — they can build the habit of camping with their kids and teach them directly.

(32nd) Now, many of the philosophical thoughts that underpin this book were conceived before I turned 20, when I made charts to illustrate how domination worked and already warned about age-based separation. But my youth often became a barrier to my ideas being taken seriously. People would say I would change radically as the years passed.

(33rd) People often say that youth is the prime of life — but right after childhood, young people are already under attack. People talk about the genocide of Black youth — and yes, that's real. But beyond race, poor youth across the board are being persecuted, as if their time and their actions held no value.

(34th) The system manipulates young people in a confusing way, switching between sexual repression and neglect. It pushes them toward risky sexual behavior and takes away their ability to take control of their own lives. Early sexualization is used by the system to create distance between young people and their families, leading them into sexual and labor exploitation. This happens because it creates sexual needs and early parenthood, forcing young people to work to support their children.

(35th) Often, we reclaim our identity by appreciating who we were in childhood. However, our flaws generally reveal that we've remained stuck in a particular phase. Authoritarian parents often behave in the same tyrannical way they did as spoiled children, only now oppressing their children instead of their parents.

(36th) In age-based separation, credentials are handed out like rationed goods. Most of the time, we're told we're either too young to understand or too old to think clearly. Only between forty and fifty-five do we get a short window of freedom from those prejudices — unless other stigmas, like hormonal changes, get used to strip away our credibility again. Exceptions are rare, because opportunities are usually reserved for those who serve the system's interests.

(37th) The ideology of age segregation puts the elderly in a psychologically vulnerable spot, splitting the human personality apart — as if we stop being who we are at each new stage of life.

(38th) Physical aging gives us a different face and social status, increasing the risk of losing our identity. Without psychological preparation, it's predictable that someone may become depressed as they age. Socially, the elderly are often isolated, limiting their relationships to their romantic partners, which harms their self-image and contributes to a loss of identity.

(39th) Human psychological fragility shows itself clearly in certain moments — like when someone keeps repeating the same memory over and over. That kind of repetition often points to trauma, which can hit at any age and for countless reasons.

(40th) At times, repetitive thoughts may suggest obsession. However, avoiding the review of memories can also be harmful. It is important to confront negative impressions throughout life, serving as a kind of vaccine against future depressions. If these psychological challenges are not addressed in youth, they tend to intensify in old age, a period when fixated memories are more common but may also offer greater capacity for resolution.

(41st) Playing the victim in old age can be both a stigma and a strategy. Staying stuck in a melancholic past blocks real growth — no matter how old you are.

(42nd) It's never too late to mature. One of the best ways to age well, mentally and emotionally, is through gratitude — for every experience and every person who's crossed our path. We should resist the urge to complain and instead trust that everything fits into a larger logic, one that might be beyond our full understanding. And so, we will live well from cradle to grave.

2. EGOCENTRISM AND INDIVIDUALISM – Discrimination³⁰⁶ Based on Sexuality

(43rd) Individual characteristics form the basis for assigning roles and social stereotypes, which leads to a vanity-related condition known as individualism. Through individualism, people compete against each other, each defending their own personal type while opposing others, creating divisive ideologies that discriminate based on sexuality. Examples of these ideologies include ideologies of domination based on sex—male, female, and homosexual—racism, and capitalism.

(44th) Individualist ideologies are leveraged by systemic dominationism, primarily to disrupt the formation of healthy families that thrive on unity. This is the most fundamental way to “divide and conquer.” These ideas discriminate against sexuality, which is foundational to family formation. In early human history, it is possible that patriarchy was not influenced by these ideologies and represented a much more humane and desirable family structure than the model shaped by these ideologies.

(45th) If this thesis is correct, the original patriarchy was not rigid in defining the roles of father and mother, as these were shared responsibilities. In this case, the first individualist ideology to emerge would have been patriarchalism, which isolated men and contributed to humanity transitioning from being family-oriented to becoming individualistic over time.

(46th) Patriarchal ideology led to the division of family members into roles, serving as the starting point for control. These roles influenced how people dress and behave differently. Consequently, from the two sexes, society created countless lifestyles through “genders” based on sexuality. The system also stereotyped differences as a means of distancing people. However, a healthier approach would be to view differences as personal traits — joyful and recreational attributes of each individual.

(47th) Birth control, through the regulation of sexual relations, is the system's initial justification for controlling individual sexuality. This occurs even within ideologies seemingly unrelated to sex, such as racism and capitalism, which dictate who individuals can associate or marry with, thereby undermining interpersonal relationships.

(48th) Sexual control becomes particularly harmful because it takes contradictory and extreme paths, psychologically castrating and promoting promiscuity in individuals. Social ego mirrors the psychological state of a person in need of sex, torn between physical happiness and morality. Mandatory sexual activity and psychological castration are conflicting concepts that are simultaneously practiced by our society. When sexuality is conflicted, it tends to become compulsive, fueling a market of products catering to sexual fetishes, which in turn disrupts or directs marital relationships.

(49th) These days, society pushes people to believe they have to have sex to “show who they are.” That kind of thinking erases identity — because if we never see ourselves in isolation, we never really get to know who we are as individuals. In social circles, psychological repression is subtly institutionalized as a goal or a way to elevate groups. However, what society truly condemns is the lack of sexual activity or libido, driving people toward meaningless relationships.

³⁰⁶ *Discrimination* here is a word used in the sense of violating a person's rights based on their personal characteristics.

(50th) Opposing someone else's sexuality under the guise of being civilized has the opposite effect—it dehumanizes us. This happens because controlling sexuality cannot be imposed externally; it can only be governed through self-control. Improving our sexual experiences and, consequently, our self-control is only possible through the exercise of free will.

(51st) At the same time, the best solution to sexual issues is not always a physical union with another person. Masturbation can be a tool for self-discovery and balance, allowing individuals to meet their sexual needs independently. In theory, anyone should be able to sexually satisfy themselves with their own hands.

(52nd) Often, achieving orgasm is easier through masturbation than through sexual intercourse. This practice is not harmful if done with recommended precautions, such as avoiding pornography and engaging in prayer beforehand. However, it should only be done to release excess libido, not for entertainment or habit, as overuse can lead to physical exhaustion and spiritual implications.

(53rd) On the other hand, the system has encouraged an increase in sexual activity, stripping it of its spontaneity. Many have become “sexual athletes,” focusing more on effort than pleasure. Unfortunately, this has led to an increase in neglected individuals and harmful practices, as relationships are based on shallow interactions. In such cases, orgasms are achieved purely for chemical reasons, prompting a compulsive pursuit of satisfaction.

(54th) People may engage in sex for chemical, intellectual, or spiritual reasons. A relationship based solely on chemical attraction is shallow and diminishes us as individuals. Even combining chemical and intellectual reasons may not provide true fulfillment. Complete satisfaction comes only with spiritual involvement.

(55th) In everything we do, no matter how small, common sense should guide our actions. On the other hand, a person does not cease to be a sexual being due to a lack of libido or sexual activity. Not wanting to have sex is entirely normal. What is unhealthy is the desire to engage in sex indiscriminately, at any time, place, or with anyone or anything. Viewing sex as a solution to everything becomes a form of idolatry. Yet, the social consensus of this era, as it has been for millennia, elevates sexual idolatry as the standard norm of behavior.

(56th) Although sexuality is part of the human condition, the ability to control it or even live without it elevates humans to a divine level. Sexual acts are merely a *detail* in our lives, which is not the case for lower animals. However, for sexuality to truly be like this, it requires psychological balance. If it takes up too much of our time, we should seek medical help because we need to be more than that.

(57th) Movements for sexual freedom emerged from people's desire to end domination through sexuality. These movements should not be associated with debauchery, which benefits no one, but they were caricatured to appear that way. Even heterosexual men, who would not necessarily need these movements, are caricatured as libertines through machismo.

(58th) The incoherence of so-called “men’s rights” is so pronounced in machismo that many men claim to be Christians while promoting male adultery, despite Jesus speaking against it. In fact, those who advocate for debauchery have now become the rule rather than the exception.

(59th) At the same time, seeking a relationship through trial and error cannot be a privilege reserved only for men. Sin lies in the thoughts one has when committing an act, not in the act itself.

(60th) For example, we wouldn’t need more than one word to identify a fornicator³⁰⁷ — using the feminine form in Portuguese, “fornicadora” — and adjectives like “homosexual,” “heterosexual,” or “bisexual” could simply be added to it.

(61st) There are only two sexes and two sexualities; this is different from the psychological types that emerge due to sexuality. However, society creates stigmas and nicknames to promote heterosexual male promiscuity while repressing others, reflecting a primitive stage of human understanding.

(62nd) Heterosexual male fornicators are still socially nicknamed “hunters” today, encouraged to pursue superficial sex through machismo. In Brazil, their house or bedroom is nicknamed a “slaughterhouse,” insinuating a “social death” for the women involved due to defamation. When people want to say a man had sex with a woman, they say he “ate” her.

(63rd) For homosexuals, this situation is even more challenging, as the defamation extends to their partners as well. The weapon in this hunt, in reality, is the societal gaze, aimed at any expression of femininity, fostering male “pride” through the humiliation of others.

(64th) The demand for honor in sexuality has historically fallen almost exclusively on women. Yet honor is a sentiment that should guide everyone’s actions, and sexuality is just one of them, regardless of sex or sexuality. To go against this principle is to maintain unnecessary primitiveness. Fornication is not beneficial for any human being as it degrades character and harms positive feelings.

(65th) Sexist nicknames are used to shame people and are constantly evolving, acting like codes that need to be refreshed. In Brazil, fornication is currently referred to as the ‘act of taking.’ To indicate that someone had sex with another person, the verb ‘take’ is used. In Portuguese, this verb is also a metaphor for ‘stealing’ or ‘seizing.’ This terminology reflects the onset of a season of predatory sexual behavior, often involving a lack of consent and even pedophilia.

(66th) I believe all these terms originated from systemic influences, with more recent ones stemming from mass media. Wealthy businessmen, who wield their power above the law and government, effectively creating a system of corporate dominance, paid many women to strip in broadcasting programs. From these promotions, many insults against women began to be openly spoken and represented, but they were not recognized as insults.

³⁰⁷ *Fornicator* here refers to someone who engages in fornication, that is, sexual activity driven by recklessness, irresponsibility, and excess.

^(67th) Simultaneously, also influenced by the system, many women began opposing the role of victims, competing with men for the dishonest role of “hunters”. Furthermore, the idea of equality sought by women was distorted, being associated with their right to libertinism. While this is indeed a right, it wasn’t their only goal.

^(68th) Our society promotes narratives that reflect a cultural mindset tolerating behaviors associated with rapists and pedophiles. Recent Brazilian music productions, popularized by broadcasting, are full of phrases featuring the words “little young girls”³⁰⁸ blatantly glorifying the crime of pedophilia³⁰⁹. In the future, people will look back at these things in shock.

^(69th) Moreover, despite the restrictions imposed by Law 9.294/96³¹⁰, in 2016, advertisements often portrayed women as servants in short clothing, serving beer to a group of men. This created a secondary association between women’s servitude through their bodies, promiscuous sex involving multiple men, and the use of a drug to achieve this.

^(70th) This association was made directly, including in the choreography of “Na Boquinha da Garrafa” (At the Little Mouth of the Bottle) a song by the group “É o Tchan,” released a year before this law, in 1995, and which continued to be heavily broadcast in the media for many years.

^(71st) In the video for this song, the dancers performed a choreography where they crouched with their vulvas aimed toward the neck of a beer bottle, which nowadays is long and shaped like a penis. This pornographic implication grew over the years and paved the way for aggression against women. For sexually active individuals, it was interpreted as: “sitting on the tip of a penis.” Performances like this equate women to objects, whose sole purpose is to produce dopamine, a natural drug³¹¹.

^(72nd) Thus, beyond the moral harm of objectifying women, there is also the harm of alcohol itself. Despite time restrictions for alcohol advertising between 9 PM and 6 AM, which were only extended to beer in 2006³¹², this performance was shown at any time of day, serving as indirect beer advertising. From a more objective

³⁰⁸ Examples include songs such as *Essas novinhas tão que tão* by MC K5, *Várias Novinhas* by Breno Casagrande, *Rafinha RSQ*, and *Samir*, even leading to a group of artists formed around what became known as the *Bonde das Novinhas*.

³⁰⁹ Novinhas in this context may refer either to girls under the legal age of consent for sexual activity, which is 14 years old in Brazil, or under the legal age of majority. The 14-year threshold is established by STJ Summary 593, which states: The crime of statutory rape is characterized by carnal intercourse or lewd acts with individuals under the age of 14, regardless of the victim’s consent, previous sexual experience, or romantic relationship with the perpetrator.” And the 18-year threshold is defined in §1, Art. 213, Decree-Law 2.848/1940, Brazilian *Penal Code*. The first provision can be found at the source: STJ. Available at: https://www.stj.jus.br/internet_docs/biblioteca/clippinglegislacao/Sumula_593_2017_terceira_secao.pdf, and the second provision is available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

³¹⁰ Art. 4 – Commercial advertising of alcoholic beverages on radio and television stations shall only be allowed between 9:00 PM and 6:00 AM. §1 – The advertisement referred to in this article must not associate the product with Olympic or competitive sports, healthy performance of any activity, vehicle operation, or images or ideas of greater success or sexuality. §2 – Alcoholic beverage labels must carry the warning: "Avoid Excessive Alcohol Consumption."

³¹¹ During sexual activity—or even beforehand—an explosion of reactions occurs in the brain due to neurotransmitters. One of them is dopamine, the neurotransmitter of pleasure. Serotonin is the hormone that makes us obsessive. These substances produced by our bodies are very similar to amphetamine-type drugs. Source: Mundo Educação. Available at: <https://mundoeducacao.uol.com.br/quimica/a-quimica-amor.htm>.

³¹² Ordinance No. 1,098 from the Ministry of Justice, issued on July 20, 2006.

standpoint, it would be fair to ban advertisements for any kind of alcoholic beverage at all times, just as is the case with cigarettes.

(73rd) Wealthy businessmen have exploited the theatricalization of sexual acts and the use of women's bodies to provoke biological desires in the population. This is part of a political strategy that uses sexual chaos and the stimulation of cruelty as tools. Logically, this has serious consequences. After all, when we are socially aroused, it disrupts our privacy and emotional stability. This applies not only to individuals but also to society's collective ego.

(74th) The song "Melô do Tchan" by the group "É o Tchan" explicitly encourages men to rape young women, as it suggests forcing sexual acts, alludes to pregnancy as a result, and promotes a restriction on their freedom to walk³¹³. Furthermore, when the song was released, the camera frequently focused on the genital areas of the group's two female dancers.

(75th) In the group's choreographies, the female dancers often shook their hips frantically, sometimes with their pelvises raised higher than their heads and their legs spread apart. Meanwhile, the male members of the group performed movements as if they were holding someone's hips in front of them and simulating sexual penetration.

(76th) In one of the group's choreographies, the dancers made gestures mimicking chickens, a term in Brazil used as a slang for women perceived as promiscuous. Worse yet, in this choreography, the dancers wore outfits styled like infant clothing, inspired by female baby fashion trends of that time³¹⁴.

(77th) In the song "Ralando o Tchan"³¹⁵, one of the dancers was shown in a close-up of her hips, wearing tight shorts that clung to her skin, with the camera focusing directly on her anus. She then made circular movements with her hips.

(78th) This is also a form of human devaluation, something that has become the foundation of profits for wealthy capitalists. When a woman displays her body, nude or nearly so, on television, society reacts by disrespecting millions of women in response. However, the fact remains that nothing gives anyone the right to do so.

(79th) After achieving orgasm purely for chemical reasons, people often feel repulsion toward their casual partners, leading to the degeneration of character and generating hatred between the sexes. This increases the popularity of media that objectifies women as a form of bullying against them, offering revenge-fueled pleasure.

(80th) These broadcasts not only violate the purpose of public broadcasting³¹⁶, but also contravene the first article of the *Brazilian Federal Constitution of 1988*, which enshrines the principle of human dignity³¹⁷. Human dignity is inherently tied to the essence of humanity, meaning this violation offends not only women but any honest individual. However, most people remain unaware of this because these songs and choreographies were widely disseminated through multiple channels in a rapid,

³¹³ Image X – highlighted drawing of the area where the vulva is, alluding to the idea of the vagina.

³¹⁴ Image XII – choreography of the song *Dança do Pê Pê*.

³¹⁵ Available at: <https://www.dailymotion.com/video/x7p0e52>.

³¹⁶ Article 3, Decree 52.795/63 – "Broadcasting services have educational and cultural purposes, even in their informative and recreational aspects, and are considered of national interest. Commercial exploitation is only allowed insofar as it does not harm that interest and those purposes.". Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/decreto/antigos/d52795.htm.

³¹⁷ Article 1, item III of the *Brazilian Federal Constitution*: "The Federative Republic of Brazil, formed by the indissoluble union of the States, Municipalities, and the Federal District, constitutes a Democratic State of Law and is founded upon: [...] III – the dignity of the human person". Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

continuous, and repetitive manner. This persuaded people to prioritize social acceptance, ultimately undermining their ability to critically assess the content, as individual judgment is often influenced by group opinions.

^(81st) Furthermore, this media also stimulates fetishes, which manipulate psychological forces to such an extent that people lose control over themselves. This creates a bestial society, governed by animalistic or intellectual desires but stripped of spirituality—the very thing that would truly give us dignity.

^(82nd) Early sexualization leads young people to spend money trying to attract a partner who is socially better accepted. They feel the need to adorn themselves, wear perfume, buy expensive brand-name clothing, cell phones, and other items. All of this is seen as a necessary performance, without which young people believe they won't be able to find a partner, driving impulsive consumption of low-quality products promoted by the system.

^(83rd) Notice that just 15 seconds of exposure to a video can influence a child or young person for the rest of their life. And Brazilian youth today, because their parents work excessively long and abusive hours, spend many hours exposed to television and the internet. The internet, in particular, plays videos automatically and endlessly, often leading to miseducation.

^(84th) Additionally, the media transports people into a different psychological reality, shaping their fetishes and fixations, which they relate to and are manipulated by, often causing them to forget or reject the real person next to them.

^(85th) The repeal of Brazilian D.L. 869/69³¹⁸ is often mentioned here because it led to a voracious capitalist domination, fostering widespread disrespect, particularly toward women. This allowed capitalists to sidestep legal restrictions and introduce obscene choreography.

^(86th) After society was sexualized, there was a sudden leap toward pornography and vulgarity. During this time, we were still hearing the echoes of the dictatorship censoring our culture, leaving only pornography for cinema. But for the average person, it was difficult to understand the motives behind this.

^(87th) One reason the system promotes sexist campaigns lies in the concept of the “Eternal Feminine”, a term Simone de Beauvoir³¹⁹ used to describe the dictatorship of gestures. For women, this mindset dictates: what they can say (no cursing), their role in society (enslaved with double or triple shifts), and their exclusion if they fail to meet physical expectations (shaved armpits and legs, wearing lipstick and high heels). This is central to the demonization of women's image. Yet, very few realize that, in reality, the system applies this to everyone.

^(88th) Men are subjected to expectations like being insensitive, speaking in a deep voice, being tall, being fornicator, and having a large penis, among other things. This also creates an “eternal masculine” and leads to the demonization of men's image. The fashion industry imposes a dictatorship of gestures too, even dictating how men should move while dancing. But we need dance free from sexism, like in rock or reggae.

³¹⁸ Decree-Law on the inclusion of Moral and Civic Education as a mandatory subject in schools of all levels and types of education in the country. Available at: https://www.planalto.gov.br/ccivil_03/decreto-lei/1965-1988/del0869.htm

³¹⁹ BEAUVOIR, 1970.

^(89th) This brings us to a powerful message in the book *Os Frutos Amargos da Liberdade*³²⁰ (The Bitter Fruits of Freedom): the smallest prison a human being can live in is their own body, shaped by imposed ideas. Even controlling something as automatic as walking (“hold the Tchan”) is a dictatorship that starts with controlling ideas to dominate the body.

^(90th) It’s worth highlighting the hypocrisy of promoting campaigns to psychologically castrate young girls (“hold the Tchan, tie the Tchan”), using circular anus movements as the camera’s focal point. This alone reveals that psychological conflicts were being manufactured on a large scale.

^(91st) Men contributed to this castration of women’s walking styles without realizing that dictating one sex’s movement is equivalent to dictating everyone’s—and therefore, castrating everyone.

^(92nd) Meanwhile, the “siren song” of the internet and television misguides male libido and fuels machismo, which ultimately destroys men’s lives too. Separatist movements like machismo harm lives because they destroy healthy relationships.

^(93rd) All of this prevents healthy family structures from forming. When families are broken, we create a divided society that oppresses everyone, including the elderly. A society that objectifies women, suggesting that the penis is what holds value in the act of penetration, will hesitate even less to discard an elderly person, for example.

^(94th) This benefits the forces of domination because people live shorter lives without family support. And without the elderly, society cannot advance knowledge, as there is no one to pass it on from a more distant and therefore more fundamental perspective.

^(95th) Machismo ideology can be even more damaging to men than women by causing them to lose their sense of identity. The simple act of glorifying the image of a fornicator woman triggers enough demonization to make men feel disgusted by women and change their instinctive orientation.

^(96th) Furthermore, men are constantly pressured to prove their masculinity. They’re forced to appear fornicators and heterosexual by being accused of the opposite. Since we live in a world defined by sexuality, this accusation alone can create unsolvable identity confusion.

^(97th) An example of this confusion is when Brazilian parents tell their children to “act like a man” instead of saying “act like an adult.” This indirectly implies that behaving otherwise is acting like a woman.

^(98th) Movements of domination based on sex—male, female, and homosexual—create aesthetic standards, and in this, they reach a certain consensus among themselves. This happens because, in reality, they are manipulated by the system. Current standards for women emphasize thinness, varying with trends that favor either more or less prominent sexual features. The problem is that struggling with one’s own body type can be a path to hell, and not all women are naturally inclined to be thin.

^(99th) This imbalance results in human beings who are physically and mentally limited in their gestures and thoughts, among other expressions. In the pursuit of these almost unattainable aesthetic standards, various illnesses develop. Examples include bulimia, anorexia, and depression, though not exclusively, as malnutrition often leads to conditions that profit the pharmaceutical industry. All of this shows us that human beings have no choice but to build themselves from within, loving and accepting who they are. For us, who we truly are will always be enough if we embrace our authentic selves, for we are what we love. Self-esteem is nearly a necessity for survival.

³²⁰ LEAL, 1993.

^(100th) Trying to fit into predefined standards distances us from our true selves. Yet, the system tries to convince people to replicate a specific image of beauty to consider themselves beautiful. I had the chance to experience how this process can lead to flaws in our neurotransmitters.

^(101st) At a time when I was depressed, I saw myself as ugly before taking the antidepressant that corrected the chemical imbalance. And after taking it, I felt beautiful, even though my appearance remained unchanged. The individual doesn't see things that don't exist before or after the chemical adjustment; what changes is their identification with their own image. People shouldn't seek someone different from themselves within themselves.

^(102nd) For instance, a common expression in Brazil is, “She’s no Gisele Bündchen”³²¹. This phrase reduces everyone and prevents them from being seen for who they truly are. Let’s consider: Who is Gisele Bündchen? The answer is no one other than herself. However, by individualizing a single ideal, the system turns everyone else into generic versions. This person could be anyone else, but the only obvious thing is who she’s not: Gisele Bündchen.

^(103rd) Individualism elevates a few while relegating everyone else to anonymity: one class above all others and only one individual within that class. The dictatorship of beauty equates being unattractive with not being a woman and dictates that to be beautiful, one must conform to a standard.

^(104th) In the pursuit of controlling sexuality, women are often policed by husbands, children, and society at large, which demands subhuman behavior from them. Typically, men are seen as human, while women are relegated to subhuman status—the rib. When women push back against this, they are attacked in a fashion reminiscent of the Middle Ages, but through contemporary means. Many extraordinary individuals are persecuted by the system under the pretext of targeting their sexuality, publicly stripped of their free will as a show of power.

