

## CHAPTER XIII – ECONOMIC POWER, SCHOOL, AND THE DICTATORSHIP OF THE CHILDREN

(1st) In Brazil’s public schools, teachers are often forced to follow programs that overwhelm students with too much information — with a content way above their actual learning levels. On top of that, the textbooks push a dominant, controlling worldview. At the same time, comedy shows on TV and radio, like “Escolinha do Professor Raimundo,” (Professor Raimundo’s Classroom) mock both students and teachers. The disrespect they spread becomes part of real classrooms. And of course, they love to highlight how low teachers’ salaries are — like it’s some kind of joke.

(2nd) Right now, public education in Brazil is set up to keep people stuck in place — just so others can move ahead. Meanwhile, private schools sell the idea that they put their students in front of the line. And when people complain about school dropouts? That’s often just hypocrisy. It’s something that haunts many teachers, while others quietly push students out the door. This slave-era education system isn’t here to teach anyone. It’s just here to waste students’ and teachers’ time.

(3rd) One of the actions that negatively affected Brazilian education as a whole was the complete removal of grammar instruction. This was done in the name of modernizing education. But grammar is like a summary of a language. We can’t fully see a language as a whole, but grammar gives us an overall sense of it — something that helps us better understand what we’re saying.

(4th) Teaching grammar is actually an act of democracy. It gives people power. When you know how to speak well, you’re harder to control — you can defend yourself. Speaking and writing are skills we keep building our whole lives. In Brazil, poor people’s voices are silenced — even by not teaching them how to speak. In the land of the mute, the one who speaks is king. And let’s not forget: during the dictatorship, anyone who tried to fight that system was labeled a subversive. But they weren’t criminals. They were just.

(5th) At the same time, technology and video games could actually help education — if we used them the right way. But to bring tech into public schools, society would have to drop the hypocrisy. Because if anyone should be getting phones and digital learning tools first, it’s the teachers — right alongside the students.

(6th) And once that happens, it wouldn’t be hard to create video lessons and educational games for use across the whole country. Standardizing learning materials through mass media could actually make what’s being taught more transparent — and it might even keep some teachers from abusing their positions.

(7th) But using tech doesn’t mean we throw books away. In fact, books would be more essential than ever if we chose a different path. And schools should never use this as an excuse to shut their doors to students. I’m in favor of changing our education system — but not if it means turning everything into remote learning.

(8th) Still, if we make digital tools a permanent part of education, remote learning could become an option — for those students who learn better this way. And maybe that’s exactly what some of them need.

<sup>(9th)</sup> The ideal school encourages interaction and social growth — with activities like dance, sports, and shared meals. There's a whole world of engaging in-person experiences schools could offer instead of what we've got now.

<sup>(10th)</sup> Schools should be spaces for real, hands-on learning — places where young people build practical social skills like conversation, music, and the arts. But most schools in Brazil still look and feel like outdated factories. They're more focused on harsh discipline than actually helping students grow as people.

<sup>(11st)</sup> And everything that blocks better education? It helps create tyrants. Spoiled kids are classic examples of insensitive dominators — demanding rights they don't have and throwing their responsibilities onto others. This kind of behavior is often normalized in sexist societies, with people saying things like, "My husband was raised with his mother handing him everything." These are toxic habits — but they get talked about like they're normal.

<sup>(12th)</sup> Today, sadly, a lot of people have these habits and act like tyrants because the internet raised them to do nothing. They manipulate social situations just to get what they want. This generation ends up depending on their parents forever, because they were taught that being served is normal. And that's how we end up with a whole new class of little dictators.

<sup>(13th)</sup> The real problem with the internet is the way we "browse" it — or better yet, the trance it puts us in. People get trapped in pointless entertainment that eats up their time and turns passive watching into addiction. This isn't browsing. This is sinking. Even just waiting for a spinning image to load a page already puts your brain in a trance.

<sup>(14th)</sup> The internet we have now has drifted far from its true purpose. In reality, it's putting education at risk instead of supporting it. This way of using the internet keeps power over knowledge in the hands of the elite — and helps maintain social inequality.

<sup>(15th)</sup> And while the tools of oppression have gotten more modern, the silencing of Black voices and women's voices in schools is still happening — now just under a fresh coat of hypocrisy. Back then, physical violence was accepted and education was designed to serve the Church and reinforce control. And today? Honestly, not much has changed.

<sup>(16th)</sup> These days, school violence doesn't come from teachers. It comes from the lack of oversight over students — which leads to a survival-of-the-strongest mentality and constant peer aggression. Psychological violence is still there, still breaking students down. The old religious repression just gave way to an aggressive form of atheism — but both erase spiritual intelligence. The goal of the powerful is still the same: to tear down education using school curriculums that are designed not to teach.