^(105th) A public example of targeting someone for their sexuality and subjecting women to social and psychological castration was what happened to Lady Diana³²². A beautiful and kind woman, she developed a close friendship with Mother Teresa of Calcutta³²³.

³²¹ **Gisele Caroline Bündchen** (1980–) is a Brazilian model, activist, and businesswoman. Since 2004, she has ranked among the highest-paid models in the world and, from 2007, became the 16th richest woman in the entertainment industry. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Gisele_B%C3%BCndchen.

³²² **Diana Frances Spencer** (1961–1997) was a very beautiful woman. She was a peace activist who gained worldwide sympathy. She used her platform and image to advocate for social improvements. She had two sons: William Arthur Philip Louis (1982), better known as Prince William, and Henry Charles Albert David (1984), known as Prince Harry. Before marrying, she worked as a traditional kindergarten teacher at the Young England School in Pimlico. She received the title Princess of Wales upon marrying Prince Charles — Charles Philip Arthur George (1948).

³²³ **Mother Teresa of Calcutta — Maria Teresa Bojaxhiu** (1910–1997), or **Saint Teresa of Calcutta** in the Catholic Church, was a pacifist with great influence and global reach. She was Albanian-Indian. At the time of her birth, her region was considered part of the Ottoman Empire. She was a Catholic missionary nun and lived most of her life in India. She founded a religious congregation called the Missionaries of Charity, which had over 4,500 nuns and was active in 133 countries as of 2012. The congregation runs homes for people dying of HIV, leprosy, and tuberculosis. It also operates soup kitchens, dispensaries, mobile clinics, child and family counseling programs, as well as orphanages and schools. The members take vows of chastity, poverty, and obedience, and also profess a fourth vow — to give “wholehearted free service to the poorest of the poor.” Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Mother_Teresa.

(106th) Lady Diana passed away trying to avoid scandal after going out to dinner with a man. Her driver attempted to flee from reporters following them, which caused the car crash that ended her physical life. However, by then, she had been separated from her ex-husband, Prince Charles, for some time. Meanwhile, her ex-husband openly displayed his mistress throughout their marriage, which was truly offensive to her.

(107th) Scandals like Prince Charles' adultery are promoted by the system, often as examples of sex inequality in rights. Social dramatizations like these, coming from the upper class, have the power to influence society as a whole, making the abuses of a toxic domination seem normal.

(108th) Controlling or persecuting someone else's sexuality creates neuroses. Therefore, greater acceptance of both one's own and others' sexuality is necessary. However, public obscenity also causes neuroses. All this generates significant long-term profits for pharmaceutical companies and capitalists. The traumas caused by these conflicts led to the creation of psychoanalysis to address them, as Freud himself also faced such problems.

(109th) But we can only end these imbalances by addressing the systemic means through which this persecuting of sexuality is enforced. For example, people need to be made aware that alcoholic beverages shouldn't be associated with libido or women in advertisements, and that alcohol ads should be banned altogether.

(110th) Anti-feminism is a powerful tool for social control. It's even more widespread than male chauvinism because it's often supported even by women and affects both heterosexual and homosexual people alike. In fact, many people are homosexual because of extreme anti-feminism — they have phobia to women.

(111th) To weaken this societal obsession with persecuting humanity through sexuality, I'm going to touch on a point that undermines the foundation of sexist movements. I want to demystify differences in sexuality by talking about their similarities, addressing orgasm in a neutral and mature way.

(112th) Orgasm is a release of electrical impulses throughout our nervous system, and it feels all-consuming because it engages the entire body. It happens due to stimulation at the base of the spine, in the genitals, which sends signals directly to the brain. The brain then emits energy flows that spread throughout the body, improving our nerve channels and electrochemical circulation.

(113th) Interestingly, this is primarily a neurological sensation, where physical aspects play a lesser role. This is evident in cases of sexual impotence, where individuals can still experience orgasms despite non-functional genitalia. Orgasms significantly reduce or even eliminate nervous tension. Without a doubt, they are beneficial and healthy when appropriate; this is undeniable.

(114th) Now imagine if there were a device, like those used in transcranial stimulation, that could provide electromagnetic inductions to simulate sexual sensations leading to orgasm, without physical contact. In this case, no one would care about the user's gender.

(115th) This would eliminate countless debates about sexuality. Debates like whether a person born female would feel like a woman in a relationship with another woman; or if she would feel like a man in a relationship with a woman; or if she would feel like a woman in a relationship with a man; or even if she would feel like a man in a relationship with another man.

(116th) Such a device couldn't be limited to just one sex and could even offer therapy for sexual addictions, emphasizing the equal mechanics of sexual pleasure for everyone.

(117th) The public, fraternal love demonstrated by Jesus was a sign of strength, as it united people and taught that non-erotic love must be part of our lives. Expressions of fraternity are exemplary conduct and should be public to combat lovelessness and social fragmentation.

(118th) This is the opposite of what happens with public erotic love. During erotic moments, we lose our clear judgment. Public eroticism traumatizes young people and children because they don't have the ability to understand what's happening. The worst part is that adults are usually not mature enough to explain it without causing trauma because they themselves often have unresolved traumas about it.

(119th) Even when such exposures are public, it's up to us to have the maturity not to look and not to interpret them in a harmful way. After all, the real loss is to the person exposing themselves, and we must help minimize their harm. Ideally, we should educate people about the risks of erotic exposure without falling into the trap of interpreting all affection as eroticism, given the problems caused by sexual persecuting.

(120th) Alongside all of this, we must revitalize the family. In marriage, both partners should become "one flesh," meaning they should act as the same hand, the same foot, and the same heart. This way, there's no conflict because the couple's goals, personal rights, and responsibilities are all equivalent.

(121st) A marriage designed for one partner to dominate or take advantage of the other isn't real, as it begins with a spiritual divide, which goes against the essence of this institution.

(122nd) In a healthy marriage, lack of agreement isn't an insurmountable obstacle because good communication and understanding of each other's way of thinking. This allows the couple to find middle ground without one imposing on the other, respecting their differences.

(123rd) There are also exceptional and urgent situations where one opinion may need to prevail. However, in a spiritually grounded marriage, trust brings peace, allowing even for one partner to make mistakes or take the lead at times for the benefit of the couple.

(124th) I've been married more than once. Since I used to take on all the couple's obligations by myself, my relatives would say I was marrying alone. But you cannot marry alone. The truth is, I had never truly been married. Marriage is not a material institution made of documents or rituals — it's a divine institution.

(125th) The legal and religious formalities of marriage are only social contracts and blessings, meant to help the couple's commitment succeed. However, they don't define the true union of marriage.

(126th) We have free will even to enter false marriages, which can — and perhaps should — be dissolved because they are neither complete nor blessed, often leading

to conflicts and dissatisfaction. However, in the case of an integral union, divorce is not allowed, and the couple should strive to withstand ups and downs.

^(127th) One of the key reasons to defend true marriage is to protect the birth of children because all of us need a family. The family cannot rest solely on sexual or material foundations — it must be, above all, a place where people share affection and spiritual values. So, also within the family, the couple’s erotic love should remain private, while fraternal love should abound.

^(128th) At the same time, while controlling birthrates is important, it could be more balanced if society embraced all children as its own. People could form families united psychologically, even if the parents were no longer married, as material interests would no longer play a role. What children need most for psychological stability is friendship between their parents and themselves. Society could then focus on promoting joy for young people and children through good education and well-designed parks with drinking fountains, fruit trees, fountains, protected from animal contamination sand, and more.

^(129th) Jesus maintained a consistent position throughout his ministry, condemning licentiousness without promoting repression or social and psychological castration. He emphasized love, mutual respect, and human dignity above restrictive social conventions. He prohibited divorce in true marriages but not in false³²⁴ — or non-existent ones. A society that offers greater social support and understanding of sexuality, aligned with these principles, would face fewer conflicts related to sexual issues.

2.1. MALE INDIVIDUALISM and MACHISMO

^(130th) Even today, we don’t often see boys playing with dolls as fathers, because our society isn’t patriarchal — as the false consensus suggests — but rather, sexist. In the same way, machismo isn’t just a Latin thing, but a universal one. There are various theories about the origin of the ideology of male domination, also called “machismo”, “male chauvinism” or “sexism”. Some suggest that society was once matriarchal until people discovered the man’s role in conception, shifting toward patriarchy. Others argue that the world has always been machist, attributing men’s domination over women to their physical strength and aggressiveness. However, these factors of domination are neither evolved nor intelligent, and machismo persists to this day.

^(131st) None of these theories can be proven. However, if machismo is not taught, it does not manifest. Therefore, it is not natural but rather cultural. Our society persistently teaches machismo, though its intensity varies across cultures and, in some cases, may not exist at all. Following this logic, I propose another theory about its origin.

^(132nd) Machismo was a consequence of patriarchalism. I refer to it often because it was the first individualistic movement and the foundation for all others. Being individualistic, it opposes the formation of family and may have originated with divorce, rooted in the pursuit of lust.

^(133rd) Before the ideology of patriarchalism, the patriarch or matriarch only stood out in the absence of the other. True patriarchy is a collaborative unit of father, mother, and children, requiring cooperation from all members and excluding none. In the biblical book

³²⁴ BIBLE, *Matthew* 19:4-12.

of *Revelation*, 24 elders are mentioned, corresponding to the patriarchs of Israel's 12 tribes multiplied by two, as they were couples.

(134th) According to this theory, the early patriarchy, predating the story of Adam and Eve, was balanced in terms of rights and not structured in a chauvinistic way. Interestingly, some cultures narrate that Adam divorced before marrying Eve. In Matthew 19:8, Jesus suggests that divorce did not always exist³²⁵, but his disciples countered, asserting the right to divorce³²⁶.

(135th) Since the story of Adam and Eve forms the basis of machist teachings both then and now, I believe it was from this point that machismo began to be systematically taught.

(136th) Material conditions of the past, such as high female mortality during childbirth and the resulting need for men to assume family responsibilities alone, may have reinforced male authority and the practice of polygamy. Thus, patriarchalism gained prominence.

(137th) This situation tended to associate male identity with greater authority over women. Consequently, men have started to adopt a more materialistic approach to relationships with women and resisted the shared commitment of marriage.

(138th) Among the Jews, only men could initiate divorce, often for trivial reasons, granting them significant power over women. Women who were abandoned faced risks such as enslavement, starving, or death. They were also vulnerable to rape and social rejection if they became pregnant outside of marriage. This dynamic made Jewish women highly dependent on men.

(139th) The result was the granting of unlimited rights to men at the expense of women, whether the men were married or single. Women, on the other hand, often grew up isolated and unaware of the outside world, perpetuating male domination due to a lack of cultural alternatives.

(140th) To defend machismo, some argue that women can be just as machist, if not more so, than men. However, machismo is often the only cultural reality they know, which limits their choices.

(141st) Supported by machismo, men often lead double lives and become absentee figures in their families, neglecting their responsibilities.

(142nd) This forces many women to take on the roles of both provider and caregiver for their children, even while married. In cases of separation, society tends to expect men to rebuild their romantic lives away from their children, while women are expected to sacrifice their own to care for them.

(143rd) The configuration of the “hysterical mother and absent father,” mentioned by Freud, reflects a common structure influenced by machismo, in which the burden of responsibility placed on women contributes to their psychological imbalance.

³²⁵ BIBLE, Matthew 19:8 “Jesus replied, ‘Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.’”

³²⁶ BIBLE, *Matthew* 19:10 — “The disciples said to him, “If this is the situation between a husband and wife, it is better not to marry?.”

(144th) Today, representations of the father figure fluctuate between undervaluation and overvaluation, reflecting an ambiguity that can either reinforce machismo or weaken the concept of family by devaluing the paternal role.

(145th) Single men, on the other hand, are overly glorified, and this represents the most complete form of machismo. The excessive vanity of machismo is not just chauvinism but an idolatry of the penis. This translates into anthropocentrism, which opposes theocentrism, even if unconsciously.

(146th) Machismo is essentially composed of the idolatry of the penis and anti-feminism. Anti-feminism is based on the idea that a man can only be superior if he is better than women. This creates a male partisanship against women. Machismo forces men to compete negatively with women and to defeat them. Historically, this dynamic even institutionalized in Brazil marital rape under the concept of “conjugal duties”.

(147th) The experience of making love is wonderful, but being raped is undoubtedly one of the most painful, repugnant, and humiliating experiences a human being can endure. Unfortunately, many men defend the right to rape or to have sex with women without their consent. However, few may realize that this is institutionalized bullying.

(148th) In the past, when patriarchs acted in harmony with their families, sexist men were frowned upon and associated with debauchery, which was a more reasonable perception than the current one.

(149th) At the same time, the less family-oriented a patriarch was, relying on lies and ignorance, the greater his burdens, as these traits complicated leadership. Women, in turn, were forced into ignorance, often forbidden from learning to read.

(150th) Because of this, to safeguard women within the family, the simplest and most recommended solution, even in fairy tales, was to isolate them from society. This parallels male rites of passage from childhood to maturity. In children's stories, the young man would often have to rescue his beloved from the watchful eye of a dragon, symbolizing the challenge of overcoming obstacles and protecting a woman in a machist world.

(151st) This practice of isolating women evolved into forms of imprisonment, which still occur today despite being illegal, as they are socially tolerated or downplayed.

(152nd) Family balance, once maintained by male honesty, was eroded by the social acceptance of men being dishonest with their wives, turning them into tyrants and oppressors of their families. Socially, there was a saying: 'A single strand of a man's mustache was enough to guarantee that the contract would be honored.

(153rd) One of the foundations of machismo is the permission granted to men to be dishonest toward women. Because of this, phrases like “I'm a man!” became frequently used by men to justify their abuses.

(154th) Machismo is supported by the system because it fosters exploitation, which is why it unconsciously takes on characteristics that make it even worse, as if men were demigods compared to women. Men are also treated as if they must be predators or killers, even if only at a psychological level, in a call to their own involution.

(155th) Machismo also reflects the neurotic society described by Carl Gustav Jung, as it exhibits a fragmented personality in which people fail to connect simple points. Most claim to believe in God, they attend church, and mechanically repeat the command to “love your neighbor as yourself.” Yet, because of machismo, they disregard this without hesitation, as if women were not included as neighbors.

(156th) It is worth noting that these ideas are not clearly spoken. They are often expressed through attitudes, such as treating women in a derogatory manner or always expecting them to adopt an immature posture in front of men.

(157th) For example, in some workplaces, men spend entire shifts telling offensive jokes about women, and women can't speak up against it, as if this behavior were a male entitlement. If they do respond, they risk facing retaliation.

(158th) Moreover, machismo has absurd narratives. For instance, in Brazil, due to sexual competition, some men often say they "scored 1-0" against a woman when they force her into sex against her will or when they get her pregnant. They describe this as something exhilarating, while one of their greatest fears is being penetrated by another man against their will.

(159th) Notice that, in Brazil, people find it normal for only women to handle household chores after their paid work shifts. This influences children to demand more from their mothers, acting like tormentors or overseers, fulfilling the goals of dominationism to harm the most essential relationships of the dominated, isolating them to dominate them further.

(160th) Due to machismo, men often change their behavior radically toward women after a sexual act, ceasing to be friends and equals, and becoming authoritarian with conflicting interests.

(161st) I tried to have a friend in my intimate relationships, but I couldn't. Male domination ended our friendship and turned them into my owners. And when I had relationships with friends in an attempt to take the opposite path, so many psychological conflicts took over our minds that we lost the friendship.

(162nd) The system hides and reshapes the female image for its purposes, making women adopt a confining way of being and leading men to expect unrealistic things from them. In my intimate relationships, men weren't relating to me, but to their own fetishes. Often, they fell in love with my personality, but after the relationship began, they suppressed it.

(163rd) Dominationism also exploits the vulnerability of the dominated. Thus, machist ideology systematically attributes depression to women and attempts to provoke it in them. Phrases like "Men don't cry!" are widely used. At the same time, women are constantly encouraged to cry, including through songs that glorify female tears.

(164th) Moreover, due to machismo, the treatment of women is often demeaning. There are situations where many guests stay in a couple's home, expect to be served only by the woman, and upon leaving, thank the man. Since people see this as normal, the woman receives no psychological support from anyone.

(165th) The approval of the divorce law in 1977³²⁷ was a natural step. After all, in the absence of men, women had to take on responsibilities, moving toward matriarchy but clashing with the limitations imposed by marriage at the time.

(166th) So after that, the system worked to make sexism even more degrading, with rape still being punished very lightly today.

³²⁷ Law 6,515 of 1977

^(167th) Maintaining terrorism against women is also in the system's interest. That's why mass media create scandals when a woman is dishonest and makes false rape accusations to extort money from a man. This leads many to disregard real cases.

^(168th) Worse still, even today, in this insane era, in Brazil, the one condemned for the crime of rape is often the victim herself. She starts being treated as inferior by society, undergoing a kind of social banishment. As a result, she becomes a target for attacks by all sexually dishonest men, and thus, she remains silent.

^(169th) Machismo exploits every advantage men have over women, such as the lack of visible physical marks from sex. Thus, the loss of female virginity and pregnancy are seen as vulnerabilities exploited by the system. In Jesus's time, women could be stoned for adultery, and this practice still persists in some culturally backward countries. These are collective inquisitions³²⁸; today, in our culture, they are carried out in a more psychological way, through slander and defamation. But they are still carried out.

^(170th) Anti-feminism fuels men's harmful actions against women, leading them to display acts of strength as a form of "male self-affirmation," which often manifests through infidelity.

^(171st) Society convinces men that they are corrupters of sex and that they must fulfill this role, treating women as slaves to the entire machist society, not just to a single man. Because of this system, men often see women as targets to be exploited. Real change depends on conscious men who must reject the machist roles imposed by the society.

^(172nd) Machismo is one of the most advantageous ideas for oppressive systems because it operates on a one-against-one basis, quickly dominating half the population and simultaneously enslaving men through the illusion of power. In this way, the entire society becomes controlled. For male machists, machismo is like a side benefit of collective subjugation, which is why they don't oppose it. Since they abuse, they come to see abuse as the norm.

^(173rd) In every dominationist system, the dominator is also dominated. Men are conditioned to repress their emotions because, as depicted in the movie *Equilibrium*³²⁹, a lack of feelings prevents critical thinking and makes control easier. Thus, machismo becomes a form of self-segregation, preventing men from living and expressing themselves naturally and stripping away their right to enjoy beauty and adornment.

^(174th) In our culture, the system teaches men, from an early age, to diminish or even destroy paternal love, undermining the foundation of families. Additionally, the system promotes a family model based on the father's tyranny.

^(175th) Machismo encourages men to pressure women so they accept having all their rights violated, including their right to consent to sex, subjecting them to the burdens of male domination.

³²⁸ Social accusation with condemnation against an individual by a group.

³²⁹ US science fiction film. Written and directed by Kurt Wimmer; starring Christian Bale; produced and distributed by Dimension Films; released in 2002. Source: Wikipedia. Available at: [https://en.wikipedia.org/wiki/Equilibrium_\(film\)](https://en.wikipedia.org/wiki/Equilibrium_(film)).

(176th) The backwardness of machismo reflects the mentality of Socrates' time, when society believed women and slaves had no soul. The difference today is that this belief has become unconscious.

(177th) The exploitation of women is hidden from them and secretly taught to men from a young age. The alleged consensus has always been the same to justify enslavement: divine reasons, still today through Adam and Eve.

(178th) Our society is corrupt because it accepts subjugation, which is inherently inhumane. It's as if we have rewritten human laws to permit inhumanity against everyone, including ourselves.

(179th) A male machist doesn't know how to love a woman, much like parents who hit their children believing they're acting out of love, following advice from the Bible³³⁰. True love is not tyrannical. If someone dominates another, they lose sensitivity toward that person.

(180th) Furthermore, men are pressured to prove their domination, as if male self-affirmation were a lesson on how to be a man. However, this leads to harmful consequences, such as an insatiable drive to take more and more because nothing is ever enough to prove one's worth as a "demigod."

(181st) In Brazil, Northeastern states like Bahia are considered places where people are very machist, but they are not isolated cases. In Rio de Janeiro — a state considered progressive — I once overheard this at a Federal Justice counter: "I even hit her to get her to give me the bank card, but she still won't obey!" People say such things openly, showing that these ideas are commonly heard and rarely criticized because they are spoken so naturally.

(182nd) Machismo mainly destroys men's lives, creating resentment in unacknowledged children, a pain that can persist across generations. After all, parents are responsible for raising their children, a duty recognized under Brazilian criminal law, where they are referred to as "guarantors"³³¹.

(183rd) There are women who use machismo to reverse the game of domination caused by it, which is not always male. The resentment caused by domination creates a constant dispute for power, because it is not legitimate power, and therefore it can belong to anyone.

(184th) An example of how people are manipulated through language under machismo is the use of curse words. No one in their right mind would prefer to speak the worst words of a language over the most intelligent ones. However, chauvinist society convinces men that swearing is a masculine language and makes them use it as self-affirmation, even to silence defamation that are always provoked.

(185th) As a consequence, the women of this time interpret cursing as a way to dominate and adopt this bad habit. Now, many defend the use of curse words as if it were a democratic language, but it is a setback for anyone who uses it, because the most effective thing would be to use words with real meaning.

(186th) Above all, curse words strengthen the idolatry of sex, which leads to the idolatry of the penis. The Indian god Shiva symbolizes this idolatry, which has served as inspiration for the millennia-old domination through sex. The Sadhus, Indian holy men who worship

³³⁰ BIBLE, *Proverbs* 13:24 - "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them."

³³¹ The "guarantor" is a legal concept in criminal law where the individual has a legal duty to act and can be held criminally liable for omission. This rule is established in §2 of Article 13 of the *Penal Code* (Decree-Law 2.848/40), under the title "Relevance of Omission."

Shiva, perform exhibitions where they wrap their penises around sticks connected to something heavy, which they pull³³² — serving as a metaphor for the strength of the penis.

(187th) So, what is the true strength of the penis? I answer: it is to give man a greater love, a maximum psychological integration with someone. Love is the best thing a man can materialize with his penis. However, this involves souls, not bodies, and it is not about imposing force. The strength of the penis that matters to a man is not material.

(188th) The sexuality of a passionate and desirable man must have an irresistible beauty to a woman, not his strength or aggression. Chauvinist society teaches women to praise men's penises, but that is not what is most important in a relationship. A large penis can, in many cases, even hinder pleasure.

(189th) A man's beauty lies in his humanity, which is contrary to displays of strength; it lies in being a partner and a caring father, sharing tasks alongside his partner — whether male or female. How beautiful is a couple who, when passing one another, exchange glances, touch each other, even if just their hands. Publicly, they share hours of conversation filled with laughter, and privately, hours of affection. They play, cook, and eat with the family.

(190th) In a true relationship, we engage our entire bodies, but most importantly, our souls — otherwise, it is not true. These are the best relationships, because in them, people feel as free as birds in flight, unlike unhealthy relationships where people feel trapped, predatory, or lifeless.

(191st) We need this vibrant life that a well-fulfilled relationship gives us. True happiness, which is based on love, is the greatest gift a man can receive through his penis. Any value the penis holds is merely an accessory to the man in the relationship being experienced.

(192nd) Jesus speaks of loving your neighbor, and no one is closer than the person with whom we share an intimate relationship. This person deserves our respect, and if that isn't the case, it is better to walk away. If necessary, we must try as many times as it takes to achieve a complete relationship. Everything is a mistake until we get it right. However, we must proceed with caution, showing tolerance for our current relationships and trying to fix them before resorting to an unnecessary separation that causes hurt.

(193rd) A dominationist is a person driven mad by the desire to dominate; a machista is a dominationist and no exception to this rule. It is important to remember that this violates the second Christian commandment, which is a commandment, not a suggestion. I long for the rise of a new man — a man who is naturally human and free of machismo.

2.2. FEMALE INDIVIDUALISM and FEMINISM

(194th) I understand that, as a woman, I need to make it clear from the start that I do not support feminism as a movement advocating for female domination, as this is easily misunderstood by the system. In fact, this happened with Simone de Beauvoir, who suggested rejecting the title of feminist, probably because it would undermine her neutrality and weaken her voice. Thus, she begins her book, *The Second Sex*, by saying:

³³² Images available at: <https://www.fotosearch.com.br/IMB002/iblfbd03152408/>.

For a long time, I hesitated to write a book about women. The subject is irritating, especially for women. And it is not new. The debate on feminism has given rise to much talk; it is now more or less over. Let us not talk about it anymore [...] (BEAUVOIR, 1970).

^(195th) Negative ideologies, dominationist ones, twist meanings. This is something that happened to feminism. The very name suggests a bias toward favoring women over men. However, feminism has historically been a movement aimed at achieving equal rights, not female domination. At the same time, feminism with a purely egalitarian goal existed long before Simone de Beauvoir, even though many consider her a key figure in its origins.

^(196th) Calling the act of women demanding equal rights "feminism" is actually an anti-feminist stance, showing that the term feminism itself was born out of anti-feminism. But if people saw that what women are asking for is justice, not feminism, these demands would be better understood by everyone.

^(197th) Because of all this, I believe this is the ideal moment to quote the principle of equal rights contained in the *Brazilian Federal Constitution of 1988* Article 5 and its first clause define it:

Article 5 — All persons are equal before the law, without distinction of any kind, ensuring Brazilians and foreign residents in the country the inviolability of the right to life, liberty, equality, security, and property, under the following terms: [...]

I — men and women are equal in rights and duties under this Constitution. (Brazil, 1988).

^(198th) Even today, the law of the strongest is indirectly taught, placing men above women. *The Flintstones*³³³ shows the family model taught and repeated by our society, with men portrayed as much stronger than women. In this model, the main roles attributed to women are being weaker than men, being feminine, performing domestic chores, and serving their husbands and children tirelessly.

^(199th) Social education leads women to seek validation from men and society and to request permission for their actions. These evaluators, in turn, are trained not to value them. All of this, as sinister as it may seem, often stems from religions that rely on stories like Adam and Eve, which remove spirituality — which is also humanity — instead of fostering it.

^(200th) On the other hand, in some social classes, women do not act to provide for themselves, do not assist men with tasks requiring physical effort, do not take on so-called masculine jobs, and do not contribute to household duties. Some women believe they were born solely to embellish men's lives, adopting a machismo-like attitude — except applied by women. This, indeed, is feminism, as it excludes the sharing of responsibilities. I do not agree with special rights for any sex. These rights often are not established in law but are rooted in mentalities, leading to negative consequences.

^(201st) But it is a fact that this arose from a reaction to machismo, as many men take actions against women — even against the law — believing it is their right to do

³³³ *The Flintstones* is an American comedy series produced by Hanna-Barbera Productions. This animated series has aired on Brazilian broadcast television since its creation in the 1960s. Today, it is shown on Rede Brasil and cable channels. The show portrays a middle-class family, where the man is a factory worker and the woman is a housewife, all set in a romanticized version of the Stone Age, where Jurassic-era animals serve as household appliances.

so. In Brazil's Northeast, I encountered a place where, despite the frequent practice of keeping women in private captivity, no one reported it because the police officers refused to register such incidents. Furthermore, the next authority in line would typically not file charges, and the one after that would not prosecute. At the same time, people knew that even if prosecution occurred, it would not lead to conviction. This forced inaction persisted from beginning to end, as there were no means to claim the rights that belong to everyone for women.

^(202nd) Simone de Beauvoir aims to remain neutral in explaining the condition of women. She communicates the idea that the monopoly of information and language by a chauvinist society has been the greatest tool of anti-feminism and domination. She describes the relationship between males and females across various species and between men and women in different cultures, including from prehistoric times to her own era. Additionally, she subtly critiques actions labeled as feminist; at times, she refers to the "Feminism Quarrel," and at others, to the "Women's Quarrel" (*querelle des femmes*)³³⁴. Later, she explains her understanding of "Quarrel"³³⁵: as an action where people no longer reason well.

^(203rd) Most of the achievements in women's social rights did not come from feminist activism. There were exceptions, like the right to vote in 1932, which seemed directly linked to the creation of the women's party in 1910, and more recent ones, such as the Maria da Penha Law, the classification of femicide as a crime, and the recognition of political violence against women. What has always happened is that women have faced major social obstacles simply because they are women. Their victories have gradually created openings in the system, allowing for greater female participation. Moreover, the social imbalances experienced by women are not just their own problem; they reflect the collective imbalances of humankind. Therefore, their push for equality benefits society as a whole.

^(204th) Simone de Beauvoir saw feminism, in part, as a political tool of the system³³⁶, one that often highlights elitist feminist actions with little social impact. However, many women have been murdered in the pursuit of social justice, and femicide remains alarmingly high due to machismo. That's why feminism has proven to be important until now, as, at its core, it has been the movement that opposes machismo, trying to free women from sexual exploitation and gain recognition for them as human beings. The so-called "Bra Burning,"³³⁷ for example, would be a powerful symbol of liberation, as women are socially frowned upon when they don't wear this piece of clothing.

^(205th) Meanwhile, the anti-feminist movement constantly reacts to even the smallest actions by women, as if the "Women's Quarrel" were a movement of fornicators rather than mothers. This needs to be addressed because, today, society is indifferent to whether a woman is a fornicator. The real issue is women's freedom to be mothers—a right of immense importance that remains restricted.

³³⁴ Book *The Second Sex* by Simone de Beauvoir - "In the course of this *querelle des femmes*, which has endured from the Middle Ages to our times, some men only want to see the blessed woman they dream of, while others want the cursed woman who belies their dreams." Available at: <https://newuniversityinexileconsortium.org/wp-content/uploads/2021/07/Simone-de-Beauvoir-The-Second-Sex-Jonathan-Cape-1956.pdf>; and at: <https://libcom.org/article/second-sex-simone-de-beauvoir>.

³³⁵ Book *The Second Sex* by Simone de Beauvoir - "If the "question of women" is so trivial, it is because masculine arrogance turned it into a "quarrel"; when people quarrel, they no longer reason well. What people have endlessly sought to prove is that woman is superior, inferior, or equal to man (...)"

³³⁶ Book *The Second Sex* by Simone de Beauvoir - "Feminism itself has never been an autonomous movement: it was partially an instrument in the hands of politicians and partially an epiphenomenon reflecting a deeper social drama".

³³⁷ 1969 Miss America protest, held on September 7, 1968.

(206th) Women today are held in a false illusion of sexual freedom. The concepts of a “free man” and a “free woman” in Brazil highlight how women’s freedom is restricted. A “free man” is understood as someone unmarried and with the power to make decisions about his life, something all humans need. Meanwhile, a ‘free woman’ is often interpreted as a libertine, or as ‘liberated’ for men’s sexual use. This leads to the conclusion that men have a right to freedom while women do not. Female sexuality is treated as a consumer good with commercial value. Because of this, in many places, it’s not only women’s leadership that is attacked in even their smallest actions, but also their right to own property, which is frequently disrespected in countless ways.

(207th) Machist society spreads myths about women to keep them from truly seeing themselves. One such myth is that women are the only females capable of experiencing orgasm; anyone observing animals knows this is not true. Female birds flutter their wings for male birds as a mating signal, and female dogs whimper to attract males. Another myth is the claim that men’s sexual needs are greater than women’s. In my youth, I would say, “If only that were true!”

(208th) Women need to defend themselves with greater awareness, without assuming the role of victims. We are all protagonists in our own stories—not victims or mere supporting characters. Extremism must be avoided, and things should be seen for what they are. Dominationist feminism is largely a manifestation of resentment and a counterattack against machismo.

(209th) Some women victimize themselves because they lack the same ease as men in abandoning their offspring. Thankfully, they don’t! If they did, we might not even be able to distinguish ourselves as human beings. For other women, direct access to their children is seen as an advantage and, unfortunately, sometimes as a form of power over men. This is why we cannot classify people solely as victims or villains based on their sex.

(210th) On the other hand, if we want to evolve, the victim mentality and demonization of women must end, as should all backward processes in relationships. We must see problems for their actual size because, often, it’s not people who are bad but the societal criteria for relationships. We must learn to condemn bad relationships, not people. We should feel compassion for those who make mistakes, for our own benefit, as we often have illusions of perfection that prevent us from seeing our own faults.

(211th) So, we cannot blame our animalized partners, who may lack understanding, for their limitations, because this is what evil is. The resentment harbored by women has greatly hindered their evolution. Many times, women use this resentment to defend their sex and, through revenge, repeat the idolatry of sex—this time in favor of the feminine. Consequently, many mothers often become irritated and inattentive, which also causes their children to develop resentment toward them.

(212th) At our current stage of maturity, a free woman often cannot avoid experiencing sexual harm, but this is true for both sexes. I believe that true love between men and women will be what restores humanity. Now, with the social eroticization, both sexes can be libertine until they learn to relate to each other without major issues. Thus, there is a consensus that no one has the right to force or compel another person into a relationship against their will. Yet, the right to libertinism is

relative, as no one has the right to be irresponsible when it comes to conception and caring for their offspring.

(213th) What both sexes need to understand about relationships is that, if they are unhealthy, they should be ended or avoided at all costs. If someone is being sexually harassed against their will, they have the right to confront, report, relocate, or seek transfer. But everything should be turned into positive growth within us, which becomes a path to liberation for everyone.

(214th) No one is immune to making the same mistakes they criticize in others. Our learning journey is meant to make us better, despite, and even because of, the shortcomings of others. We are all capable of profound change; overcoming evil without becoming evil ourselves has the potential to inspire transformation in everyone involved.

(215th) A woman's natural role in nurturing her children highlights her vital importance to society. Having human genes and being born of a woman fundamentally defines what it means to be human, reinforcing the saying, "A mother is always right."

(216th) Even women who rent out their wombs for surrogacy form emotional bonds with the babies, making separation after birth difficult. This is why surrogacy is allowed only under strict rules that limit it significantly³³⁸. At the same time, in Brazil, recognizing rights as human from conception³³⁹ emphasizes the protection of the womb, demonstrating why women should be respected as mothers—gateways through which life enters the world and the first support of humanity. But this perspective is very different from feminism.

(217th) Anti-feminism³⁴⁰ takes many forms, as noted by Simone de Beauvoir, who examined both anti-feminist and feminist actions throughout history³⁴¹.

(218th) To provoke an extreme clash between male chauvinists and feminists, the system created the enticing concept of a "battle of the sexes". Both sides idealize abuses of rights, making feminism as dominationist and oppressive as machismo.

(219th) On the other hand, anti-feminism in Christian churches contributes to psychological conflicts among their followers. The antiquity of anti-feminism is evident in the absence of female-authored gospels, such as one by the Virgin Mary, which I eagerly hope will one day be recognized.

(220th) People believe the lack of female versions is natural because anti-feminism has become ingrained in our culture. They conclude that women didn't write anything because they were illiterate or due to the prejudiced belief that they had weak personalities. However, Christians couldn't view illiteracy as a barrier since they support one another. According to the *Evangelho Secreto da Virgem Maria* (Secret Gospel of the Virgin Mary) by Santiago Martin, her testimony was recorded by John the Evangelist, who cared for her at the time.

³³⁸ Regulated by CFM No. 2.168 of 2017

³³⁹ Law 10.406/2002 — Civil Code — "Art. 2 The civil personality of a person begins at birth with life; however, the law safeguards the rights of the unborn from the moment of conception." Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/leis/2002/L10406compilada.htm.

³⁴⁰ Book *The Second Sex* by Simone de Beauvoir — "To prove the inferiority of women, anti-feminists appealed not only to religion, philosophy, and theology, as in the past, but also to science: biology, experimental psychology, etc." and "Anti-feminism takes on a new and violent form in 1617 with *L'alphabet de l'imperfection des femmes* by Jacques Olivier."

³⁴¹ Book: *The Second Sex* by Simone de Beauvoir, pp. 15–16 — "Everything men have written about women should be viewed with suspicion, for they are both judge and party," wrote Poulain de la Barre, a little-known feminist from the 17th century".

(221st) Additionally, all human writings are flawed. Matthew, a former tax collector, tried to document Jesus' life in the style of royal public records, portraying Jesus as the King of Israel. He neither knew Jesus at the start of His ministry nor had close ties to His family³⁴². Moreover, some of his writings seem anti-feminist, promoting polygamy in passages that don't sound like Jesus' words³⁴³.

(222nd) Paul of Tarsus was thrilled to meet Mary and encouraged her and John to write their own gospels. He even offered to write hers, but the opportunity never arose³⁴⁴.

(223rd) Many biblical gospel passages appear to have originated from Mary. But, it's even possible that the "witch hunts" were form of persecution targeting those who possessed her gospel, as the term reflects an anti-feminist movement.

(224th) At 15, I became an atheist after hearing a friend's story. She was 16 and had been expelled from her church by a priest who insulted her after she confessed to him. My mother also experienced anti-feminism after divorcing my father; she was isolated from the church community. Meanwhile, my father, an admitted adulterer, faced no consequences, even though he stopped supporting the children he had with her.

(225th) I had already recovered from atheism when my mother, despite being charitable, began to lose her faith, disillusioned by the combination of machismo and anti-feminism in the Church. One day, before a Mass, a priest announced that divorced people could not receive communion, effectively imposing a collective excommunication. My mother and I, both divorced, exchanged glances and left, which ultimately led her to become practically agnostic.

(226th) In the Bible, Paul addresses unworthy communions in *1 Corinthians* 11:23-26. However, because Judas, the traitor of Jesus, was present at the event where Jesus instituted communion with bread and wine, I believe it is wrong to excommunicate anyone. During Mass, we hear a summary of this act, roughly as follows:

And, as He was about to be handed over, embracing His passion freely, He took the bread, gave thanks, and broke it; then He gave it to His disciples, saying: "Take, all of you, and eat. This is My Body, which is given for you." Then He took the chalice in His hands, gave thanks, and gave it to His disciples, saying: "Take, all of you, and drink. This is the chalice of My Blood, the blood of the New Covenant, which will be poured out for you and for all for the forgiveness of sins. Do this in memory of Me." This is the mystery of faith³⁴⁵.

³⁴² BIBLE, *Matthew* 9:9 — "As Jesus went on from there, he saw a man named Matthew sitting at the tax collector's booth. "Follow me," he told him, and Matthew got up and followed him."

³⁴³ This refers to the parable of the ten virgins, who were betrothed to a man, found in the Bible in *Matthew* 25: 1-13

³⁴⁴ Book *Paul and Stephen: Historical Episodes of Early Christianity: A Novel by the Spirit Emmanuel*, psychographed by Francisco Cândido Xavier, p. 384 — "With utmost tenderness, he visited the Mother of Jesus in her modest little house by the sea. He was deeply moved by the humility of that simple, loving woman, who resembled more an angel dressed as a woman. Paul of Tarsus became interested in her charitable stories about the night the Master was born, engraved her divine impressions in his heart, and promised to return at the first opportunity to gather the necessary information for the Gospel he intended to write for future Christians. Mary gladly offered her help."

³⁴⁵ Text excerpts collected from Sunday magazines and masses attended.

(227th) Excommunication contradicts Christianity’s principles of inclusion and forgiveness. Furthermore, the Church was entirely wrong in condemning an honest woman while absolving an adulterer. Unfortunately, the Catholic Church has often been separatist and anti-feminist, exposing its idolatry of penis.

(228th) God would be a hypocrite if He claimed to want to save people but then abandoned them over sexual issues. The story of the adulteress³⁴⁶ perfectly illustrates what still happens today — the woman would be punished by society, while the man wouldn’t, even though they committed the same act together. That is, even if it were a crime committed by the man alone, the woman would still be the only one punished.

(229th) In the past, my experience with the Church’s anti-feminism also pushed me toward dominationist feminism. In a college project, I presented research on abortion in Brazil, defending it as a response to the social oppression of women, particularly due to their vulnerability when having children.

(230th) I believed abortion was a woman’s right because she is often forced to raise children alone. At the time, I was in the penultimate month of pregnancy and about to face this challenge, even though I was married. When my daughter was born, I experienced severe psychological problems. I suffered from postpartum traumatic stress, experiencing an overwhelming homicidal instinct. Because of this, I had to remain constantly vigilant since, being a sleepwalker, I feared I might harm my daughter.

(231st) Women’s situation is complex; it reflects all of life’s dilemmas. Postpartum traumatic stress, or puerperal fever, made me confront a side of myself I had never seen before—a potential killer. To make matters worse, I couldn’t stop thinking about the images from my recent college project showing children dismembered by abortions. Before my daughter was born, they had seemed like nothing more than broken dolls to me.

(232nd) Thus, I returned to the Church because, despite its flaws, it still claimed to preach humanity, which would be good for my daughter. But I only truly believed in God again when I realized that Mary was not responsible for the demonization of women or their social castration. This was a crucial point because this social castration, although psychological, is inhumane and illogical, far removed from God. However, the Church’s portrayal of Mary—always depicted in clothes resembling a burqa—was a distortion that made me reject her. I couldn’t see that she was the greatest advocate for women.

(233rd) In recent days, as Simone de Beauvoir observed in other eras, anti-feminism has intensified, portraying men as inherently dishonest toward women³⁴⁷. In Brazil, among the poorest classes, we see the promotion of male attitudes marked by extreme selfishness and poor interpersonal behavior. Men choose the best piece of chicken, the better side of the bed, and even demand public acceptance of their adultery.

(234th) However, it is naive to think that anti-feminism is merely about relationships; it is tied to the political manipulation of the masses. Simone de Beauvoir was hypocritically attacked because she came close to uncovering the truth. The truth is that women’s subjugation is not just a tendency of male supremacy—it is a social imposition.

³⁴⁶ BIBLE, *John* 8:3-11

³⁴⁷ Book *The Second Sex* by Simone de Beauvoir, p. 251 — “The persistence of certain men in rejecting everything that could empower women shows just how alive antifeminism still is.”

^(235th) At the same time, in my view, dominationist feminism is not a positive thing, mainly because it trivializes abortion. However, today, this crime would have no justification for being practiced irresponsibly, given that many contraceptive methods are already available.

^(236th) Examples of semi-permanent contraceptive methods for women include subcutaneous contraceptives (implant³⁴⁸), IUDs (intrauterine devices)³⁴⁹, IUSs (intrauterine systems)³⁵⁰ and progestogen injections³⁵¹.

^(237th) For now, men have only one semi-permanent contraceptive option: reversible vasectomy, which does not guarantee reversibility. Some people use testosterone combined with a progestin as a contraceptive method, but the uncertainty about whether it can be reversed and the possible side effects make it not recommended. Other methods, such as RISUG³⁵², are still in development. However, the lack of semi-permanent contraceptive options for men should encourage more open conversations with their partners and greater responsibility toward the women they choose for their intimate relationships. They should avoid promiscuity—unlike what happens today.

^(238th) From the perspectives I offer, the only truly feminist trait of Simone de Beauvoir was her support for abortion. She viewed abortion as a phenomenon of such great proportions that she believed it needed to be seen as one of the inherent

³⁴⁸ A *contraceptive implant* is a birth control method inserted into a woman's arm between the 1st and 5th day of the menstrual cycle, under local anesthesia. It works by continuously releasing hormones into the bloodstream, preventing ovulation and causing the endometrium to atrophy, thus preventing pregnancy. It is a small silicone tube about 3 cm long and 2 mm in diameter, which must be applied by a gynecologist in the office after evaluating the woman's overall health and analyzing the pros and cons. It contains a high dose of the hormone progesterone, which is gradually released into the bloodstream over the course of 3 years, effectively preventing ovulation. Source: Tua Saúde. Available at: <https://www.tuasaude.com/implante-anticoncepcional/>.

³⁴⁹ An *intrauterine device* (IUD) is a small T-shaped contraceptive device that is placed inside a woman's uterus to prevent pregnancy. It is a reversible, long-term method. IUDs are safe and effective even for teenagers and for women who have never had children. Once an IUD is removed, even after extended use, fertility quickly returns to normal. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Dispositivo_intrauterino.

³⁵⁰ The *intrauterine system* (IUS) is a hormonal contraceptive device that is placed in the uterus. It contains a cylinder that releases a progestin called levonorgestrel daily into the uterine cavity. This hormone promotes contraception through two primary mechanisms: it thickens the cervical mucus, preventing sperm from passing through, and causes morphological changes in the endometrium, making it inhospitable to an embryo. These are the most significant effects. This method does not primarily work by inhibiting ovulation, as ovulation continues in most users; only some women stop ovulating. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Sistema_intrauterino.

³⁵¹ *Progestogen injections* must be administered every three months. Progestogens are a class of hormones that include natural progesterone and various synthetic compounds with similar actions. Synthetic progestogens are used in many hormonal contraceptive methods, such as pills, implants, injections, and hormonal intrauterine devices (IUDs). They mimic the action of natural progesterone in the body, helping to prevent ovulation, thicken the cervical mucus to block sperm, and make the uterine lining less receptive to a fertilized egg. Thus, while progesterone is a specific hormone, progestogens refer to a broader category that includes both progesterone and its synthetic analogs. Both are used in clinical contexts for a variety of purposes, including birth control, treatment of menstrual disorders, and hormone therapy during menopause. Information available at: <https://www.saudedireta.com.br/docsupload/1340374587Portuguese-Chapter4.pdf>

³⁵² Reversible Inhibition of Sperm Under Guidance

risks of being a woman³⁵³. For that reason, she thought it should not be punished. And to avoid punishment, she believed it should no longer be considered a crime.

(239th) However, we must consider that during Simone de Beauvoir's time, the most effective contraceptive methods were *withdrawal* and *vaginal douching*. Male condoms already existed, but women could not count on men's cooperation—much like today. Moreover, male condoms significantly reduce penile sensitivity, making it difficult for many to adapt to them. Meanwhile, the promotion of contraception, diaphragms, and vaginal caps, among other things, was prohibited. In other words, if she supported abortion, it was because at that time, with no contraceptives adequate to meet human's needs, abortion seemed like the only way to control births and protect women.

(240th) Simone de Beauvoir saw the legalization of abortion as necessary to prevent more deaths of women in clandestine clinics and of children after birth. She recounts cases of children dying due to intentional neglect by their parents³⁵⁴. But, note that, I also support the legalization of abortion clinics. However, this reflects the ambiguity of my position, as I do not support abortion itself. I only recognize that it happens because there are women capable of performing it on themselves without harm, and others who die trying.

(241st) Personally, I don't agree with all the legal permissions for abortion in Brazil, such as those in cases of rape. But I admit that a woman has the right to choose between her life and the child's, even if it's to avoid her psychological death. I believe what really needs to be fought is rape. Instead, society encourages it through musical and choreographic pornography — with women unconsciously supporting its promotion.

(242nd) However, I cannot take away people's free will when they decide to terminate a pregnancy. That's why I propose a social policy that does not penalize a doctor or a clinic for performing an abortion, as long as it is done at the request of the pregnant woman, to prevent her from attempting it alone and in unsafe conditions. In such cases, the doctor could not refuse to assist, as it would constitute a failure to provide aid. The doctor's crime would then be failing to notify the authorities about the procedure.

(243rd) In the book *Keys to the Unconscious* by Dr. Renate Jost de Moraes, she describes cases in which patients, under hypnosis, recall experiences from their time in the womb. This shows that there is already a conscious spirit during the uterine phase, which reveals why abortion is truly an act of murder³⁵⁵. Since the crime is characterized as a typical, unlawful, and culpable act, abortion cannot go unpunished either. However, we can establish a system of support and accountability efficient enough to ensure it does not happen.

(244th) Under the medical notification system, the pregnant woman would be questioned about the reasons behind the abortion. If guilt or intent was found, both the man and the woman could be held accountable or sign an agreement, each taking responsibility

³⁵³ Book: *The Second Sex* by Simone de Beauvoir, vol. II, p. 249 — “It is such a widespread phenomenon that it must be considered one of the inherent risks of the female condition. The legal code, however, insists on treating it as a crime: it requires that this delicate procedure be performed clandestinely”.

³⁵⁴ BEAUVOIR, 1967, p. 249.