<sup>(17th)</sup> In the past, not having money meant no access to education — but that didn't automatically mean ignorance. Today, even with more people attending school, the *automatic promotion system*<sup>473</sup> hides the fact that no one's really learning. And it's getting harder and harder to tell who actually knows anything.

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<sup>473</sup> *Continuous promotion* — popularly known as automatic promotion, is provided for in paragraph 2, item IV of article 32 of Law 9.394/96 (Brazil's Law of Guidelines and Bases of Education). It is a form of school assessment in which students are not held back, maintaining their progression through school levels. Source: Planalto. Available at: [http://www.planalto.gov.br/ccivil\\_03/leis/l9394.htm](http://www.planalto.gov.br/ccivil_03/leis/l9394.htm)

(18th) And to make it worse, we're at real risk of losing our knowledge entirely — thanks to the internet. Information online is becoming more unstable and less reliable every day. In the near future, there's a real chance the internet could absorb printed books, monopolize knowledge, create barriers to access (paywalls), and end up wiping out valuable information altogether.

(19th) Today's failure in education begins with the collapse of basic literacy. Until the 1970s in Brazil, kids learned to read with a method everyone called “bê-á-bá” — B + A = BA. It was a spelling-based, phonetic, and syllabic method. First, they learned the vowels. And from there, they were already combining sounds and reading.

(20th) Using booklets that gradually increased in difficulty, students picked up reading and writing fast. The “Abelhinha Method” (Little Bee” method)<sup>474</sup> came later and improved on that system. I learned to read and write at five years old using that very method. Back then, if a child didn't learn to read in preschool, they'd fail the year — but the truth is, that almost never happened.

(21st) These days, I see a wave of academic articles trying to convince teachers that constructivism — a method that starts with the whole and moves to the parts, and gained traction in Brazil during the 1980s — is some kind of revolutionary approach to literacy and education in general. I don't agree.

(22nd) Based on my own experience, after constructivism spread across the country, many ideological confusions developed around how literacy should be taught. This overwhelmed teachers with theories, leaving them less skilled in actually teaching children to read and write. In constructivism, children look at the whole word first, then break it down into syllables, and only later try to figure out the sounds of the letters. Concepts are avoided, making learning more intuitive and less concrete. But if we are conceptual beings, then anything we don't conceptualize, we don't fully understand.

(23rd) When students are taught to read using this method, it often takes them around three years to learn — if they even learn at all... Today, literacy is expected to be completed by age nine, whereas in my time, it was expected by age six at the latest, with very few exceptions. One reason why students take longer to learn to read using the constructivist or global method is that vowels aren't clearly taught or explained as standalone elements.

(24th) Think about it — in Portuguese, vowels are the most important letters in the alphabet. If a student first understands what the vowels are — and there are only 5 of them, which is a small number to memorize —, they can quickly figure out the sounds of all the other letters simply by comparing syllables. But if these letters — the foundation of every word — are not taught, the risk of students becoming functional illiterates, confusing letters and sounds, increases significantly.

(25th) The sounds of letters are the smallest parts of words that we can hear. Knowing them is essential for reading and writing. The lack of literacy — a problem that begins with not knowing the basic sounds — ends up supporting oppression, especially against the poor.

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<sup>474</sup> Method created in 1965 by Alzira Sampaio Brasil da Silva, Lúcia Marques Pinheiro, and Risoleta Ferreira Cardoso.

(26th) Social oppression caused by learning barriers is, in fact, a real issue. Teachers, using government textbooks and workbooks, often copy a whole-word teaching method and end up confusing students with letters instead of actually teaching them. Because of functional illiteracy, people's ability to compete in the job market is reduced. They end up poor and forced to work for low wages that barely support them. At the same time, the poor quality of the food they eat makes them weaker, both physically and mentally — which keeps them out of competition with wealthier people.

(27th) I believe there's a dominationist effort here in Brazil to cause functional illiteracy. In my own district, I've noticed that students aren't learning how to read in public school. So, a lot of their parents end up using what little money they have to pay for private tutors. Some parents and tutors even do the schoolwork for the kids while teaching them outside of school. But many parents or guardians are also illiterate, at least functionally, so they don't realize that their kids are getting the letters confused instead of learning.

(28th) The worst part? Schools often blame the child — say it's an attention problem. I met two kids who were sent to a social worker, then to a psychologist and a doctor, with a recommendation for *Ritalin*<sup>475</sup>. After that, the social worker started checking in on the family and told them they had to give the child the medicine. The family was even threatened with child services if they didn't do it.