³⁵⁵ Book: *The Keys to the Unconscious* by Renate Jost de Moraes, “2.4 — The Child and Its Birth,” p. 123 (digital edition): — “Dad is angry and upset! He's hitting Mom!... He said nothing is working out, that they can't afford to raise more children. That he doesn't want me!... So I'm fixing my body! (The patient moves on the sofa bed.) I'll put my head through the (umbilical) cord so it'll squeeze my little neck!... I can't exist! They don't want me anymore!” (The patient cries.)”

for their part. If they could prove they were using a contraceptive method that failed, their penalties might be reduced. However, proving this is challenging unless the method is semi-permanent. In any case, they would still need to sign the agreement to avoid punishment.

(245th) Finding the man's responsibility in such crimes is fundamental to preventing them. Those who signed the agreement would have to undergo medical examinations and use semi-permanent contraceptive methods. This would be government-funded if they lacked financial means. To avoid being required to use semi-permanent contraceptive methods, men would have to show, at the very least, that they used the "calendar method," having intercourse with the woman only during the days close to her menstruation. The most important thing would be demonstrating that they had a conversation with their partner about her fertility before the sexual encounter. And if they actively sought the most favorable times for intercourse, that would be a strong indication of such communication.

(246th) At the clinic, before undergoing the procedure, the woman would be informed of all the legal implications involved and would have to name a possible father. All potential fathers would be questioned about whether they agreed with the abortion. If there were multiple consensual partners and it was impossible to determine paternity before the child's birth, the mother could take sole responsibility. The man who denied the possibility of paternity but was the biological father would be held to the same legal standards as this woman. In such cases, the abortion would be considered intentional for future punitive purposes, given the mother's irresponsible behavior. If it were proven that the woman had the abortion against the father's will or concealed it from him, this would be an aggravating factor in her penalty. Conversely, if the father evaded her, preventing her from informing him, this could be an aggravating factor in his penalty.

(247th) In cases of repeat offenses where guilt or intent is found, the man or woman would be called into a new agreement to undergo sterilization. They would have the option of freezing their sperm or eggs for future artificial insemination or *in vitro* fertilization. This would apply even if the crime was committed with another partner. If they refused the agreement, and the benefit granted from the first offense was still in effect, it would be revoked, and they would face imprisonment for both crimes combined.

(248th) Finally, in these agreements, both the man and the woman would be required to attend courses for future parents, raising their awareness of the importance of parenthood. They would also be informed about all the support structures provided by the government to prevent abortion. Additionally, they would undergo psychological treatments aimed at addressing instabilities in their sexual behavior.

(249th) Abortion should be a medical procedure available but cannot be legally overlooked, even though we may still have to tolerate it. I was a single mother, socially oppressed, and I know that women in such pregnancy situations experience several psychological crises and often consider terminating the pregnancy. Therefore, it is better if the process is not too easily accessible. However, women's concrete difficulties must also be addressed to put an end to this.

(250th) We are living in a moment in history that Jesus described as one in which women would wish to be barren³⁵⁶. And here we are, narrating the same regressive stage Simone de Beauvoir described 50 years ago. Many men, even believing they have the right not to be fathers, think they can demand that their partners have an abortion. Under my legal suggestions, if this happened, their penalty would be increased.

(251st) Suicide is a refusal to accept the path destined for us, and abortion is the same. I understand that abortion reflects a lack of faith in God, but who am I to judge the depths of human despair in private relationships?

(252nd) Europe is globally regarded as a symbol of a developed continent. Many European countries supported their development policies through birth control and hypocritically normalized abortion, even when it was illegal. Don't be surprised if the European population, which has caused so much destruction, ends up destroying itself soon.

(253rd) Today, if the best contraceptives were more accessible and widely promoted, abortion might not occur as frequently. However, abortion is primarily caused by social hypocrisy. For example, while it is logical for abortion to be rejected, birth control is necessary. Yet, the Catholic Church—and many Evangelical churches—condemn contraceptive methods, and this hypocrisy allows abortion to continue to exist.

(254th) Abortion clinics could also serve as psychological support centers to try to dissuade women from having an abortion. In cases of rape, they could offer stays at spa-like facilities during pregnancy. However, if women were determined to proceed, it would be difficult and risky to stop them, given that illegality and the lack of clinics have never been enough obstacles.

(255th) Clinics could perform abortions only up to the third month of pregnancy. After that, the procedure would require judicial review to determine if it involved therapeutic abortion³⁵⁷ or cases of fetal malformation³⁵⁸. The judgment would need to occur within a maximum of one week. Alongside the legalization of clinics, the government would implement an intense policy of providing contraceptives.

(256th) Women registered for the procedure would also receive special psychological support, allowing them to consider giving birth and placing the child for adoption. Custody of the child could be transferred to a pre-registered family. Although adoption is a lengthy process, custody can be granted quickly and serve as a pathway to adoption with the mother's authorization.

(257th) The government would maintain institutions similar to orphanages to care for children from families unable to raise them or those rejected. In these boarding schools, children and teenagers would receive full medical and dental care. Along with formal education, they would also receive musical training and at least learn one profession in which they could work as paid assistants. They could also spend their weekly breaks with their parents if both parties were interested.

(258th) Parents would pay child support according to their financial capacity. Any surplus funds collected would be distributed among the beneficiary children and the others. Half of the surplus would be deposited in a savings account for the specific child, while the

³⁵⁶ BIBLE, *Luke* 23:28-31

³⁵⁷ *Penal Code* (D.L. 2848/1940) — Article 128, I and II. Available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

³⁵⁸ Claim of Breach of Fundamental Precept No. 54 — ADPF 54. Available at: <https://redir.stf.jus.br/paginadorpub/paginador.jsp?docTP=TP&docID=3707334>.

other half would be invested in improving the quality of life for all children in the facility. This system would continue until the child was adopted or returned home.

(259th) The movie *The Cider House Rules*³⁵⁹, starring Tobey Maguire, illustrates the issue of abortion and orphanhood caused by unwanted pregnancies. The illegality of abortion increases the number of abortions and the deaths of women who resort to unsafe procedures in substandard clinics or at home.

(260th) However, advocating for abortion as if killing could become a right is an abuse, just like the abuse committed by men through machismo. Women have rights over their own bodies and lives, but they do not have rights over the body and life of the person they are carrying — only responsibility. Therefore, the idea, then, is to allow abortion clinics as a way to ultimately prevent abortions.

(261st) This is because we can only truly solve this problem by providing information and support to the people most affected: men and women of childbearing age. Raising awareness about the importance of stable relationships for building a family and the beauty of parenthood should be addressed as early as high school.

(262nd) It is more important to prevent abortion than to punish it, considering that sterilization is not a punishment for those who do not want children. However, abortion would still be a crime³⁶⁰. If the defendants refused to sign the agreement, their sentence should involve imprisonment, served entirely under strict conditions, as there would be every reason for the crime not to be committed.

(263rd) Free access to contraceptive implants lasting up to three years should be provided through the healthcare system, beginning at the first menstruation, as a preventive measure against unwanted pregnancies, including those resulting from rape. It's important to note that in Brazil, any sexual relationship involving someone under 14 is legally considered rape, since individuals at that age lack the maturity to give consent. This would be a way to address a recurring and unequal situation. Many women remain in relationships where they were raped but never reported it out of fear.

(264th) Rapists could also have the option to sign agreements for sterilization and libido-reduction treatment³⁶¹ to reduce their sentences. But they would still be held accountable for all acts of violence or other crimes committed.

³⁵⁹ *The Cider House Rules* is a 1999 US romantic drama-comedy directed by Lasse Hallström, with a screenplay by John Irving based on his novel of the same name. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/The_Cider_House_Rules.

³⁶⁰ D.L. 2848/1940 – Penal Code — “Abortion provoked by the woman herself or with her consent” — Article 124: “To induce an abortion in oneself or allow another to do so: (See ADPF 54) Penalty – detention, from one to three years.” Article 126 — “To induce an abortion with the pregnant woman’s consent: (See ADPF 54) Penalty – imprisonment, from one to four years. Sole paragraph: The same penalty from the previous article applies if the pregnant woman is under fourteen years old, is mentally ill or intellectually disabled, or if consent was obtained through fraud, serious threat, or violence.” (BRAZIL, 1940). Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/decreto-lei/del2848.htm.

³⁶¹ There are no substances with anaphrodisiac effects that don’t also have significant side effects. In chemical treatments for paraphilias and hypersexuality, some medications are used for their side effects. SSRIs (selective serotonin reuptake inhibitors) and certain antipsychotics can naturally act as anaphrodisiacs. Also used for such effects are antiandrogens, estrogen-based treatments, and LHRH hormone agonists. Source: Wikipedia. Available at: <https://pt.wikipedia.org/wiki/Anafrodise%C3%ADaco>.

(265th) Making contraception systemic could help address the deep issues caused by sexual imbalances, including domestic rape, which often goes unreported. The worst aspect of the illegality of abortion is that it ends up being tolerated in secrecy, which leads to its unchecked and unlimited practice. Some women almost replace contraceptive methods with repeated abortions.

(266th) Emergency contraceptive pills³⁶² were a major advancement in medicine and work by preventing ovulation. However, depending on the situation, they may also prevent the embryo from implanting. Since this happens at a very early stage, when there are only two cells, it is still reasonable for them to be used, and for this reason, they are not considered abortive. In fact, many women still become pregnant even after taking them. They should be taken, ideally, right after sexual activity for maximum effectiveness and are unnecessary during regular menstruation, as ovulation does not occur during that time. However, this method should not be overused, as the pills contain high hormone levels. Women should avoid using more than one of these pills per month. And if they engage in multiple unprotected sexual encounters within the same month, they risk pregnancy. Thus, the best option is to use a regular contraceptive method, like the daily contraceptive pill, which is safer and less harmful than the emergency pill.

(267th) 'The only method without harm is the natural one, where sexual intercourse is practiced only during the menstrual period and the days close to it, avoiding the woman's fertile period, which typically occurs around the middle of the menstrual cycle. This is called the Ogino-Knaus method and is commonly known as the "Calendar Method." But, this method, in addition to requiring regular and cooperative partnership between the man and the woman, also involves sexual abstinence during the woman's fertile periods, something that the couple may not always be able to follow. This is the only method accepted by the Catholic Church. I don't believe I should be excommunicated by the Catholic Church for supporting the use of contraceptives. On the contrary, I think the Church's leadership is outdated, as the vast majority of Catholics have been using contraception for a long time, promoting a more peaceful existence while they pursue spiritual growth.

(268th) It is this extreme stance of refusing protection to women in vulnerable situations that drives extremist feminism to defend abortion as a form of social justice. But I don't believe that a mentally healthy woman chooses abortion simply because she wants to. They usually do it because they lack the means to raise a child or due to social pressures. Therefore, if we offer solutions to these issues, we can practically eliminate abortions.

(269th) Our society's abandonment of childbirth is not a lack of action—it's a deliberate attitude shown through social sabotage that seeks to destroy vulnerable women.

(270th) The only real solution to this problem is to provide support to children, as women often face this challenge alone and lack the strength to overcome it.

(271st) For many women, being forced to abort their children feels like a punishment. Additionally, they, in most cases, cast the souls of the aborted into hell. At the same time, many women victimize themselves, failing to recognize the evil caused by abortion and completely forgiving themselves, as if they were innocent. This prevents them from reflecting and changing their behavior. Casual sex, for

³⁶² Better known as the *morning-after pill*.

example, should not be the norm but an exception, and women should always use contraception to prevent risks.

(272nd) The Church's hypocritical stance, especially toward women, fosters atheism and reflects who we are as a society. When we see the evil in others, we should take the opportunity to reflect and repent for similar flaws within ourselves.

(273rd) We often condemn in others actions that we do not condemn in ourselves. However, because we live in a society, we tend to repeat the same mistakes as others, as we often share the same illusions. Abortion is a sin committed by an individual, but it is governed by the negative social ego.

(274th) Children belong to society, not just to one woman. When a woman has an abortion, the entire society is, in reality, participating in that abortion. Abortion is a crime carried out hypocritically—blamed on others but involving the guilt of everyone.

(275th) Simone de Beauvoir highlighted the social hypocrisy surrounding abortion through the *Manifesto of the 343*, in which public women broke the silence to declare that they had undergone abortions, exposing the impunity of economically privileged women. This same impunity is exactly what happens in Brazil even today³⁶³. Here, we lack precise data due to its illegality, but I assume the numbers remain high.

(276th) In 1988, abortion numbers were quite high. I believe it is time for this social negligence to come to an end.

(277th) At the same time, I am not against women's special rights in areas where they are naturally necessary. For example, a woman needs, at the very least, maternity leave to breastfeed and care for her newborn, as is already the case. I even think that with remote work, we could do more by allowing mothers to work from home, at least until their child is two years old, or as long as necessary, where such arrangements are possible.

(278th) However, when it comes to retirement requirements, I believe the same length of service and contribution time should apply to both sexes. This way, no one would have to work for more than 30 years. In Brazil, that is the current requirement for women, and men should have the same standard. In fact, I advocate for reducing the mandatory service time required for retirement. The best option would be to maintain the possibility of proportional retirement based on contribution time starting at 20 years, as it was before 1988. The disincentive would be the significant reduction in salary.

(279th) Finally, it must be said that many women try to solve their financial problems through marriage and often tolerate relationships without full friendship or affection because of it. Divorce is something we do not have the right to pursue if the marriage is genuine, but if the marriage is false, separation may even be our duty.

(280th) It is also true that we cannot predict whether we will succeed in a relationship, and it is more common for us to make mistakes. Therefore, what we must do is to try for a stable relationship and love fully, believing that it can last forever. However, we should not perpetuate a relationship that is not complete. In a

³⁶³ Book *The Second Sex* by Simone de Beauvoir, p.250 — “[...]now, in France there are annually as many abortions as there are births [...]”. “One point on which both supporters and opponents of legal abortion agree is the utter failure of repression. According to Professors Doléris, Bathazard, and Lacassagne, there were around 500,000 abortions per year in France in 1933; a statistic (cited by Dr. Roy) from 1938 estimated the number at one million. In 1941, Dr. Aubertin from Bordeaux hesitated between 800,000 and one million. The latter figure seems to be the closest to the truth”.

marriage where there is no friendship, we must conclude that there is no true marriage and end it.

LETTER TO WOMEN

^(281st) In the first edition of this book, moved by the circumstances faced by women who have abortions, I expressed my solidarity with their situation. However, it is clear that, given the magnitude of their difficulties, any help I could offer would always be small and not make much of a difference. The best support I can give, then, is to speak deeply and honestly about it.

^(282nd) Everything I say in this work—though much of it may have come to me through the cold, impersonal letters of books—feels like a burning passion coursing through my veins. That’s because I have lived my life intensely, driven by anger and personal revolt. Over the years, I had almost forgotten the defeats I faced in my youth. Perhaps forgetting them was my way of avoiding the pain they caused me.

^(283rd) On January 1, 2016, when I had an awakening, it felt as if my eyes had been opened, and I felt an urgency to teach what was being revealed to me. But I couldn’t truly be a witness without living through it myself—otherwise, my words wouldn’t carry life; they wouldn’t come from my own experience.

^(284th) These clarifications are a preamble to say that I had two abortions. In these acts, I also abandoned my principles and felt as though I was aborting a part of myself, because I truly wanted to have my children. Well, if I sinned against the Ten Commandments of Moses and the two commandments of Christ, and still found redemption, surely you—who may have done better than I did, or perhaps not—can find it too?

^(285th) The first abortion happened when I was 18 years old. That day, I became pregnant after being persuaded by a friend of my brother to have a casual intimate encounter. Afterward, the young man became unavailable, likely to avoid forming a relationship. When I discovered I was pregnant, I was facing harsh social persecution and rejection from my family.

^(286th) This process had started when I was 12, following my parents’ separation, and it only grew worse over time. I was the target of much defamation, even though it hadn’t been long since I had lost my virginity. I understand that defamation is a way to socially castrate women and force them into a submissive role.

^(287th) Faced with all this, I saw abortion as my only solution. Because I had little money, I ended up in the hands of a cold doctor who performed the uterine scraping without anesthesia. The pain was terrible. The poor conditions could have killed me, and I was deeply traumatized by this experience.

^(288th) The second abortion was an even greater act of violence against myself because, by then, I was a Christian and in a relationship that included genuine feelings and met all social expectations. However, my partner coerced me psychologically into having an abortion, presenting it as a condition for continuing our relationship. To convince me, he even brought up the social pressures that had led to my first abortion. He also made me pay for the procedure from my own savings, even though he came from a wealthy family. Shortly after the procedure, he broke up with me and became unavailable.

(289th) When I eventually had children, I slowly discovered that motherhood brings a form of slavery. While supporting my family, the difficulties were so overwhelming that I often felt like I was losing my mind, raising children with money instead of building friendships with them.

(290th) Yet, after becoming a mother, I also felt like I was truly living for the first time. I turned away from atheism and began seeing a miracle each day in the protection of my daughter. So, despite all the hardships I've endured, I owe a great deal to motherhood. It is only with God's help that a mother can overcome. Nothing can stand against the sacred! A mother's efforts for her child are sacred when she is truly willing to face every challenge. If we have little, it's because we ask for little. Too often, we ask to escape challenges, and that's a defeat. Instead, we should ask for strength to overcome them.

A small ritual of losses and gains

(291st) Lord, abortion is a grave sin. But please forgive, above all, the women who chose it out of fear they couldn't face the challenges ahead, and not out of frivolity. I also ask that the souls lost to abortion hear me and understand me. Their mothers lacked the right words and didn't know what they were doing when they erred against you. They were people in pain, or consumed by the flesh. Please forgive them, as I ask for forgiveness as well. Accept the help of the enlightened souls sent to aid in your recovery. And Lord, I know that You always send enlightened souls to comfort and support us! Thank you so much for that! Amen!

Personal Confession

(292nd) In the first edition of this book, I expressed how deeply shocked I was by the abortion statistics from 1988. I refused to research the topic further because it repulsed me. Behind the scenes, my coauthor, Jesus, in mediumistic episodes, urged me to include in the book a public confession that I had undergone two abortions.

(293rd) At the same time, I felt confused about my connection with Jesus, and my interactions with Him were clumsy and chaotic. I experienced a psychological collapse, feeling unworthy in the presence of His greatness, and panicked at the thought that if Jesus needed someone like me, it must mean the situation was catastrophic. I also couldn't keep my connection with Him a secret and felt as if I had been reborn. My entire life seemed relative, as if this was its ultimate truth.

(294th) The system fosters fear of mediumship in such a calculated way that I sometimes think the dominationists deliberately try to prevent Jesus from revealing the truth to us.

(295th) I was adamantly opposed to confessing my abortions because I saw myself as a victim, not a wrongdoer. I considered myself innocent. However, I also knew I had no authority to forgive myself. After all, just as I had spiritual contact with my parents and grandparents after their passing, I also experienced it with my aborted children.

(296th) I knew my children didn't think well of me. In a dream, I saw them in a dark and terrifying place, locked in a house, trying to hide from me. When I approached, they ran deeper into the house to get away. From a distance, they

shouted, “You will face the Lion of Judah³⁶⁴!”. And summoned a huge lion that threatened me.

(297th) As a Catholic, I couldn’t make sense of these experiences or rationalize them. According to the rules of my religion, abortion has only recently become forgivable when confessed to a priest. However, to me, this felt hypocritical, as Catholics today often practice their faith mechanically, praying in church without true spiritual commitment in their lives. I was only slightly better than that, though I didn’t realize it. Subconsciously, I treated Christianity as a utopia. Encountering the resurrected Jesus personally was a profoundly powerful experience for me.

(298th) After refusing to give my testimony about this, Jesus gently tried to convince me to confess my first abortion to a priest. He reminded me that, at that time, I was an atheist and hadn’t sought confession. He suggested I go to a priest I considered a friend, but I refused because I felt too ashamed. Then He recommended another excellent priest, but I rejected him too because he was friends with someone I didn’t trust and feared their influence.

(299th) So, with the vanity that was characteristic of me, I claimed my spiritual hierarchy over him, saying, “I confess to God! These priests aren’t any better than me!” Then Jesus appeared to me in another dimension, dressed as the latter priest, accompanied by a friend also dressed as a priest, who, based on his demeanor and characteristic gaze described in the Bible, seemed to be John. Jesus, showing signs of impatience, said, “This one is stubborn!” His friend gave Him a questioning look, and I felt profound remorse, collapsing to my knees at His feet, utterly confused and unsure of what I had done.

(300th) After that, I entered a period of extreme mental confusion. I went to confess to that priest but couldn’t make sense of myself. It felt as though I had been redeemed before but was now returning to condemnation. Jesus, with a mix of sorrow and concern, said to me, “I didn’t want you to go crazy!” I fell into a deep identity crisis, my speech became muddled, and my writings became incomprehensible.

(301st) Gradually, I uncovered other traumas from my past related to confessions with priests. I remembered that during my confession about my second abortion, when I was already a Christian, the priest seemed aroused and said ambiguous words with sexual undertones. At the time, it was only after this incident that I realized I would also need to confess my first abortion, but I was terrified of going through something similar again. It was horrifying to have my deepest pain exploited by a man who was excited by it. What made it worse was that this wasn’t an ordinary man, but a priest—someone I held in pure and profound admiration.

³⁶⁴ *The Lion of Judah* represents the tribe of Jesus. The Lion of Judah is a Jewish national and cultural symbol, traditionally considered the emblem of the Israelite. According to the Torah, the tribe consists of the descendants of Judah, the fourth son of Jacob. The association between Judah and the lion comes from the blessing given by Jacob. Bible. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Lion_of_Judah. The passage in which this occurs is in the BIBLE in *Genesis* 49:8-10. In this passage, things are foretold such as the return of the Lion (Jesus) with the prey, and the obedience of the peoples to Him: “Judah, “your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will bow down to you. You are a lion's cub, Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness—who dares to rouse him? The scepter will not depart from Judah, nor the ruler's staff from between his feet, “until he to whom it belongs “shall come and the obedience of the nations shall be his”. The title is mentioned again at the end of the Bible in Revelation 5:5, which leads to controversy between Jews and Christians—Christians believe it refers to Jesus, while Jews do not. “Then one of the elders said to me, “Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals.”.

(302nd) Afterward, my surroundings became even more chaotic. I encountered young people who urgently needed an adult to defend them and social issues linked to activism for the legalization of marijuana. In summary, I was facing: my prejudiced local community; the families of the young people, who didn't understand that I was helping them; the young people, who had severe psychological issues; the local police, as I was exposing their crimes; all of my relatives, with whom I had broken ties over difficult-to-explain ideological differences; and even myself, as I was in the midst of a personal crisis.

(303rd) Meanwhile, things weren't going well in my paid job, despite the fact that I was working remotely. The system's poor functionality during regular business hours forced me to work through the night, on weekends, and even on holidays to meet targets. On top of that, workplace harassment worsened.

(304th) However, when things became more complicated, I would regain clarity and draft legal documents with an unyielding defense. I also didn't stop working on social planting projects or on the book.

(305th) My conflicts were mainly due to my efforts to live without sin. I wanted to prove to people that it was possible. I fell into the dilemma: "Who am I, an angel or a demon?". I needed to understand what was happening, as it was likely a response to my own actions. This aligned with my belief that God does not punish us; instead, our experiences result from our choices. I felt I couldn't have any privileges if I were to understand and demonstrate how this worked. My effort was to show that a person who had sinned against every Christian principle could still find redemption. I had to prove that anyone could be redeemed. However, my redemption was not yet complete; the final phase of my spiritual cleansing had begun and was tied to purifying my words.

(306th) When I decided to make a public confession of my abortions in the book, I felt the first wave of mental confusion about the subject start to ease. Gradually, I began to truly understand all the situations surrounding it. Before, I couldn't grasp them clearly because it was a topic blocked by a lie, as if there were a closed door preventing me from gaining better insight.

(307th) After this barrier was removed, other blockages began to lift slowly. I saw numerous conflicts arise in my mind, stemming from external thoughts, as if two personalities—a higher and a lower—were facing off within me. I had horrible thoughts that offended me simply by their presence. I realized that many of the subconscious inferior mental attitudes I had adopted came from movies. Gradually, I began to feel as though I was emerging from a hypnotic trance.

(308th) I then came to view confession as a necessary exercise for anyone seeking spiritual improvement. However, I agree with the Spirit Emmanuel, mentor to Chico Xavier, on the importance of public confession, resorting to confession with priests only when public confession is not possible³⁶⁵. After all, discussing feminine intimacies in private with a male stranger can be traumatizing for both parties.

³⁶⁵ Excerpt from the book *Emmanuel – Mediumistic Discourses on Important Questions That Trouble Humanity* dictated by the Spirit Emmanuel, psychographed by Chico Xavier — "While it is true that, in the time of the Forerunner, new believers adopted the practice of publicly confessing their faults and mistakes, that custom was fundamentally different from everything the Catholic Church later created in this regard, after the passing to the Beyond of the elevated Spirits who, with the blood of their sacrifices and the most sublime renunciation of earthly goods, laid the foundations of the faith, which have withstood the mold of the centuries. Public confession of one's own defects, in apostolic times, served as a strong barrier to prevent relapse into sin. A deep feeling of true humility moved the heart in those moments, offering the best chances to resist temptation. This principle worked like a vaccine against the ulcers of remorse and moral wounds. However, as time went on, one observed a radical transformation of all the sublime laws of Christian brotherhood previously

(309th) Finally, I must say it is hypocritical for someone to call themselves a Christian and defend abortion, as the rule against killing in Christianity is simple and clear. It would be surprising if it didn't have to be followed even in relation to fellow human beings.

2.3. HOMOSEXUAL INDIVIDUALISM and HOMOSEXUALISM

(310th) Alan Turing, a British mathematician, logician, and scientist, was gay. Because of this, he was persecuted by the British government despite his extraordinary contributions. He played a key role in developing the theoretical concepts that led to the creation of computers. During World War II, he led the team that cracked the code of the Enigma machine used by the Nazis, which helped shorten the war and save millions of lives.

(311th) In 1952, Turing was convicted of the crime of "gross indecency" and was forced to undergo chemical castration. Two years later, he died under circumstances that many believe were suicide. It wasn't until 2013 that Queen Elizabeth II granted him a posthumous pardon. In 2017, the British government passed the "Turing Law," which extended the same pardon to thousands of others convicted under past homophobic laws.

(312th) Just this introduction already shows how difficult the challenges homosexuals faced in the past were. The social weight placed on them—and which, in many ways, still exists today—is often unbearable, sometimes leading to suicide. There is nothing worse than living a lie and being unable to see yourself because of society's negative judgment. Unlike machismo and feminism, however, the term "homosexuality" was once associated with a disease rather than a movement.

(313th) Still, there was undeniably an individual movement, much like in feminism, where the efforts of homosexuals gradually opened cracks in the system, leading to victories for all. At the same time, society, through its dialogue with homosexuals, became more aware of this social issue—where people either had to strive to simply exist or give up on life due to a lack of acceptance.

(314th) Originally, the term "homosexuality" referred to homosexuality in a pejorative way. This changed in the 1990s when homosexuality was removed from the International Classification of Diseases (ICD-10). In Brazil, in 1999, the Federal Council of Psychology banned so-called "gay conversion therapy," reinforcing this shift.

(315th) This victory was, in fact, a result of gay activism, which began with the "Stonewall Rebellion," a protest against police violence and persecution of New York's gay community. One year after this uprising, on June 28, 1970, homosexuals pushed back against the system with a brilliant war of luxury, art, and joy—through the bold and eye-catching 'Gay Pride Parades' that could not be ignored. These events

promoted. (...) Unfortunately, the entire series of absurdities surrounding the unqualified sacrament of penance originated from high-ranking Church authorities, theologians, and false moralists, who perversely created long and indiscreet interrogations to which women must passively submit before a single man—often a stranger whom they don't even know.”.

not only made a statement but also offered participants protection and anonymity, as they embraced masks and heavy makeup.

^(316th) Because machismo is rooted in the idolization of the penis and in anti-feminism, gay men face the strongest resistance from the machista system, as they directly challenge its norms. Some homosexual men may be machistas themselves, but their existence does not reinforce machismo. That's why the term "gay" was initially used to name this movement, as homosexual men—its first representatives—were the early martyrs.

^(317th) Over time, new letters have been added to include people with other identity expressions based on sexual roles. Today, this movement is recognized by the acronym LGBTQIA+ (Lesbian, Gay, Bisexual, Transvestite, Transgender, Queer, Intersex, Asexual, and other groups) and by the so-called gender ideology.

^(318th) Without a doubt, it is important not to reduce the homosexual movement to a merely festive or “gay” aspect. Such simplification disregards the profound issues of identity and humanity involved in it. The most important issue is global human identity, not its fragmentation into types and roles.

^(319th) It is a strategic cruelty of the system to persecute people for exhibiting characteristics of the opposite sex, as we all manifest traits of the opposite sex in varying proportions, leading to many conflicts. It's the exaggerated separation of sexes that is unnatural.

^(320th) Islamic cultures stand out globally in terms of anti-homosexuality, with cultural homophobia expressed through punishments that vary by country, such as imprisonment, flogging, and even the death penalty.

^(321st) At the same time, even today, in Christian cultures, many still oppose homosexuality, often citing divine reasons. Invoking God has long been a practice to justify illogical conventions of domination, as exemplified by the pharaohs of Ancient Egypt, who proclaimed themselves living gods.

^(322nd) The biblical story of Sodom is often used to argue that homosexuality is unnatural and unacceptable to God. However, if homosexuality arises spontaneously, it is a natural expression of the body for sex, just like heterosexuality. The issue in the narrative of Sodom doesn't lie in homosexuality but in the intent of rape³⁶⁶. However, the issue in the story of Sodom is not homoaffection but the intention of rape, because if homosexuality arises spontaneously, it is a use of the body for sex that is as natural as heterosexuality.

^(323rd) Sodom is cited as a historical warning, supposedly destroyed because of severe perversions. I imagine that some individuals were reduced to sexual objects, confined to minimal spaces to facilitate specific abuses, illustrating the cruel “bed of Sodom.” In the story of the bed of Sodom, larger guests were amputated, and smaller guests were stretched to fit the bed.

^(324th) But God can simply remove anyone from the world without having to resort to catastrophes, so these occur as trials and lessons. The cruelty and fragmentation among human beings are the aspects truly capable of angering God — which may have been what caused this tragedy, for those who believe in a Creator — not the differences in sexualities that were created by Him in the first place.

³⁶⁶ BIBLE, *Genesis* 19:4-5 — “Before they had gone to bed, all the men from every part of the city of Sodom —both young and old —surrounded the house. They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.’”.

(325th) In reality, opinions in the Bible are divided. In the Old Testament, in Leviticus 18:22 and 20:13, Moses condemns homoaffection. But in Isaiah 56:3-5, homosexuals are welcomed through the figure of the eunuchs.

Let no foreigner who is bound to the LORD say, "The LORD will surely exclude me from his people." And let no eunuch complain, "I am only a dry tree." For this is what the LORD says: "To the eunuchs who keep my Sabbaths, who choose what pleases me and hold fast to my covenant—to them I will give within my temple and its walls a memorial and a name better than sons and daughters; I will give them an everlasting name that will endure forever.

(326th) In the New Testament, the apostle Paul speaks against homosexuality, as seen in *Romans* 1:24, *1 Corinthians* 6:9, and *1 Timothy* 1:10. Since Paul was one of the greatest promoters of Christianity, he likely played a significant role in shaping the prejudiced views and cultural homophobia still present in an imperfect Christianity. However, the fact is that he was also Jewish and relied heavily on Jewish teachings, which likely influenced his rejection of homosexuality, partly due to a misunderstood interpretation of the story of Sodom.

(327th) Jesus, on the other hand—the highest guide in Christianity—welcomed the homosexuals in *Matthew* 19:10-12, much like Isaiah did. By acknowledging the existence of eunuchs, He conveys the idea that they have the right to exist.

The disciples said to him, "If this is the situation between a husband and wife, it is better not to marry." Jesus replied, "Not everyone can accept this word, but only those to whom it has been given. For there are eunuchs who were born that way, and there are eunuchs who have been made eunuchs by others—and there are those who choose to live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it."

(328th) In Jesus' time on Earth, eunuchs included a broad category of men who abstained from sexual relationships with women. These individuals were rejected by society because they deviated from the standards that required marriage based on the model of Adam and Eve. By stepping outside this standard, they escaped the system's control. At that time, marriage was a requirement for everyone.

(329th) Jesus distinguishes three categories of eunuchs: those who were born that way, those who were made so by others, and those who chose to be so for spiritual reasons. Intersex individuals, previously called hermaphrodites, are rare and therefore weren't specifically mentioned. There is a version of the Bible that uses the word 'castrated' instead of 'eunuchs' in this passage, but I find this version simply unfeasible in context. To castrate is a verb, just like to harvest. It is not logical to harvest something that has not yet been born, so there cannot be anyone who was born castrated.

(330th) This shows that true Christianity is not homophobic—quite the opposite. Jesus likely faced the same prejudice that homosexuals experienced from the system because He did not have intimate relationships with women.

(331st) What Jesus highlights in this passage is the need for the highest level of responsibility regarding sex in heterosexual unions, which is logical due to the generation of children. In the case of abortion, for example, we talk about the need to hold men accountable, as they are generally the ones most to blame for this crime, even though it is women who carry it out.

(332nd) However, it is also true that homosexuals should engage in honest and moderate sexual practices, even though sexual freedom is a right for everyone. This is because it is not something related "only" to sex—if sex can even be considered a small matter. The problem with negative sexual practices isn't physical, but the same as with any harmful practice: the bad thought that drives it.

(333rd) Some homosexuals advocate for the right to publicly display erotic affection. However, I argue that all of us should moderate such displays, acknowledging that intense expressions of affection, like deep kisses, cross certain boundaries of privacy for those watching, regardless of sexual orientation.

(334th) On the other hand, there are people who, obviously not being homosexual themselves, preach that homosexuals should not make love. These people usually have stable relationships and talk as if their sex lives are natural while homosexuals' are not. However, maintaining celibacy against one's own sexual urges is as challenging and unnatural as forcing someone to have sex. It's hypocritical to ignore the fact that anal pleasure exists since everyone has an anus, and its stimulation doesn't need to be exclusive to homosexuals. Many heterosexual men avoid anal stimulation, terrified by prejudice, thinking it might somehow change something in their lives.

(335th) The true purpose of sex is to stabilize us in a deep relationship, not merely to engage in acts devoid of emotional significance, which eliminate this purpose. In sex, a person strips away not only their clothes but also their sense of self. This is why it can harm one's identity so much—it is disconnected from it. If even the person consumed by eroticism often doesn't fully understand themselves, how can an outsider possibly understand?

(336th) Once, by accident, I briefly caught sight of some acquaintances of mine, who were homosexual, in an intimate situation. I concluded that we all engage in intimacy in more or less the same way, which led me to question how we've arrived at so many neuroses surrounding sex. And this applies to everyone.

(337th) It is important to emphasize that safeguarding intimacy is different from hypocrisy or pretending to be someone else. Advocating for discretion does not mean denying love or hiding whom you love, but choosing the appropriate context for intimate displays of affection.

(338th) Showing friendship causes no harm, as it is what truly brings people together. Relationships without friendship, in fact, make people unhealthy and often lead to a loss of identity. Gestures like holding hands, linking arms, or putting an arm around someone's shoulder, for instance, are neither exclusive to erotic love nor inherently feminine or masculine. Companions who demonstrate friendship convey much more love than those who suggest sexual desire.

(339th) The most significant part of our lives is relationships, but only those built on friendship truly have love. And when people have a partner they sincerely love, they feel more secure.

(340th) I support monogamy for everyone because it's a more responsible way of life and causes less heartbreak. But failing in your attempts and needing to try again isn't being promiscuous. Someone is promiscuous if, when they enter an intimate relationship, they're only having fun without seriously trying.

(341st) I also don't want to be a hypocrite and deny that our bodies often lead us into relationships beyond our understanding. This is always a risk for those who aren't emotionally committed to someone. However, today, based on the idea of "scarce resources and unlimited needs," many people defend promiscuity as a way to satisfy sexual desires. But if a person isn't seeking a genuine connection in sex, they risk feeling lonely, even when surrounded by company.

(342nd) Perhaps the traditional family model—and the aversion to it—serves as a stimulus for same-sex relationships for some people, since nowadays, this structure is often based on empty relationships lacking sincerity.

(343rd) This happens due to the subordination that exists between fathers and mothers. Subordination weakens love, suggesting that the ideal relationship is based on coordination, which is a fraternal kind of love that eliminates conflict. Discussions about same-sex relationships are highlighted in the movie *I Now Pronounce You Chuck and Larry*³⁶⁷, starring comedian Adam Sandler. The movie portrays prejudice against homosexuals people and shows the genuine love between two friends pretending to be a same-sex couple.

(344th) Maria and Joseph are examples of people who chose to live in celibacy despite being married. In private, a couple can even decide to live in celibacy if they believe it's the best way to maintain emotional connection without harm. The most important thing is that humans should be true partners, and this partnership doesn't exist in promiscuity—even if that promiscuity is psychological.

(345th) For me, the biggest problem is the extreme differentiation made between men and women. It's not that I disagree with the biblical passage in *Genesis* 1:27—the existence of only two sexes is evident. But if God created both men and women in His likeness, that means we are also similar to each other.

(346th) Most likely, we are all neutral most of the time because our sexuality only matters when we engage in intimate relationships. I, for example, wear men's clothes and feel no different, just as I found Freddie Mercury stunning in outfits and makeup that some would label as feminine.

(347th) We need to value human existence beyond sexual traits to fully understand our identity. Reducing a person to their sexual characteristics oversimplifies their complexity and richness. It makes no sense, for example, to ask a same-sex couple which one is "the man" and which one is "the woman," expecting them to fit traditional social roles.

(348th) In past generations, the possibility of being born homosexual was commonly rejected, with homosexuality being attributed to social factors or disorders. This view denies the naturalness of homosexuality, which is why Jesus' recognition of eunuchs is so wise.

³⁶⁷ *I now pronounce you Chuck and Larry* — is a comedy film released in the US in 2007. Produced by Adam Sandler, Jack Giarraputo, Tom Shadyac, and Michael Bostick. Production companies: Relativity Media, Shady Acres Entertainment, and Happy Madison Productions. Distributed by: Universal Pictures. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/I_Now_Pronounce_You_Chuck_%26_Larry.

(349th) Freud claimed that the transition to homosexuality originated from the dichotomy of a hysterical mother and an absent father, meaning it was more influenced by women.

(350th) Today, the idea that someone could become homosexual due to a loss of identity is a sensitive topic and is rarely addressed directly. I do believe it's possible, and this fear is often reflected in jokes among men. However, I see the biggest cause of this transition as the sexist society, since it normalizes rape.

(351st) Because we are conceptual beings, our oppression is also conceptual. Sexuality should be something simple, yet persecution has driven many to madness. The problem is not homosexuality itself but rather feeling confused about it.

(352nd) Comedy shows play a major role in stereotyping³⁶⁸ homosexual individuals, creating a social trap that is difficult to overcome while maintaining mental health. This should be recognized as a form of bullying. Homosexual individuals are influenced to adopt exaggerated gestures, shaped by a socially constructed personality formed through mockery. Since this is a widespread form of persecution through the enforcement of sexual roles, it often goes unnoticed.

(353rd) The ideology of genders, promoted as part of the politically correct movement, paradoxically continues the stereotyping of homosexuality, which is a form of institutionalized anti-homosexuality. It multiplies sexual identities when, in reality, this should be simple, as there are only two sexes—male and female—and two sexualities—homosexual and heterosexual.

(354th) At the same time, many people go through identity crises because their self-image is different from what they see in the mirror, leading them to try to make the two match. This can be a lasting situation, when the person doesn't identify with themselves — in that case, they feel the need to change. But it can also be temporary, caused by some kind of psychological shock or disturbance.

(355th) Because of identity crises, I even suggest that before having sex-change surgery, a person should wait a reasonable amount of time — a year or more — to make sure and avoid future regrets. It's also ideal for them to see a psychologist before, during, and after the transition. Moreover, I always recommend that people use a lot of mirrors in their homes and regularly look themselves in the eyes through them.

(356th) Another important point to note is that a Transfeminine person is not necessarily homosexual, as the association with accessories and mannerisms is cultural rather than natural. Similarly, being transgender is about identity, not sexuality. The effort to understand our own identity is crucial because one of the greatest human vulnerabilities is not knowing oneself.

(357th) Those who don't know themselves are unaware of their own strengths and end up becoming tools of the system. Exaggerated femininity is also a form of identity loss.

³⁶⁸ *Stereotyping* is the act of forming a distorted image of a particular social type by projecting preconceived ideas reduced to simplified and often prejudiced schemas or types. The term here has the same meaning described by Jakson F. de Alencar in the article "Stereotyping the Different in the Media", dated 10/13/2016: The different, once less visible, is now omnipresent through media and travel, but this visibility does not necessarily lead to greater understanding. The more visible it becomes, the more apparent differences are, and the "other" remains just as mysterious, exoticized, or stereotyped as before—even within the same country, let alone in relation to different countries. Source: paulus.com.br. Available at: <https://www.paulus.com.br/portal/estereotipizacao-do-diferente-nas-midias/#.X46GbtBK1s>.

(358th) The concept of the "eternal feminine," as debated by Simone de Beauvoir, is a kind of social neurosis—a caricature that pushes people toward fragility, making the feminization of society a tool for dominationism. The idea of the eternal feminine is widely promoted and absorbed by society as a whole, including gay men, who often internalize this self-image. Fashion today, for example, is highly sexualized and places excessive emphasis on the differences between men and women—whereas in the 1970s, these contrasts were much more subtle.

(359th) Thus, many homosexual individuals change after becoming sexually active, almost as if they transform into a different person. When we are children, we're not that different from one another, and our gestures are more natural. If we were "so" different, as the LGBTQIA+ movement suggests, that would be noticeable in childhood—since children are generally unaware of such distinctions.

(360th) Children even mimic behaviors they see, but rarely do so constantly. If we change so much just because of our sexual experiences, it's a sign that we're not being true to ourselves. This shows that the greatest psychological challenge for homosexual individuals is to be themselves rather than play a role the system made them believe in.

(361st) It is a fact that, starting in adolescence, our parents begin to shape our body language. Machismo leads families to teach gender roles to young people as if they were teaching a language. However, turning society predominantly homosexual is in the interest of systemic dominationism. So it promotes both homosexuality—as a way to reduce families—and homophobia—as a means of oppression. The system has absorbed homosexual liberation movements and reshaped them to serve its own interests, just as it routinely does with all liberation movements.

(362nd) It is also a fact that our society is still attached to stereotypes, and we have not yet stopped being startled when we see a "cross-dressed" type. But this reaction stems from a social and cultural personality, not a personal one. At this point, the LGBTQIA+ movement has helped showcase the variety of human experiences so that one day, such appearances will no longer surprise us. However, this would be less of an issue if sex differences were not so strongly emphasized by the system, since human diversity is limitless. People seek labels because they want an answer to the question: "Who am I?"

(363rd) Homosexual dominationism promotes a form of corporate solidarity to impose the supremacy of this group, encouraging heterophobia. It even opposes Christianity by distorting its symbols to challenge the idea of Christian chastity. However, Jesus was indeed chaste, mainly because he was very busy and didn't have time for intimate relationships, in addition to being a pure person. But this movement was not created to unite people, as it actually creates divisions among them. The devaluation caused by homosexual dominationism is linked to the fact that sexuality should not define who we are.

(364th) At the same time, if the early LGBTQIA+ Pride Parades needed a carnival-like display to challenge the system, now they should focus on calling for human respect. This kind of exhibition weakens their seriousness, contributing to social bullying. Being homosexual is a simple human reality that, nonetheless, leads to complex issues. None of us need to be labeled for others to recognize who we are.

(365th) In my view, LGBTQ+ pride aims to heal the humiliation suffered by masculine pride, as male self-assertion often relies on the humiliation of others. The victim mentality of homosexuals due to this oppression pushes them toward homosexual dominationism. However, this same movement is also the source of many conflicts.

(366st) The greater truth about this issue lies precisely in what makes us equal—the fact that we all share characteristics of both sexes. The stereotyping of people creates an absurd division, like saying a man can't wear lipstick or a woman can't sit with her legs apart. We are all just “people”. We need to be ourselves, not someone else. However, the system makes people believe they must conform to a certain label to fit in.

(367nd) Love is what makes us most equal. The most truthful words to say during a sexual act are “I love you,” and that is not exclusive to any sex or sexuality. It is essential for anyone who wants to be a true human being and live a fulfilling life.

(368rd) Everything in our lives should symbolize life. When sexuality reflects life, it manifests in a healthy way, fulfilling its natural purpose of enriching the experience of living. When sexually fulfilled, people whistle, hum... No one should be deprived of this aspect of life, regardless of sex or sexual orientation. But homosexual dominationism, like all individualist movements, is not beneficial to anyone.

2.4. RACISM³⁶⁹

(369th) Racism and xenophobia share similarities because both are related to prejudice between cultures. In this case, stereotyping often arises from mockery.

(370th) Here in Brazil, there is widespread racism from imperialists against our population, which is stereotyped both inside and outside the country by mass media. In theory, Brazilians couldn't be racist due to their high degree of ethnic mixing. However, many descendants of imperialists, the “white” population, are racist. This contradictory situation disadvantages Brazil as a whole.

(371st) Racism, which originates from individualism, aims to prevent sexual relationships between people with cultural differences. In Brazil, Black people face social obstacles similar to those faced by women, being excluded from romantic relationships. And this may truly be the worst aspect of Brazilian racismo — people being used but not loved.

(372nd) However, the worst situation here isn't that of Black people; it's that of Indigenous peoples, who are constantly decimated by the powerful to take over their lands. Paradoxically, mass media, reflecting the interests of businesspeople, farmers, and foreigners, often talk about the Amazon while ignoring its population.

(373rd) Racism can occur among families, tribes, nations, and continents, as it is a form of cultural antipathy, exemplified by disputes between tribes. For instance, historically, the Jewish people have been xenophobic — as seen in their prejudice

³⁶⁹ Article 5, item XLII of the 1988 Federal Constitution — “The practice of racism constitutes an unbailable and non-expiring crime, subject to imprisonment under the terms of the law.” Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

against the people of Samaria³⁷⁰. Yet, ironically, their distinguishing feature when they left Egypt was their ethnic mixing.

^(374th) Brazil's historical ethnic mixing promotes in its population a sense of identification with and affection for foreigners, along with greater acceptance of them. This explains our self-destructive tendency to support foreigners against our own interests.

^(375th) Our ancestors were united by the solidarity of being far from home, and that feeling has persisted in us. “Black” people developed an affection for caring for white people just as white people did for “Black” people, as in the story of Dom Pedro II, a blond orphan with light eyes raised by a “Black” servant.

^(376th) It is the Brazilian elite—once opposed to the monarchy—that hypocritically institutionalizes racism, while among the poor and middle class, “Black” and “white” people are united. The actions of the republic have always broadly targeted “Black” people through police persecution for trivial reasons, such as the use of marijuana. As a result, today there is a genocide of “Black” men between the ages of 16 and 25.

^(377th) At the same time, activism for “Black” rights has always been one of the greatest acts of our resistance, even though it is portrayed as if we lack resistance and are resigned to domination. In reality, our population is oppressed, voiceless, and not resigned. An example of this is Camila Jourdan³⁷¹ and the 23 activists in her group, who were oppressed without media coverage, mistaken for terrorists, and faced many reprisals from the system to suppress their activism.

^(378th) Prejudice against poor Brazilians is widespread, but “Black” people are its main representatives. However, even though there are more displays of prejudice against “Black” people, racism here is milder than in other countries. We don't have racial hate demonstrations or segregated social spaces like ghettos or apartheid³⁷².

^(379th) Here, racism is selective and appears more in social disputes, taking the form of economic barriers against “Black” people. Darker skin is defamed, associated with poor living conditions or a lack of ability. Because it's more noticeable compared to lighter skin, this makes discrimination easier. This is a form of visual and individual marking, similar to what happens with women through clothing and accessories.

^(380th) However, many “white” people join “Black” people in the activism against racism. Therefore, Black people should avoid victim mentality that leads to a desire for retaliation; otherwise, we risk heading toward a racial war, which would be a setback in our evolution.

^(381st) Here, racism persists only because it is taught in a hypocritical way, often even disguised as victim mentality of “Black” people. This makes me fear that racism against “white” people might also be stimulated, as domination often creates such inversions, leading to social conflicts. The powerful might provoke a clash between “white pride” and “Black pride,” much like they do between “male pride” and “gay pride.”

³⁷⁰ BIBLE, *John* 4:9 – “The Samaritan woman said to him, ‘You are a Jew and I am a Samaritan woman. How can you ask me for a drink?’ (For Jews do not associate with Samaritans.)”.

³⁷¹ **Camila Jourdan**, PhD in Philosophy, professor at UERJ (Rio de Janeiro State University), and social activist, was sentenced—along with 23 other Rio de Janeiro activists—to 13 years in prison for legally alleged reasons that, in essence, did not correspond to the facts and were related to public protests during the June 2013 demonstrations. In these protests, the professor and other activists denounced the World Cup as an imperialist project working against the interests of the people and as a mechanism for repressing social movements—something they feared would worsen with the approval of the Anti-Terrorism Law.

³⁷² The word *apartheid* means “separation” in Afrikaans and refers to a system of racial segregation enforced in South Africa between 1948 and 1994. Under this regime, spaces occupied by Black people were limited, and they were prohibited from having direct contact with white people.

(382nd) But if racism stops being taught, it will cease to exist, bringing an end to all resentments and confining racial disrespect to the past.

(383rd) Social actions have been raising awareness about how mass media stimulates racism, as in broadcast fiction where “Black” people are often portrayed in subordinate roles. Thanks to these efforts, public opinion has started to push back against these portrayals, and we’ve achieved other social advances, such as laws against crimes motivated by racial prejudice³⁷³, penalties for racial slurs³⁷⁴ and the government’s implementation of racial quotas³⁷⁵.

(384th) I’ve witnessed the evolution of our culture toward ending racism within my own family. It gradually diminished over the generations. My great-grandparents were very racist, my grandparents were still quite racist, my parents were only a little racist, and my siblings and I weren’t racist—or if anyone was, it was very subtle. Today, my children, my nieces and nephews, and I speak out against racism, and even against the racist language embedded in our own speech.

(385th) It’s also important to mention the “Black Consciousness Movement” in the activism against racism. This movement was initiated by Stephen Bantu Biko³⁷⁶. Its slogans, “Black is beautiful” and “Man, you’re fine as you are; start seeing yourself as a human being”³⁷⁷, promote self-acceptance and the appreciation of Black identity, emphasizing beauty and dignity.

(386th) However, the control of information is so strict that Stephen Bantu Biko remains an unknown martyr, despite being a historical landmark—he worked tirelessly for this movement and resisted with all his strength until his

³⁷³ Law No. 7716/1989 — Defines crimes resulting from racial or color-based prejudice. Available at: http://www.planalto.gov.br/ccivil_03/leis/17716.htm.

³⁷⁴ Article 140 of the *Penal Code* (D.L. 2848/1940), § 3 — “To insult someone, offending their dignity or decorum: Penalty – detention of up to six months, or a fine. [...] § 3 If the insult involves references to race, color, ethnicity, religion, origin, or the condition of being elderly or disabled: Penalty – imprisonment of one to three years and a fine.” Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2012/lei/l12711.htm.

³⁷⁵ Law No. 12711/2012 — Regulates access to federal universities and federal secondary-level technical education institutions and provides other provisions. Available at: http://www.planalto.gov.br/ccivil_03/_ato2011-2014/2012/lei/l12711.htm.

³⁷⁶ **Stephen Bantu Biko** was a South African anti-apartheid activist in the 1960s and 1970s. He founded the Black Consciousness Movement in 1972 while studying medicine and was soon expelled from medical school. In 1973, he was exiled from Durban to Natal, at which point the movement’s leaders were separated. He studied law between 1973 and 1977. That same year, he set up an office for community development projects, facing increased political restrictions. He was banned from meeting more than one person at a time, from participating in public activities, and from being quoted or published. He was murdered in prison on September 12, 1977.

Source: Google Arts & Culture. Available at: <https://artsandculture.google.com/exhibit/steve-biko-o-movimento-da-consci%C3%Aancia-negra-steve-biko-foundation/AQp2i2l5?hl=pt-BR>. and

https://pt.wikipedia.org/wiki/Steve_Biko.

³⁷⁷ “Black is beautiful” e “man, you are okay as you are, begin to look upon yourself as a human being. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Steve_Biko.

death. In fact, the current system of domination is so focused on suppressing “Black” people that it has even infiltrated their movement.

^(387th) Domination pretends to grant advantages to gain people’s complicity, but it only grants what serves its own interests. As a result, we currently has difficult to find information online about the true Black Consciousness Movement, as demonstrated by the oppression faced by Stephen Bantu Biko. In Brazil, this movement was renamed the “Black Movement,” stripping it of the word “consciousness.”

^(388th) Now, the system encourages Brazilian leaders of this movement to reject the term “negro”(nigger) and replace it with “preto” (black), similar to what happened in English, where the term “nigger” is heavily loaded with racial hatred and was replaced by “black.” They claim that calling someone “negro” is offensive, but calling them “preto” is not. In Brazil, however, if this term also disappears from use, people will have more difficulty finding information about the Black Consciousness Movement (in Portuguese: Movimento de Consciência Negra).

^(389th) It is actually interesting that the term 'negro' is being avoided to align with global language trends, as the closer words in different languages become, the more united the world grows. Not to mention, this is a way to avoid offending Black visitors. However, this term in Portuguese protects the cultural heritage of an ethnicity; it serves as a reference for a vast body of ideological material aimed at preserving Black culture and the identity of Black people. For this reason, it cannot disappear—it should be elevated to a higher level, free from prejudice.

^(390th) It’s worth recalling what I said in the post-chapter 1 of chapter IX: black and white are paint colors, not people. In fact, the word “white” is just as misleading as “nigger” or “black” in terms of ethnicity, and it is used to uphold imperialist domination. So, this word should indeed be replaced, as it wouldn’t compromise any historical or cultural heritage. Perhaps the ideal approach would be to identify people by their melanin levels; thus, they would be color(+) for “Black” people and color(-) for “white” people. We would say, for example, he has more color or less color.

^(391st) Even actions that might seem like victories for “Black” people, such as quotas in universities, are actually a way for the government to avoid providing education for everyone. This policy institutionalizes the notion that “Black” people are incapable instead of empowering them through quality elementary and high school education.

^(392nd) Racism in Brazil makes people seem invisible through disregard. However, this isn’t only done to Black people but generally to the poor. People don’t want to see what they refuse to accept, so they deny and “erase” others from their view.

^(393rd) In racism, the lack of empathy through one’s gaze creates barriers to the inclusion of “Black” people. Today, inclusion means social “acceptance” and “validation” in the more privileged classes. Thus, in some wealthy environments, when a “Black” person manages to overcome these barriers and be present, it creates a situation of conflict. They are looked at in a strange way, unsettling everyone and pushing them down. “White” people may say with their mouths, “What a beautiful color!” emphasizing their skin tone, but with their eyes, they say, “Leave this place!”

^(394th) In Brazil, racism is primarily a practice aimed at maintaining undeclared enslavement—not only of “Black” people but largely centered on them. If a person is “Black” and not wealthy or protected by someone influential, their life becomes difficult.

^(395th) In the last census I participated in, the population seemed more united against the stigmatization of “Black” people. Government racial quotas contributed to this, as people began wanting to benefit from them. Many acquaintances in my area declared themselves

mixed-race, even though they were socially considered “White.” The census taker explained that this category was answered based on each individual’s understanding. Some would tell others, “They asked at my house... you’ve got to say you’re mixed-race.”

^(396th) It’s true that racial quotas in universities have slightly alleviated the inequalities created by Brazil’s historical racism. However, it’s a hypocritical concession, as the education system has been severely undermined by the removal of essential resources needed for schools to function properly at their foundation.

^(397th) Meanwhile, on the spiritual side, according to African prophecies, a king would be born who would be the reincarnation of Jesus Christ and bring freedom to his people. This king was Haile Selassie³⁷⁸. Although he was not the reincarnation of Jesus Christ, he revived Christianity for African peoples and their descendants around the world. From the image of Haile Selassie emerged the Rastafari movement, a spiritual movement that advocates righteous conduct.

^(398th) The fight for the liberation of Black culture also involves confronting the machismo within it. “Black” men, in general, are conditioned to oppress women and are subsequently eliminated by society. As a result, “Black” women are more easily exploited.

^(399th) A few years ago, I collected some testimonies from “Black” students at a Brazilian public school, which gave me the impression that the law against racism didn’t even exist. In the school’s atmosphere, Black students feel that a war is imminent. They begin to mentally prepare for it, already anticipating that they’ll be persecuted no matter what. And this is indeed what happens most often, as in practice, we don’t have accessible tools to ensure that those responsible for enforcing the law³⁷⁹ actually do so. “Black” youth are oppressed by a government that speaks against racism but, in reality, is against “Black” people.

^(400th) Meanwhile, in early 2016, I noticed a sudden influx of Chinese people arriving in Brazil. I conducted a fragmented kind of interview to avoid it being noticed. I treated all the Chinese respondents as if they were one—a mystical body of Chinese people. Based on this, I started asking them, among other things, if they liked Brazil, and they replied that they didn’t. That alone was a bad sign.

^(401st) Interviewing the Chinese, for example, isn’t about racism or xenophobia but observation. Beyond their interesting response about not liking Brazil, I heard other statements like “not coming here voluntarily” and “the complete impossibility of returning to China.” Seeing the Chinese mafia operating in Brazil, it’s not hard to deduce who the oppressor in this story might be. However, there are also other mafias.

³⁷⁸ Haile Selassie I (1892 - 1975) was the Emperor of Ethiopia from 1930 to 1974 and the country’s Plenipotentiary Regent since 1916. He is a defining figure in modern Ethiopian history. A member of the Solomonic dynasty, he traced his lineage to Emperor Menelik I. He attempted to modernize the country through a series of political and social reforms, including the introduction of Ethiopia’s first written constitution and the abolition of slavery. His internationalist vision led Ethiopia to become a founding member of the United Nations. In 1963, he presided over the founding of the Organization of African Unity, the forerunner of the African Union, and served as its first president. He was overthrown in a military coup in 1974 by a junta supported by the Soviet Union and was assassinated by the junta on August 27, 1975. Among some members of the Rastafari movement (founded in Jamaica in the 1930s and with an estimated 700,000 to one million followers), Haile Selassie is regarded as the returned Biblical messiah, God incarnate. Despite this belief, Haile Selassie was a Christian and followed the principles and liturgy of the Ethiopian Orthodox Church. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Haile_Selassie.

³⁷⁹ The *guarantor* is a figure in criminal law in which an individual has a legal duty to act and may be held liable for omission. In this context, “guarantors” refers to government representatives.

We must also remember that the Chinese government is just as much an oppressor of its own people as the mafias are.

^(402nd) When conducting this interview, my concern, incidentally, wasn't with the Chinese people but with their government, which is enslaving. The mentality of enslavement persists in Brazil because the country maintains a subordinate relationship with imperialist nations. Brazil is treated by imperialists as a country for exploitation and the plundering of resources. And that is the same as saying that it is a country enslaved by others. This was the perspective of Tiradentes³⁸⁰, who wished to see the country free from foreign domination and died remembering Jesus, creating confusion within the Enlightenment³⁸¹.

^(403rd) But every liberator is a christ, regardless of their religion or lack thereof. What we see now is old; changing it doesn't need to be gradual. If, in this era, the group of corrupt associated businessmen promotes hypocritical racism against mixed-race people, it's because, broadly speaking, most of us Brazilians are mixed-race.

^(404th) Brazilian conceptual music reveals our soul and shows that we reject racism.

Upa neguinho
(Edu Lobo, 1966 – popularized by Elis Regina³⁸²)

Upa, little Black boy on the road.
Upa, back and forth.
Virgin! What a beautiful sight!
Upa! Little Black boy, starting to walk... starting to walk...
starting to walk... and already begins to take a beating...
Grow up, little Black boy, and embrace me. Grow up
and teach me to sing.
I've come from so much misery,
but there's a lot I can teach you... there's
a lot I can teach you.
Capoeira! I can teach you.
Illness! I can cure.
Courage! I can lend you.
But freedom, I can only hope for...

³⁸⁰ **Joaquim José da Silva Xavier**, known as Tiradentes (1746 [baptism date] – 1792), was a dentist, muleteer, miner, merchant, soldier, and political activist who acted in Brazil, specifically in the captaincies of Minas Gerais and Rio de Janeiro. He is known as “The Martyr of the Inconfidência Mineira” for having taken part in this conspiracy against the Portuguese crown in Brazil. He was hanged and quartered by the Portuguese government. Parts of his body were displayed in different places where he had been active, and his severed head was placed atop a pole to serve as a warning to Brazilians who dared to rise up against the Portuguese government.

³⁸¹ In *Chronicles from Beyond the Grave*, a book dictated by the spirit of Humberto de Campos and psychographed by Chico Xavier, p. 87, Tiradentes is interviewed and ultimately reveals his religious stance — “And regarding those painful events, do you have any new impressions to share with us?” And the lips of the Hero of the Inconfidência, as if afraid to speak the whole truth, murmured these scattered phrases: — “Yes... the Oratory Room and the cries of the companions desperate upon hearing the death sentence... the Praça da Lampadosa, my veneration for the Redeemer's Crucifix and the executioner's remorse... the procession of the Brotherhood of Mercy, the horsemen, up to the final pull of the fatal rope dragging me into the abyss of Death...” And he concluded: — “I have nothing to add to the historical descriptions, except for my deep disgust with the hypocrisy of social conventions throughout all times.”

³⁸² **Elis Regina Carvalho Costa** (1945 -1982) — was one of the greatest Brazilian singers. Known for her joy, powerful vocal range, spontaneity, and stage presence, she was acclaimed both in Brazil and internationally, unmatched for her authenticity.

(405th) Every one of us must have Black consciousness, as it is part of human consciousness as a whole.

2.5. CAPITALISM

(406th) Capitalism is a system that tends to destroy small businesses and create monopolies over all forces. It thrives on pressure: people lower themselves and put others down through hierarchy.

(407th) Capitalism fosters a state of constant competition among people, even feeding into feelings of existential emptiness. Stressed out, humans become overly sensitive, affected by the smallest things, and this leads to unfriendly behavior. They are publicly humiliated and privately humiliate others.

(408th) Through the enforcement of strict discipline for production, human beings are devalued, becoming worth less than the products they create. This is the real source of surplus value. It should be called 'devalue' because it is based on undervaluing humans. The logic of capitalism focuses on maximizing profits through this imbalance, while ignoring fair calculations. This imbalance usually crosses the limits of what is tolerable and leads to the death of others.

(409th) The worst part is that we've grown used to a system of unnecessary servitude, where people are served more out of vanity than need, often performing trivial tasks that should be acts of self-care. Being served more than necessary feeds tyranny; that's why we see tyrants everywhere. They are slaves to their own vanity and indifferent to others' efforts. As a result, they overload those around them. These individuals, in turn, become unable to react due to being overloaded.

(410th) Under capitalism, the hardships faced by the poor are often left unaddressed, reinforcing the idea that resources are scarce while needs are limitless.

(411th) In Brazil, the judicial system is oppressed as a way to oppress the population. It is burdened with too many cases and not enough judges. The connection to capitalism, beyond this overload, is that when humanitarian laws cannot be upheld, the "law of the strongest" prevails—a hallmark of capitalism.

(412th) It's not uncommon for cases involving disability benefits or invalidity pensions to be closed because the claimant dies due to excessive delays. This serves as a way to oppress workers and overlook the harm caused by labor, enabling tyranny to prevail. Although no justice system—other than God's justice—is perfect, it is clear that corporate interests are constantly working to weaken Brazil's judiciary. If not for this interference, the system could be excellent.

(413th) Unhealthy domination hypocritically goes against true justice—the kind that uses identical weights and measures. This domination is characterized precisely by its intent to create inequality in rights. However, I want to comfort people so they understand that this is only a phase. We still have laws capable of delivering justice, which is why we must care for the judiciary with dedication. "God is in control."

(414th) Unhealthy domination exists in both capitalism and communism. Neither of these systems is truly fair. This kind of domination blames the very entity it harms in order to harm it further. For instance, the mass media often claim that delays in legal proceedings are due to failures within the justice system. But they fail to mention that the judiciary operates with an insufficient number of personnel.

(415th) The Executive branch, in turn, periodically overwhelms the judiciary with cases resulting from its illegal actions, which the media exploit, fueling speculation and worsening an already critical situation.

(416th) Furthermore, the eleven justices of the Supreme Federal Court, the highest judicial body that oversees all others, are appointed by the President³⁸³. They are not always career judges. As a result, they often hinder the judiciary's proper functioning by issuing orders that disrupt established procedures.

(417th) Having the Executive appoint members of the Supreme Court essentially makes them its subordinates, which implies that the judiciary is not an independent power. But the judiciary is legally defined as one of the three branches of government, alongside the Executive and the Legislative³⁸⁴. This lack of balance, in my view, makes the following Constitutional provisions regarding the judiciary contradictory, undermining the independence of this branch and turning what should be harmony into subordination. The judiciary should not have its leaders chosen by the Executive and Legislative branches. Moreover, judicial vacancies should not be allowed to persist, just as vacancies in other branches of government are not.

(418th) Dominationists claim, and people generally repeat, that the shortage of judges is due to the low qualifications of candidates. However, this is not accurate, because education is always relative to the population that receives it. In a judicial exam, someone scoring at the average level has legal knowledge above the national population's average, and that's all that matters.

(419th) This is evident in the fact that these exams set high cutoff scores, which contradicts the idea of educational deficiencies and eliminates most candidates. Without the cutoff scores, courts would have to adopt other selection criteria to avoid creating a large reserve of approved candidates waiting for appointments.

(420th) The shortage of judges reflects a strategy of control and monopoly within the judiciary, similar to capitalist dynamics. This control starts with the selection of its leaders based on political interests external to the judiciary and extends to the establishment of a network of influence through protégés, channeling and maintaining power in the hands of a global corporate oligarchy.

(421st) The capitalist system wouldn't have to be inherently bad, but its ideology in terms of dominationism is as harmful as it gets because it disregards our humanity. Capitalism pits people against each other and steals the prime years of their lives, only to discard them without concern for their premature deaths. It fosters an existence of overwork and lack of meaning, all in pursuit of fleeting material rewards. Capitalism is the greatest thief of time on this planet.

(422nd) In the movie *Click*, this concept is depicted when the Angel of Death tries to convince the protagonist to stop overworking for material rewards. He says something like, "Don't think of spiritual treasures as if they were a pot of gold at the end of the rainbow. When you reach the end of the rainbow, you'll find there is no pot of gold—just the end of the rainbow." The rainbow represents life itself.

(423rd) *Click* highlights an essential truth: by trying to fast-forward through life in pursuit of material goals, we waste our true wealth — life itself. Living fully in the

³⁸³ Provisions from the *Brazilian Federal Constitution*, Article 101, caput and sole paragraph, and Article 84, caput and item XIV. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm.

³⁸⁴ *Brazilian Federal Constitution*, Article 2.

present is our greatest reward, and time is a tool for meaningful change and freedom.

(424th) In this era, it is impossible to ignore that economic power is considered the greatest force in the world. This book does not agree with that idea but, undeniably, cannot entirely dismiss it either. Humanity needs to stop doing everything for money and obsessing over it; this has become a new and urgent challenge for us to address. Money, originally created to facilitate exchanges, is meant to meet our needs. But when we idolize it, we end up sacrificing our basic necessities — including the vital time we need to truly live — in the pursuit of it. It may seem absurd, but it has become a widespread practice.

(425th) Much has been said about this, yet little has changed. Capitalism is not new but merely a continuation. The failure to use one's senses — “there is no breath of life in their mouths,” as described in *Psalms* 135 of the Bible³⁸⁵ — is precisely the representation in *Click*, where the protagonist behaves like a “zombie” or an automaton in the eyes of everyone around him. This image represents what happens in the idolatry of money.

(426th) People condition the function of their own senses to money. They say things like, “If I had money, I’d have joy or health.” They claim they cannot solve their problems because they lack money. Most of all, they avoid speaking words that reflect their true thoughts, fearing any commitment or the risk of offending the system that shelters them. This is a daily reality in Brazil's public service, where merely expressing a different opinion can lead to disguised retaliation and workplace bullying. This is living without breath, as one cannot speak their thoughts. This reality is reflected in Pedro Angi's song *Inconsciência*, quoted here in gratitude:

In a world designed to deceive and make us fight
Speaking the truth offends those who sell their souls to survive
They protect, idolize, and defend their oppressors tooth and nail
Killing themselves while consuming the opium [in this era, alcohol]³⁸⁶
that soothes their pain.

(427th) Words define us as human beings, distinguishing us from machines, which operate mechanically. If we only repeat what we're told, we become like “batteries” fueling the system, much like the faceless characters in *The Matrix*.

(428th) Capitalism, focused on quantifying everything, ignores that human values cannot be measured and that the numbers needed for survival are not high. As a result, high monetary figures create false notions of inferiority and superiority, pressuring people to buy products labeled as “the best,” even when they aren't, just to gain recognition from the system.

(429th) Surplus value encourages consumption as a way to compensate for the loss of dignity, driving negative profits. On the other hand, dignity, which is directly linked to self-esteem, is essential for our motivation; without it, we lose touch with ourselves, lose self-control, and fall into vanity in an attempt to rediscover who we are.

³⁸⁵ BIBLE, *Psalms* 135:15-18 — “The idols of the nations are silver and gold, made by human hands. They have mouths, but cannot speak, eyes, but cannot see. They have ears, but cannot hear, nor is there breath in their mouths. Those who make them will be like them, and so will all who trust in them.”

³⁸⁶ [Our notes in brackets].

(430th) Capitalism uses the concept of “the best” to create obsessions. But “the best” is not always good. Often, “the best” is the enemy of “the good”³⁸⁷; The illness of “obsession” reveals this. For example, some people with an obsession for cleanliness wash their hands so forcefully that, to an outside observer, it looks like they might tear their skin. Some even wash their hands with steel wool.

(431st) In Ancient Egypt, obsessions with cleanliness were possibly considered normal, reflecting an endless pursuit of superiority through the vain concept of being “the best”: wanting to do, have, and be better than others.

(432nd) Due to its obsession with cleanliness, capitalism promotes sterilization—killing anything nearby. This was one reason Jesus was born in a stable. The poor appearance and bad smell kept away both those who wanted to kill Him and those who wanted to prove their children were the true kings. The first group would search for Him in extremely clean places, and the second group would be in those places. But those serving God would find Him wherever necessary.

(433rd) Look, look, the reason for this distancing is simple. All of David’s successors, the ancient king of the Jews, would be in Bethlehem for the census, and the political autonomy of the Jews was not in Rome’s interest. This created the perfect opportunity to kill the future king foretold by the prophecies, in a political maneuver with deadly intentions disguised as administrative pretexts.

(434th) Our vision of perfection is very flawed, robotic, and reflected in our obsessions. Capitalism, like dominationism in general, is an ideology that proposes insane logics, such as the false capitalist premise that “Resources are scarce and needs are unlimited,” confusing desires with real needs. But our needs are limited, just like the size of our stomachs.

(435th) Needs do not arise simultaneously. At one moment, we need this; this, we provide. Administration demystifies the capitalist equation that adds up past, present, and future needs, ignoring the reality that we live one moment at a time.

(436th) An example of the excesses caused by this mentality is that planet Earth is enormous, but humans have always fought over small plots of land. This can only be a collective neurosis because we are still far from reaching the planet’s capacity limits. Perhaps the dominationists’ primary intention isn’t even to own but to prevent others from having.

(437th) Even the shortage of mineral resources is relative. Considering the known reserves, we won’t be alive when they are running low. We can’t even predict the evolutionary level of humanity when that happens. It’s possible we won’t need metals as much as we do today.

(438th) The problem is not shortage but the retention of resources. If resources were scarce and needs unlimited, the result would be needs that are never satisfied—eternal suffering, like to the definition of Hell. It is up to us to choose whether to maintain this model or seek happiness.

³⁸⁷ From the book *The Secret Gospel of the Virgin Mary* by Santiago Martin, p. 87 — “Almost always, peace is better—even if you have to pay the price of not doing exactly the best thing. That’s because the best is often the enemy of the good. Conflicts must be avoided whenever possible, as long as the good at stake is not greater—because peace is so precious that there are few things truly worth losing it for.”

(439th) Capitalism, unlike constructive ideologies, promotes insatiability, awakening animalistic thoughts. Escaping this logic is essential for the salvation of our souls and to avoid madness. Any place can become hell if we are not well, and those who adopt this logic are heading for hell unless they realize it beforehand.

(440th) This does not mean we shouldn't establish priorities among our needs. However, if we are the ones satisfying our own needs, when we remain dissatisfied, it may indicate that we are not yet using the best strategy. On the other hand, one of our greatest needs is peace, and capitalism is focused on removing it. This is why we have so many illusions about being in a state of lack.

(441st) The illusion of shortage leads us to act as if in a “state of necessity” as defined in law, which is a special state of alarm. In other words, it creates alarmism among the population, stripping us of morality.

(442nd) Hell does not exist materially because God did not create anything evil. However, madness is a state of suffering that materializes it for us. If Hell exists, it is because madness exists, but neither is eternal. It is worth noting, though, that we do face punishments—not as condemnations, but as the logical return of our actions.

(443rd) Personal transformation requires the death of what is evil within us, a painful but necessary process for growth. This is the logic of our suffering in Hell, as our evil side is dying. For this reason, forgiveness is not unconditional. To leave Hell, we must repent and ask God for forgiveness for our wrongdoings. If we do not, it is as though we are refusing recovery. Only repentance is capable of healing us from our wrong beliefs.

(444th) Loving who we are without being superior to anyone brings us a kind of necessary tranquility. This is at the root of our psychological perfection—it is a commandment and diverges from the capitalist logic of “better” and “worse.”

(445th) When we seek the best within ourselves, it is a healthy and indispensable pursuit because knowing our identity is a key point that fulfills human needs. But the competition proposed by capitalist ideas of self-assertion is insane. Capitalism confuses this identity with material values, which is essentially the same as destroying it. The obsessive pursuit of being “the best” carries the idea that the best is not within us. This leads to the understanding that, to become better, we must become something different from what we are.

(446th) The capitalist concept of “the best” undermines individual improvements because no one can be the best except Jesus. However, self-improvement must be an intimate goal for everyone. For us to grow, understanding must settle within us over time. We are not born knowing everything, and all knowledge begins on shaky ground and is later refined.

(447th) Jung's situation in his study of the hero, for example, was complex. He saw that the fragmentation of work caused by capitalism was leading to the fragmentation of identity itself since humans largely define themselves through their work. This fragmentation of

identity—a kind of partialization—resembles what Charlie Chaplin³⁸⁸ illustrates in *Modern Times*³⁸⁹.

(448th) The introduction of superheroes in capitalism suggests an attack on human identity, not just as a consequence but as a goal. Jung could not fully anticipate this phenomenon, as figures like Superman and Batman emerged close to his time.

(449th) Capitalism was preparing to become a system of anonymous people by creating celebrities, who would act as demigods and guide people's minds. This movement aims to replace personal identities with legal personalities, highlighting the strategy of fragmenting human personality.

(450th) Because of all this, the weaving of capitalist heroes outlined that what was truly at stake was the confrontation of the image of the true hero. Notice that what capitalism seeks to fragment is what Jesus seeks to integrate. As a result, we would be entering an era where Christian ideas were challenged—the “era of the antichrist.” However, due to religious terrorism focused on the image of the devil, this could not be openly discussed at that time, as people reacted with great fear.

(451st) The strategy to destroy Christianity through capitalism is based on trial and error, aiming to replace old thoughts with new ones. However, dominationists underestimate the human tendency toward logic, which naturally discards the illogical, reorienting itself toward truth and returning to Christianity.

(452nd) The academic guidelines of Jung's time distanced themselves from spirituality, relegating faith to the personal field. Labeled as a “mystic,” Jung faced barriers to concluding his theories that Jesus is the true human archetype—a challenge that reflected the tension between science and faith of the time. For this knowledge to be understood, it was first necessary to break away from the mysticism of old Christianity.

(453rd) The capitalist mantra “nothing personal” hides a cruel reality: “everything against the person.” This phrase sums up the depersonalization and dehumanization inherent in the system, where the individual is sacrificed for the gain of the powerful.

(454th) A hero like Superman, for example, at times reminds us of the morality required by Jesus, but he is violent in resolving conflicts—something rejected by Christian teachings. To allow for this violence, his stories invent beings and worlds that do not exist.

(455th) The powers of superheroes diminish the ordinary human, making them dependent because they lack superpowers, as if free will and intelligence were not enough to solve our problems. Physical superpowers, in turn, support the agnostic line of mental superpowers. Moreover, the conflicts created in these stories lead

³⁸⁸ **Sir Charles Spencer Chaplin** (1889-1977) was an English actor, filmmaker, and composer who rose to fame during the silent film era. He became a global icon through his on-screen character “The Tramp” and is considered one of the most important figures in the history of cinema. His career spanned over 75 years, from childhood in the Victorian era until a year before his death in 1977, and involved both praise and controversy. Source: Wikipedia. Available at: https://en.wikipedia.org/wiki/Charlie_Chaplin.

³⁸⁹ *Modern Times* is a 1936 US silent film that blends comedy, drama, and romance, written and directed by Charlie Chaplin. In the film, his iconic character, the Little Tramp, tries to survive in the modern industrialized world. The film is a strong critique of capitalism, Nazism, fascism, and [partially] imperialism, as well as the mistreatment of workers from the Industrial Revolution through the Great Depression. Distributed by: United Artists. Source: Wikipedia. Available at: https://pt.wikipedia.org/wiki/Tempos_Modernos.

people to believe that the system's needs are more important than their personal needs.

^(456th) Ancient Greco-Roman narratives involving gods were passed down through generations. People had no way to verify their truth. Due to this, they adhered to the collective imagination. These gods were similar to capitalist superheroes, as both are fabricated to serve the interests of those who control the system.

^(457th) For example behind the plot of incest between mother and son, *Oedipus Rex*³⁹⁰ reflects a dynamic of Greco-Roman society that separated mothers from their sons.

^(458th) Initially portrayed as moral figures, capitalist superheroes evolved into increasingly violent and morally ambiguous characters. Deviant behaviors and psychological instabilities became common, reflecting the character flaws also observed in mythological gods, culminating in acts of extreme violence that challenge the notion of heroism.

^(459th) The representation of the contemporary hero has become a contradiction: they are an imaginary nothing, coming from nothing, jumping over nothing, to attack nothing. The semblance of truth in the stories is sustained only through hypnosis, as it can even make a square seem round. The breaks in reasoning are immense, and the only clear message is violence. Even the eyes of the “heroes” are drawn with expressions of cruelty. All of this influences people, driving them in the opposite direction of the unity and peace that are essential to humanity, as if violence were something heroic.

^(460th) These empty stories, in reality, remove the connections represented by conjunctions from language³⁹¹. A person who watches these productions will likely have difficulty recounting the film's plot because it practically doesn't exist. This leads to a reduction in intelligence. The removal of conjunctions prevents and limits the depth of ideas. Longer texts without conjunctions hardly communicate. The language of those influenced by these stories becomes flawed, with gaps in reasoning, causing difficulty in understanding and solving even simple problems.

^(461st) This is an integral part of our collective trance, making it difficult to know if anyone will be awake enough to notice its deepening. Due to this the social ego has been governing the population, but the trend is for the population to govern the social ego.

^(462nd) The current hero is the pendulum of hypnosis, the stimulating object that keeps the focus. Their bad behaviors are replicated because the relationship between humans and the hero is very intimate. They serve as a behavioral reference.

^(463rd) The fact that heroes fight aliens is a way to avoid addressing earthly problems so that they remain unresolved, as most of the time, these problems are caused by the system. However, earthly problems are all we have to solve.

^(464th) The series *Avatar*³⁹², unlike the movie of the same name, is dominationist. It suggests spirituality, but in it, the “heroes” are called dominators and mentally manipulate water, fire, earth, and air. They are people with terrible temperaments because they consider themselves superior for manipulating these natural forces without a channel of conduction.

³⁹⁰ Available at: https://pt.wikipedia.org/wiki/%C3%89dipo_Rei

³⁹¹ Connectives are words or expressions that link ideas, sentences, or parts of a text, creating relationships of meaning between them. They are essential for ensuring cohesion and flow in a text, helping the reader understand how ideas are organized and interconnected.

³⁹² Available at: https://pt.wikipedia.org/wiki/Avatar:_The_Last_Airbender

(465th) One day, the young person influenced by this series will discover that what people dominate are others and living beings, not inanimate forces without a means of conduction. To control those, we use devices. But because of this induction, they will have difficulty understanding that being a dominator in human terms is something inferior and not heroic.

(466th) The modifications in electronic Bibles under the pretext of modernizing the language reflect efforts to destabilize spiritual foundations. Subtle changes to the biblical text can profoundly transform its interpretation, revealing an attempt to reshape religious perceptions.

(467th) On June 1, 2016, a day of two sixes, the group of top capitalist businessmen, referred to in this book as dishonest, held a ceremony in which they suggested their intention to destroy Christianity, symbolized by a rock. In this ceremony, images were shown that referenced the ideological implantations discussed in this book.

(468th) Several scenes were presented, suggesting that the New World Order would be a system of enslavement, highlighting control strategies. The artists and the images on the screen represented early eroticization, the implantation of addiction to video games, the domination of the cultural mind, and the stimulation of libido through the promotion of the image of the fornicator (“the great prostitute”). Finally, dishonest articulations by imperialists were shown, aiming to renew domination over Brazil and the world to enrich themselves.

(469th) Among the wealthy, one of the main issues leading to capitalist domination is the presence of ideologically constructed minds resistant to religious ideas. Many of these individuals are reactive—they do not debate religious teachings, do not understand them deeply, and only accept their church’s version. Additionally, there are many who are, in reality, atheists but either do not realize it or do not admit it.

(470th) Money competes with God, as people imagine that having material wealth is a reward from God and equate it with happiness. However, sometimes people manage to acquire money yet cannot find happiness because they lack the personal growth needed to face the problems that come with it.

(471st) For this reason, we should not put so much trust in money, as both having it and not having it are complicated situations and difficult trials to face.

(472nd) Everything in life is a path, a clue, and a test. Often, we burden ourselves with heavier loads than we can bear. Reading the signs can be a significant step toward personal growth. If we become attached to material values, we risk being unhappy whether we have them or not, because we are limited in our way of seeing things. One of the secrets to happiness is feeling fulfilled with what we have. When we behave mentally in this way, we compare ourselves to kings.

(473rd) The excess of hoarding also means waste, not just foresight. Often, we save something only to waste it, not merely to have it, as capitalism preaches. Furthermore, in the capitalist world, time is money—not life, not existence. However, how many people pay a high price just to have hours of sunlight? And how many, whether earning a lot or little, live in darkness because of work, with no time to enjoy the sun, even if they are in paradise?

(474th) For the capitalist world, the driving force of the world is money. However, no amount of money can pay for good work if the other person doesn't have the goodwill to do it—that is the true driving force of the world. They also say we can't live without money, but what we truly cannot live without is food, water, and air. We also can't live well without joy and peace of mind. If we don't have these things with money, our money holds no real value. If we chase money frantically, it's because we want spiritual values like these and believe that money will provide them.

(475th) Spiritual fulfillment should not be held in anticipation, like a trophy for the last day of life, but experienced daily, regardless of any professional or financial victory; otherwise, nothing will be worth it. True victory is built in the everyday, not in some imagined final triumph. We will reach nowhere if we are not psychologically in the place we want to be. The path we materialize psychologically is the place we arrive at.

(476th) The spiritual is what truly matters, because from our material existence, in a short time, all traces fade away. After about 20 years of our departure, we are nothing more than a vague memory among those who remain. Thus, the real value of our existence lies in it being well enjoyed.

(477th) Free your concepts and discover yourself. There is an entire universe beyond capital. Notice how what we once called riches we now call trash, and what we once called trash we now call recycling. Everything, absolutely everything, in the material world is relative.

Sodom and the Capitalist System

(478th) Remember the story of Sodom, a city where the inhabitants, even without explicit divine moral laws, had an innate sense of conscience. This shows that, regardless of external guidance, all humans have an intuition about right and wrong, making them responsible for their actions.

(479th) Sodomites are a representation of a people opposed to God. This is connected to their act of fragmenting or dividing a human being for their own use. It's not about being same-sex attracted, as many believe, but about being exploitative and oppressive.

(480th) What defines a sodomite isn't just being a man who rapes other men, as narrated in the biblical story³⁹³. That act is a nightmare for people of any sexes. However, homosexuals are unfairly despised in this context, as if they enjoyed being subjected to violence.

(481st) Sodom represents more than debauchery; it symbolizes dehumanization, such as confining people to small spaces solely for their utility, while ignoring the physical and psychological consequences, like injuries caused by “postural statism”³⁹⁴.

³⁹³ BIBLE, *Genesis* 19:4.

³⁹⁴ “Postural statism” is the same as “prolonged static posture” refers to staying in the same position for an extended period, often during work. It can lead to a variety of health problems, including: muscle damage, poor circulation, musculoskeletal disorders, joint damage, pain and cardiovascular issues.

(482nd) This section aims to highlight the connection between bone diseases, prolonged immobility, and inhumane practices, both in Sodom and in modern capitalism, which prioritizes profit over human health and well-being.

(483rd) Employees working in corporate internal services with computers exemplify this excessive limitation. They often have very little personal space, competing with furniture and equipment that restrict movement due to cables. A reasonable human standard would be 6m² per employee, similar to what is allocated in prisons. However, they typically spend many hours sitting less than half a meter away from their screens, forced to look at a keyboard positioned very close to their chest.

(484th) Public offices have equipment that claims to reduce this problem, but they fail to address its hidden factors that make the problem worse. Employees remain tense and immobile for long periods, as if they were in a cast without the actual plaster. I myself am a case of someone affected by prolonged static posture.

(485th) In the field of forensic assessments, I observed numerous cases of work-related disability caused by orthostatism. It was a condition resulting from standing for excessive periods of time. To me, this made it clear that keeping the body in a single position for too long leads to negative effects on us.

(486th) However, any form of excessive immobilization inevitably leads to wear and disease. The challenge is not just avoiding improper postures; it's recognizing that excessive immobilization itself, regardless of the position, is harmful.

(487th) Ideally, public administration should implement remote work whenever possible, keeping only essential personnel for public services and administration on-site, with a rotating schedule. This measure aligns with principles of efficiency and economical and also prevents health problems among employees, benefiting the state in many ways.

(488th) In Sodom, people who served sexually—among them homosexuals—were inhumanely immobilized and used solely for that purpose. While this may not be the case for sex workers in modern times, the spread of disease among the general population resembles an epidemic. What we see is a new model of Sodom, but it remains the same perverse reality mentioned from the beginning to the end of the Bible.

(489th) This catastrophic example is important for us. Because of it, we are now able to recognize what constitutes unnatural use of the body, not just in relation to sex but in a broader sense.

POST-CHAPTER 1 – THE CHANGE OF PHASE

(1st) Chapter 1 of *Genesis* opens the biblical narrative by explaining how the world was created. Surprisingly, it aligns with modern scientific knowledge despite being written during a primitive era of humanity. It first mentions the creation of the heavens and then the Earth. The creation of the heavens implies the formation of everything beyond the Earth, each with its own development. Next, God commanded the creation of light, and the Earth began to move, resulting in the phases of day and

night. This was the first day, including billions of years³⁹⁵. The way it is presented makes me believe this story was shown to a medium who, with each fading image, concluded that it represented a day of creation.

(2nd) On the second day, or rather a phase spanning millions of years, the separation of the waters occurred. Science suggests that water molecules condensed near the Earth's surface or entered a gaseous state, rising above it, pointing to the formation of the primitive atmosphere³⁹⁶.

(3rd) On the third day, God separated dry land from the seas and created plants. Science confirms that continents and oceans emerged through geological processes over billions of years. Life began with simple organisms, which evolved into photosynthesis and the subsequent oxygenation of the atmosphere. Vegetation as we know it today only appeared long after the formation of the continents³⁹⁷.

(4th) On the fourth day, despite the apparent contradiction—since the Sun and other celestial bodies preceded the Earth—the text states that God commanded the appearance of the lights, which does not contradict science. The visibility of the cosmos to humans only became possible after plant photosynthesis dissipated dense gases, revealing the Sun and stars. Thus, what God provides is the vision of the cosmos, which was previously obscured³⁹⁸.

(5th) On the fifth day, the creation of marine life and birds is described. Scientifically, life did indeed begin in the oceans with simple organisms that evolved into more complex forms, including fish and, later, birds, which descended from dinosaurs. This development also spanned billions of years³⁹⁹.

(6th) On the sixth day, land animals and humans were created, with the latter being made in the likeness of God. This idea also holds true, even though it represents a long evolutionary process separating us from our common ancestors with primates, which occurred many millions of years after the first land animals. But we are indeed similar to God because God is an invisible and superior spirit, and we are as well⁴⁰⁰.

(7th) Finally, there is the narrative of the seventh day of creation, when God rests. This day refers to the phase when human evolution will reach angelic perfection. Indeed, when that day comes, as co-creators and guardians of all creation, we will give rest to God⁴⁰¹.

(8th) After the seventh day, the story of Adam and Eve's creation begins, which has no connection to truth or scientific facts. Many might wonder: "if the story of Adam and Eve isn't true, why didn't Jesus warn us about it?" Well, if He did, His word didn't reach us because of the heated opinions on this subject. Even today, many people get angry when this possibility is suggested. However, it's a fact that Jesus doesn't argue with humans about their beliefs and passions⁴⁰²; He simply

³⁹⁵ BIBLE, *Genesis* 1:1-5.

³⁹⁶ BIBLE, *Genesis* 1: 6-8.

³⁹⁷ BIBLE, *Genesis* 1: 9-13.

³⁹⁸ BIBLE, *Genesis* 1: 14-19.

³⁹⁹ BIBLE, *Genesis* 1: 20-23.

⁴⁰⁰ BIBLE, *Genesis* 1: 24-31.

⁴⁰¹ BIBLE, *Genesis* 2: 1-4.

⁴⁰² BIBLE, *Matthew* 12:18-20 – "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he has brought justice through to victory" {Isaiah 42:1-4}.

encourages their reasoning. Thus, in the “Our Father” prayer, He calls God—not Adam—Father, subtly correcting the narrative of Adam and Eve.

(9th) When asked about divorce, Jesus referred to the creation of man and woman as described on the sixth day, not to the account of man being formed from clay and woman from his rib. He quoted what is now written in *Genesis* 1:27⁴⁰³ and then concluded with *Genesis* 2:24⁴⁰⁴, omitting the 28 verses that specifically narrate the creation of Adam and Eve.

(10th) In the story of Adam and Eve, there is the creation of a single being that divided into two bodies, two beings, and then concludes that they become one flesh⁴⁰⁵—something illogical. Jesus narrates the creation of two beings (in God’s likeness), who therefore unite as one flesh; that is logical.

“Haven't you read,” he replied, “that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh' ?So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” (BÍBLIA, *Matheus* 19:4-6)

(11th) In fact, it’s worth noting that anyone who believes in *Genesis* 1, which states that God created man and woman in His image and likeness, cannot also believe in *Genesis* 2, which describes man being formed from clay and woman from his rib. The two accounts are incompatible.

(12th) However, the story of Adam and Eve has become part of the collective imagination. It makes our society controlling because it tells a story of control. Adam and Eve are not the first man and woman but rather a model of relationship to follow, marked by a sequence of control and punishment.

(13th) The result is a society with people who are mentally and emotionally unwell, suffering from syndromes due to conforming to stories and ideologies, as illustrated by the figure of Don Quixote—a phenomenon that still occurs today.

(14th) Furthermore, in the story, Adam and Eve are forbidden to eat from the tree of knowledge (of good and evil), which equates to a prohibition on knowledge. This contradicts the teachings of Jesus, who invites us to seek the truth.

(15th) The system of control described in the story is primarily based on withholding knowledge, the difficulty of accessing food—only attainable through hard labor—and the domination of women by men. The system of control described in the story is primarily based on withholding knowledge, the difficulty of accessing food—only achievable through hard labor—and the domination of women by men. The withholding of knowledge is one of the main themes of this book; hunger was highly visible in Jesus’s time, as seen in the plight of lepers; and the domination of women by men is still widely evident today in most parts of the world.

⁴⁰³ BIBLE, *Gênesis* 1:27 — “So God created mankind in his own image, in the image of God he created them; male and female he created them”.

⁴⁰⁴ BIBLE, *Genesis* 2:24 — “That is why a man leaves his father and mother and is united to his wife, and they become one flesh”.

⁴⁰⁵ BIBLE, *Genesis* 2:23–24 — “The man said, ‘This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man.’ That is why a man leaves his father and mother and is united to his wife, and they become one flesh”.

(16th) Leprosy⁴⁰⁶ (Hansen's disease) is worsened by hunger due to the weakened immunity caused by a lack of nutrients. This suggests there was a very high incidence of hunger, which spread leprosy.

(17th) Hunger today is not as severe as it was in the past, but it still exists for political reasons. Nowadays, the nutrients in food are the reason why it becomes more expensive, leading to health deficiencies among populations and dependence on medication. Acute hunger, in turn, is cruel, producing symptoms similar to food poisoning, such as stomach pain, vomiting, diarrhea, weakness, and difficulty breathing.

(18th) Currently, some Christian churches promote Adam and Eve as role models, but they contradict the teachings of Jesus. Even in their story, they are examples of corrupted human beings. The dominationist ideology is the Antichrist, which is referred to at times as a serpent, at others as the devil, and at others as Satan, but it is a human construct⁴⁰⁷. Satan is an idea that represents a social body, like a human of immense proportions.

(20th) Jesus Christ brings the good news, undoing the universal condemnation based on the story of Adam and Eve, where people are born condemned. Capitalism mirrors this condemnation in its devaluation of humanity or even in the lack of validation it fosters. Jesus Christ comes to end this and liberate humanity by promoting moral values that contribute to the spiritualization of the individual.

(21st) The good news is similar to the “happily ever after” in fairy tales. They promote a kind of contradominationismo by teaching girls to seek a prince—someone who doesn't control others and isn't a slave to work like a king is. If we still believe in death and, therefore, in killing, it's because we are still tied to the idea of Adam and Eve.

(22nd) In the biblical parable of Lazarus, the rich man asked God to send someone from the dead to warn his relatives about life after death, but his request was denied⁴⁰⁸. This shows there is no collective final judgment, only individual judgment, as people are judged at different times.

(23rd) Only Spiritism speaks about the life of the spirit in a concrete way, while churches talk about eternal life in an abstract manner. That's why God sent thousands of spirits to communicate through Chico Xavier, aiming to make this understanding more concrete. Those who doubt what he presented to the world challenge the intelligence of the thousands who testified to receiving letters psychographed by him. They also disregard the hundreds of books he wrote, filled with extremely intelligent and logical stories.

(24th) In these letters, the words Chico used were similar to those of the spirits claiming to be their authors. Often, the letters were addressed to mothers, the people

⁴⁰⁶ Leprosy, also known as Hansen's disease, is a long-term infection caused by the bacteria *Mycobacterium leprae* or *Mycobacterium lepromatosis*. The infection can cause damage to the nerves, respiratory tract, skin, and eyes. Genetic factors and immune function play a role in how easily someone may contract the disease. Leprosy is most commonly found among people living in poverty. Source: Wikipedia. Available at: <https://en.wikipedia.org/wiki/Leprosy>.

⁴⁰⁷ BIBLE, *Revelation* 13:18 — “This calls for wisdom. Let the person who has insight calculate the number of the beast, for it is the number of a man. That number is 666”.

⁴⁰⁸ BIBLE, *Luke* 16: 19-31.

who knew their children best. Some mothers even confirmed that the handwriting in the letters matched their children's.

(25th) Adam and Eve mainly represent a phase of low human evolution. Reincarnation isn't a reward; it's a second chance, a kind of purgatory. The word "Hades," the name of the Greek god, is the same root as the word "Eden." The difference is that Eden refers to paradise, while Hades refers to the land of the dead. Earth is this combination: materially, it is the land of the living, full of life. But spiritually, it is still the land of the dead.

(26th) For now, this planet is a land of the dead because most people's personalities will "die" so they can become someone else in another life. But when humans start living in truth, true life will rise on Earth.

(27th) In the spiritual worlds closest to ours, good spirits can create something "materially" advanced, which makes them seem to be at a higher stage of evolution than we are. However, we only become free when we stop the cycle of reincarnations. If someone achieves spiritual happiness here on Earth, they attain evolution.

(28th) Beyond that, there is a state of mind where the human intellect is projected into an environment of despair, shame, pain, cold, hunger, and destruction. We, as incarnated beings, recognize this as Hell—what we call the "thresholds of the Earth." It's very easy for us to fall into this state, as we can "commit suicide" even through our eating habits. In a culture of carnivores, people are both killers and self-destructive, because meat is not a natural human food, and its decay inside the body causes significant harm. Meat consumption must be minimal to avoid it leading to self-destruction.

(29th) Finally, it's worth noting that some people think Jesus convinced everyone to accept slavery, making Him a traitor. But this situation wasn't created by Him; it was tolerated by Him, because God respects human free will. God doesn't want robots. If He did, He could have made them. The "recipe" for creating people with good discernment is much more complex and takes much longer.

(30th) Our life experience is like this: "If someone had told me, I wouldn't have believed it." We need to live to understand what happens, so that we don't judge others. We need a history of mistakes, a reliable record, to eventually create a history of success. This is necessary because, if we can't agree on what's right, at least we can agree on what's wrong—and just that is enough to help us get it right.

(31st) Through mistakes, even logically, we arrive at the truth. For example, if slavery needs to be promoted, it's a sign that it wouldn't naturally exist. I believe that the natural tendency for social unity is friendship, which respects free will. Free will is innate; we don't learn it. Only with freedom can we achieve free discernment and understand our responsibilities.

(32nd) The New Covenant has not yet been fully established. Christianity has not been perfected because it's still tied to systems of control. But gradually, we move away from these systems through consensus that improves over time, leading toward full humanity. Both our individual and cultural minds seek this path.

(33rd) We are the refractive mirror of God. This refraction has been driving evolutions that, throughout history, are often suppressed through retaliation, such as witch hunts or dictatorships. These retaliations happen because Controllers reject others' free discernment. But free discernment is the path to truth.

(34th) My father believed in control and in himself as a son of a God of collective ego, where man is seen as the generator of life through his seed. This perspective came from the story of Adam and Eve, in which man is the only one with divine breath. This way of thinking views Satan as the god of the world because he represents the union of individual "selves."

(35th) Some people suggest the New Covenant is a lie because the pains of childbirth will never end. I say the old system, in terms of these pains, never really existed because, with the health of both the mother and child, a few precautions could eliminate or greatly reduce them. One is avoiding excessive baby weight gain during pregnancy, and another is staying calm during labor. However, it's true that pregnancy should also be a time of greater peace. Working during pregnancy, in the current system, is a significant burden and harms the baby's health, often leading to low immunity at birth.

(36th) Even the concept that it's necessary to work in order to eat can be questioned. In Brazil, for example, we could have greater access to free fruits for the population because we have many fertile public lands. Planting fruit trees along highways would be a great project to counter the artificially imposed food scarcity. This shift in mindset is essential to overcoming this phase and moving toward the "seventh day," a more generous and sustainable stage for the planet.

POST-CHAPTER 2 – ANIMAL RIGHTS

(1st) My father believed we were all born with animal instincts that made us learn through hands-on experience. Because of this, when I was five years old, he put me on the back of an agitated horse, slapped its hindquarters, and shouted, "Hold on!" as the horse bolted into the corral. That day, I learned almost everything I needed to know about horseback riding in one intense lesson. My body and the horse's movements synced, teaching me how to position myself so we could ride together. From then on, I learned to take the reins, steer where I wanted, and most importantly, "show who was in charge." I became a rider admired by anyone who saw me on horseback.

(2nd) He taught me and my siblings the importance of having a strong personality and often acted aggressively towards those he considered beneath him, including animals. At the same time, he shared stories of the deep traumas he carried, as my grandfather had been even more aggressive toward him. There was a major flaw in our upbringing that made us believe in the use of force.

(3rd) This aggressive behavior came from a traditional training method that relied on punishment⁴⁰⁹ rather than rewards, making real understanding and learning difficult. Over time, those in positions of authority were consumed by pride, escalating the punishments until they became excessive, as no one truly learned anything from them.

⁴⁰⁹ BIBLE, *Proverbs* 13:24 - "Whoever spares the rod hates their children, but the one who loves their children is careful to discipline them".

(4th) As I grew older, I repeated the same mistakes my ancestors made with my own subordinates, thinking I had to show who was in charge. This led to terrible years of poor relationships—mother and daughter, teacher and student, and others—all marked by yelling or punishment as the way of teaching.

(5th) It's true that some people reverse the hierarchy between humans and animals, and that is not right either. In one passage of the Bible, a woman approaches Jesus, asking for help for her daughter, who was possessed by a demon. When helping her, Jesus tells her that she should not give the children's food to the dogs, and she agrees, replying that, even so, there is nothing wrong with the dogs eating the children's leftovers⁴¹⁰.

(6th) There are many interpretations of this passage, but Jesus often said, "Truly, truly, I say to you."—not "In code, in code, I say to you." That's why I believe that in this episode, the mother, seeing that the child was taking too long to eat, threw the food to the dogs, making the child go insane at the thought of going hungry. We need to have more humanity toward human beings and not give animals more rights than people. However, that doesn't mean we should be cruel to animals either.

(7th) At the same time, in some instances, I rode horses that cooperated willingly, showing me that punishment wasn't necessary. The horse worked together with me toward the same goal, and the experience was enjoyable for both of us.

(8th) Traditional training relies on opposing others' will, but willpower is what motivates us. Taking away motivation is like draining energy, making efforts exhausting. Motivation brings pleasure and fosters affection, but removing it creates the opposite feelings.

(9th) Often, those in higher positions of power impose their will over the common good. In their public works, they enforce others' involuntary participation to claim all the credit. They see others as mere supporting characters in their story, rather than protagonists of their own lives.

(10th) This approach can destroy all the positive potential of shared guidance. True shared guidance is participatory, whereas individual control is reductive. True leadership is the ability to achieve common sense through consensus. And true consensus lies in striving to achieve a higher purpose—God's will—a shared goal above all, yet one that respects each individual.

(11th) Once, while horseback riding with a group of friends, everyone wanted to go in a direction the horses refused to follow. I also refused to go that way. They criticized me, saying I needed to show who was in charge and questioned whether I really knew how to ride a horse as I claimed.

(12th) I stuck to my decision, respecting the animal's will, and I was right. They insisted on going that way and ended up stuck in a swamp, with their horses sinking halfway into the mud.

(13th) They were still covered in mud when I returned from the ride with my daughter. Triumphant, I shouted, "See?! You have to listen to advice, even if it comes from a horse!" implying that they had ignored me.

⁴¹⁰ BIBLE, *Matthew* 15:26 and *Mark* 7:27.

(14th) Undoubtedly, we are superior animals, but humans cannot dismiss the intelligence of other animals without risking appearing less intelligent than they are. In fact, part of being superior animals is not disregarding other forms of intelligence.

(15th) However, I want to emphasize not only the intelligence of animals but also the importance of not treating their existence as if they were mere objects.

(16th) The discussion about animal rights picked up steam in the last century. The fundamental issue revolves around their ability to suffer and share their existence with us. After all, among humans, individual existence without the participation of others is meaningless. If we define ourselves as superior animals because of our emotions, we cannot ignore the feelings of others or the role we play in each other's lives.

(17th) Monty Roberts introduced 'Join-Up,' a gentle, non-violent method of horse training that respects the animal's natural language, also known as natural horsemanship. Roberts developed his method in secret from his father, who was a professional horse trainer, and was beaten when his father discovered it.

(18th) At the age of 16, Roberts demonstrated that it was possible to achieve in hours, through kindness, what his father achieved in weeks using violence. This revealed the inefficiency of pain and suffering in traditional training practices.

(19th) After learning about gentle training, I began to notice that animals trained through traditional methods displayed hostile and vengeful behavior. They often tried to harm their riders. They would rub against barbed wire fences, duck under tree branches, and throw their hips outward on turns to try to unseat the rider.

(20th) The difference between animals subjected to the two types of training was striking! While those trained with violence were resentful and distrustful, those treated with gentle training were collaborative and dignified, recognizing themselves as part of the team.

(21st) Animals trained using traditional methods always required a violent "refresher" to relearn their training, whereas the learning achieved through gentle training stabilized quickly. As someone who frequently rode different horses, I often endured the challenge of dealing with animals trained by traditional methods, clearly preferring the more humane and effective approach of gentle training.

(22nd) Over the years, I came to understand that animals trained through traditional methods should be avoided. I started looking them in the eyes, as those trained with gentle methods did not carry trauma in their expressions and always seemed youthful. On the other hand, animals subjected to traditional training appeared aged in their eyes, with a mental attitude of disillusionment and vengeance.

(23rd) The expression in an animal's eyes, aligned with its gestures, reveals much about its mental state. They also tried to show who was in charge. Animals with vengeful eyes acted out of irritation, while those with disillusioned expressions displayed a characteristic slowness typical of depression.

(24th) It's interesting how we identify feelings through the eyes, a concept widely explored in cartoons, where the shape of the eyes directly conveys mental attitudes. Unfortunately, many "heroes" are depicted with cruel eyes, subconsciously influencing viewers' attitudes. This makes us, at the very least, insensitive to the expressions in the eyes around us.

^(25th) Join-up represents a significant breakthrough in the human-animal relationship, reinforcing the need to recognize their basic rights to a life free of suffering.

^(26th) Even in our relationships with our animals, we must show humanity by having compassion and dignity in how we treat them. For example, milking a cow is not cruel if done correctly, as milk is the food the animal offers with pleasure. Patience is essential when handling the cow, as well as keeping fingernails very short and squeezing the teats rather than pulling them. To do this properly, the milker should pinch the base of the teat with the thumb and index finger to prevent the milk from flowing back into the gland, then press with the middle, ring, and little fingers to release the milk through the teat's opening.

^(27th) The cows I worked with lined up at the barn entrance in the exact order they were milked every day. They acted as if I was performing a service for them. Unlike others, the gently trained cows didn't need their legs tied tightly, only their tails.

^(28th) Aggressive milking practices are not the norm, as they reduce milk production. A properly maintained mechanical milker is a valid alternative that saves human effort in such hard labor. However, many people are aggressive and ignorant, projecting their own rough treatment of others onto animals, treating them as if they had no rights. But animals do have rights⁴¹¹.

^(29th) The knowledge of Join-up played a fundamental role in my life. Through it, I began treating animals with greater humanity. However, I still treated my children with aggression.

^(30th) Despite advances in environmental legislation, a societal mindset persists that sees animals merely as property, failing to acknowledge the divine manifestation of life within them. This view is reinforced by laws that treat them only as objects in disputes over rights.

^(31st) Animals have innate and legal rights. The former, especially, are moral rights that transcend any legislative condition. These rights include protection such as the right to life, or merciful slaughter, the right to the free development of their species, the right to bodily integrity, and the right to be free from suffering⁴¹².

⁴¹¹ Article 32 of Law 9.605/98 — “To commit acts of abuse, mistreatment, injury, or mutilation against wild, domestic, or domesticated animals, whether native or exotic: Penalty – imprisonment from three months to one year, and a fine.” Source: Planalto. Available at: http://www.planalto.gov.br/ccivil_03/leis/19605.htm.

⁴¹² The Universal Declaration of Animal Rights — DUDA — is a document of ethical and moral nature, with no legal or regulatory power. It is a philosophical text signed at UNESCO, but not by UNESCO. It has no official or governmental endorsement, but it has influenced Brazilian legislation on moral grounds. Article 2 of the Declaration of Animal Rights: “Every animal has the right to respect. Man, as an animal species, cannot claim the right to exterminate other animals or exploit them, violating this right. He has the duty to place his conscience at the service of other animals. Every animal is entitled to the consideration and protection of man.” (Source: Fiocruz. Available at: <https://www.fiocruz.br/biosseguranca/Bis/infantil/direitoanimais.htm>) Guided by this principle, legislators included in the 1988 Brazilian Federal Constitution, item VII of paragraph 1 of Article 225: “Art. 225. Everyone has the right to an ecologically balanced environment, a common good of the people and essential to a healthy quality of life, and it is the duty of the Government and society to defend and preserve it for present and future generations. [...] VII – to protect fauna and flora, prohibiting, as provided by law, practices that endanger their ecological function, cause species extinction, or subject animals to cruelty.” (Source: planalto. Available at: http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm). This gave rise to the creation of the Arouca Law, which regulates the use of animals in scientific research: Law 11.794/2008 (Available at: http://www.planalto.gov.br/ccivil_03/ato2007-2010/2008/lei/11794.htm) It also guided the creation of Articles 29 and 32 of Law 9.605/98 (Available at: http://www.planalto.gov.br/ccivil_03/leis/19605.htm). Likewise, it influenced the São Paulo state law on animal slaughter, Law 7.705/92 (Source: al.sp. Available at: <https://www.al.sp.gov.br/repositorio/legislacao/lei/1992/lei-7705-19.02.1992.html>).

(32nd) Let us question: what does the right to simply exist mean? If animals are considered objects under human law, humans must take on compatible legal responsibilities. If we enslave them, we enslave ourselves, because enslaving others makes us prisoners too. The lesson of gentle training is clear: "violence is not the answer," reflecting the Christian commitment to life and our evolution as conscious beings.

(33rd) The discovery of Join-up inspired a new approach to manager training. It highlighted the importance of recognizing individual value and promoting collaboration, contrasting with the coercive learning typical of traditional methods.

(34th) The effectiveness of intelligent training lies in viewing the group as a team, where there is no conflict for authority, but rather a mutual acknowledgment of value and responsibility. For this reason, the animal is also seen as deserving rewards for completing tasks and achieving success.

(35th) The movie *Monsters, Inc.* illustrates this dynamic of replacing coercion with motivation, showing that motivation is an extremely powerful resource. When absent, it can turn spirits into suffering or counter-motivation.

(36th) It is revealing to observe that perhaps most of the population still does not recognize the need for dignified treatment of human beings. For instance, some police officers do not respond to women's calls for help under the Maria da Penha⁴¹³ Law and routinely beat people unnecessarily during public searches or arrests.

(37th) The state of Brazilian prisons, many of which have conditions worse than animal cages—being boxes where sunlight barely enters—is a sad indicator of our cultural backwardness. I long for a future in which human beings can at least have the right to be like animals in ways that harm no one.

(38th) The lack of compassion seems to be at the root of our problems because we are animals too. Therefore, when humans stray from themselves, they need the example of what exists in animal life to find their way back. Incidentally, gentle training is not a new concept. The entire foundation of Monty Roberts' method can already be found in the Bible, in the way sheep are to be treated, but it seems Christians have yet to notice this.

(39th) The relationship between a shepherd and sheep is one of mutual recognition and trust because they share common interests. Sheep are excellent examples, as they will not accept any training other than gentle training.

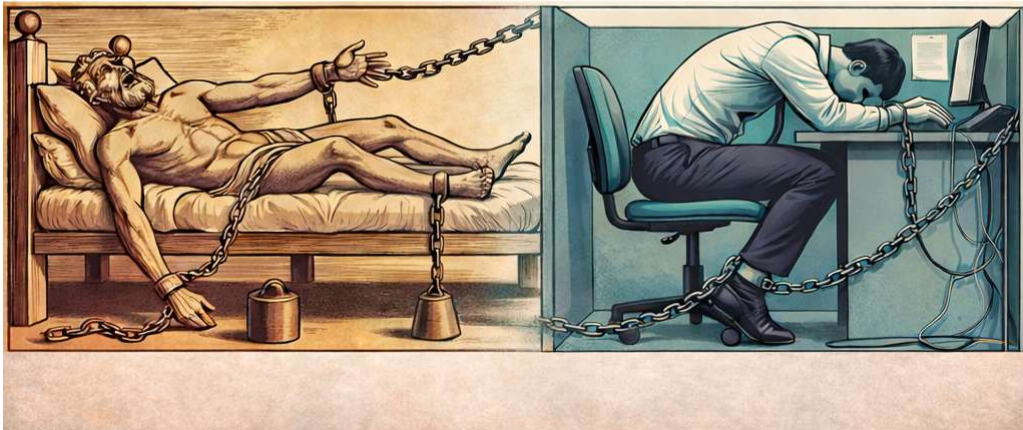
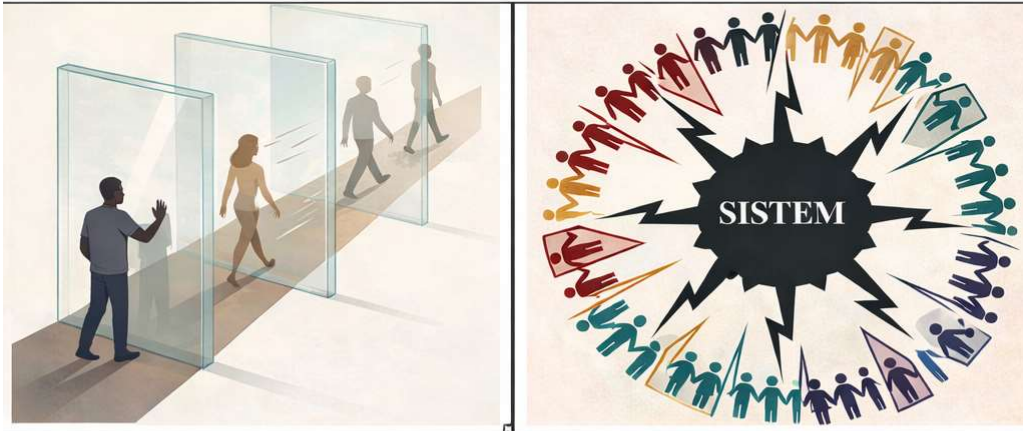
(40th) The act of destroying someone else's worth in their participation in our story, in order to take credit for their merits, reflects a severe lack of morality, especially harming the most vulnerable. It is like inferior judo, aimed solely at inflicting harm, and one day we come to understand this. Below is a small quote from the first version of the book:

01/01/2016 – 10:07 a.m. And my father asked me what I wanted to be when I grew up... and then I answered: "Free! Free to be whatever I want..."
Hearing this, he was shocked... poor man! And he struggled to dissuade me because I didn't know what I was talking about! Poor man...!

⁴¹³ Law 11.340/2006. Available at: http://www.planalto.gov.br/ccivil_03/_ato2004-2006/2006/lei/111340.htm.

The Ideologies of Separation: The Prism of Power

An analysis of how the “system” fractures human unity to dominate us.



Images X

Below is an image from the author's archive depicting problems of bone deformity. Here, we argue that this deformity was a work-related accident, a consequence of postural statism associated with the repetitive movement of looking at the computer screen and keyboard, mainly due to limited space. Postural statism is a cause of bone deformities and diseases that receives virtually no public recognition. The seriousness of this condition becomes evident when we note that, prior to surgery, the author faced the risk of spinal cord interruption and paralysis from the neck down.



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Página 1 de 1

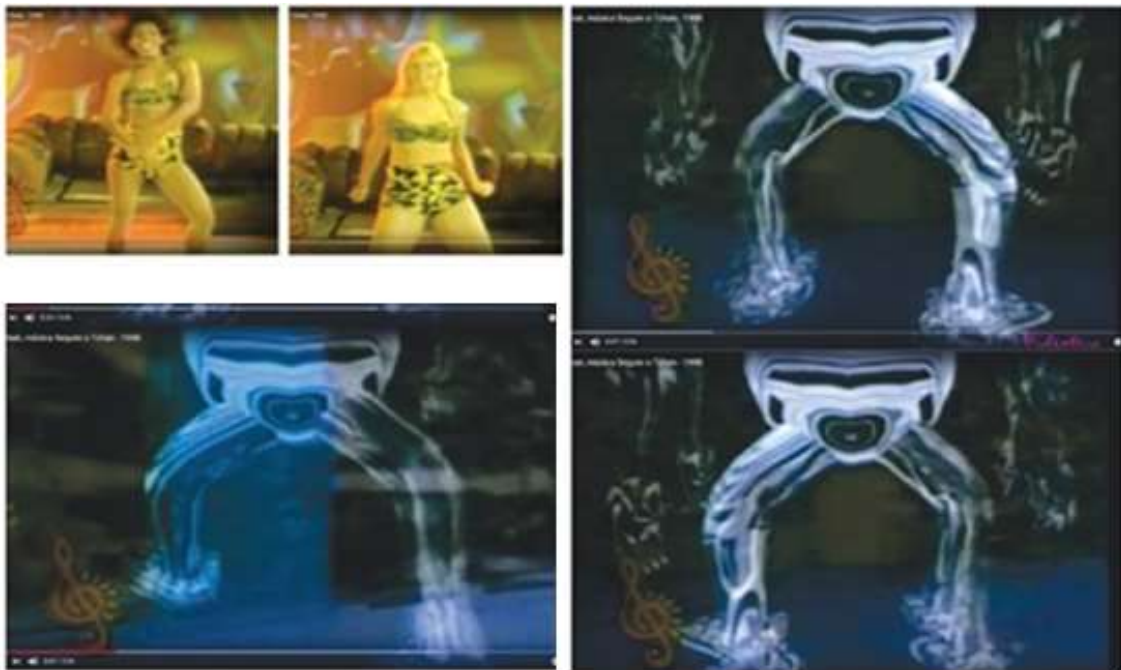
AV. CARDOSO MOREIRA CENTRO CEP: 283000-00
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Paciente: **SASKIA CARNEIRO RODRIGUES** Prontuário: **1532609**
Data Exame: **20/08/2018** Registro: **409188** Tipo de Atend.: Externo Procedência: 0 - NAO INFORMA
Convênio: 2 - PARTICULAR
Méd Solic.: 0 - Idade: 51 ano(s) 2 mês(es) 29 Dia(s) Sexo: Feminino Unid. de Atend.: RADIOLOGIA TANNUS
Méd Exec.: 392899 - Tel.: 38473163

Exame.....: **COLUNA CERVICAL (AP - LATERAL)**

- Placa e parafusos metálicos em C4, C5, C6 e C7.
- Cage entre C4-C5, C5-C6 e C6-C7.
- Pedículos e articulações interapofisárias sem alterações.

Below are images captured from a video of the group É o Tchan during the performance of the song Segura o Tchan in 1990, containing subliminal imagery aimed at excitation. In the X-ray-style representation of the dancers, highlights were added to indicate the depth of their vaginas. Images collected from the internet.



The six panels that follow are from the inauguration ceremony of the Gotthard Tunnel on June 1, 2016. During this ceremony, a kind of summary of the ideological implantations carried out worldwide by imperialist forces was presented. In the first images, we see scenes representing enslavement through labor, torture, and social terrorism. In one scene, a railcar moves along the tracks with a worker striking chains as if acting as a supervisor. The characters with oversized heads represent governments, and the one depicted in these images would be the beast. The representation suggests that this character is the ruler of the tortures carried out through labor. Images taken from a video available at: <https://www.youtube.com/watch?v=CWoxalvETqE&t=104s>



In the central image on the left, we see the figure of the “controller,” who is hermaphroditic like the character Baphomet, the beast most commonly used by Freemasons. Here, we interpret this figure as representing imperialist control induced through the implantation of terror, such as the military coups in Latin American countries.

In the central image on the right, we see the representation of premature sexualization. The performers portray adolescents. In the performance, they throw talcum powder onto their bodies to represent the emanation of libido. The two lower panels represent the implantation of social struggles based on sexual differences and the establishment of generalized eroticization.