(29th) Well, this is a systemic problem. If you're facing this, I believe it's best to teach your children how to read yourself. I recommend using the *Abelinha Method* (*Little Bee Method*)<sup>476</sup> along with the *Mouth Sounds Method*<sup>477</sup>. The Little Bee Method uses stories, and the Mouth Sounds Method uses pictures of mouths making the sounds. If you follow the process carefully — one vowel per week — within five weeks, most kids can already read. I saw fast results with these methods. One of the kids I taught had been prescribed Ritalin — but her parents didn't want to give it to her — and I saw that she didn't actually have learning difficulties.

(30th) People criticized these methods for being “too childish.” But I got great results even with older students. So I adapted the stories — swapped out fantasy for real-life content — in my project “*Learn to Read in Portuguese from the Very First Letter.*”

(31st) Continuous promotion, in turn, prevents students from repeating a grade, but it doesn't stop real educational failure. It ends up institutionalizing the lack of ongoing learning. Students move on from a grade where they should revisit subjects they didn't learn— and they enter the next class completely unprepared for what's ahead.

(32nd) Many times, the difficulty in keeping up with classes starts as early as the first grade, when kids are just learning to read and write. Today's education leaders claim this kind of grading system helps prevent students from dropping out. But it doesn't prevent emotional or intellectual disconnection. With students being passed year after year without actually learning, they become just another number in the

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<sup>475</sup> *Methylphenidate* — sold under the commercial name Ritalin. It is used to medically treat cases of Attention Deficit Hyperactivity Disorder (ADHD), narcolepsy, and idiopathic hypersomnia of the central nervous system. It is a substance that can cause chemical dependency.

<sup>476</sup> History available at: <http://abcfeliz.blogspot.com/p/metodo-da-abelhinha.html>. Full booklet teaching this method available at: <https://www.livrosgratis.com.br/ler-livro-online-76187/metodo-da-abelhinha-em-pelotas---contribuicoes-a-historia-da-alfabetizacao-1965-a-2007>

<sup>477</sup> <https://www.papodaprofessoradenise.com.br/alfabetizacao-e-o-metodo-das-boquinhas/>

system, and the school ends up playing the same prison-like role described in the song *Another Brick in the Wall* by Pink Floyd<sup>478</sup>.

Another Brick In The Wall

Daddy's flown across the ocean  
Leaving just a memory  
Snapshot in the family album  
Daddy what else did you leave for me?  
Daddy, what'd'ja leave behind for me?  
All in all it was just a brick in the wall  
All in all it was all just bricks in the wall  
“You! Yes, you behind the bikes sheds, stand still lady! “  
When we grew up and went to school  
There were certain teachers who would  
Hurt the children in any way they could  
(oof!)  
By pouring their derision  
Upon anything we did  
And exposing every weakness  
However carefully hidden by the kids  
But in the town it was well known  
When they got home at night, their fat and Psychopathic wives would thrash them  
Within inches of their lives  
We don't need no education  
We dont need no thought control  
No dark sarcasm in the classroom  
Teachers leave them kids alone  
Hey! Teachers! Leave them kids alone!  
All in all it's just another brick in the wall  
All in all you're just another brick in the wall  
We don't need no education  
/ We don't need no thought control  
No dark sarcasm in the classroom  
Teachers leave us kids alone  
Hey! Teachers! Leave us kids alone!  
All in all it's just another brick in the wall  
All in all you're just another brick in the wall  
“Wrong, Guess again!  
If you don't eat your meat, you can't have any pudding  
How can you have any pudding if you don't eat your meat?  
You! Yes, you behind the bike sheds, stand still laddie! “  
I don't need no arms around me  
And I don't need no drugs to calm me  
I have seen the writing on the wall  
Don't think I need anything at all  
No! Don't think I'll need anything at all  
All in all it was all just bricks in the wall  
All in all you were all just bricks in the wall

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<sup>478</sup> British band formed in 1965, with psychedelic rock, experimental, and progressive music styles. Source: Wikipedia. Accessible at: [https://en.wikipedia.org/wiki/Pink\\_Floyd](https://en.wikipedia.org/wiki/Pink_Floyd)

(33rd) As a result, students are treated as if they have knowledge — even though they don't. This often leads them to become dependent on the system and act like tyrants toward the people around them.

(34th) *Another Brick in the wall* tells us that the system has mechanisms designed to shape people to serve it, instead of the other way around. It describes an education model that holds back human growth and leads to submission. So, even with scientific and technological progress—which comes from learning—the school system remains outdated, as if schools had nothing to do with this progress. It's worth noting that *Another Brick in the Wall*, which talks about this, came out in 1979, more than 40 years ago.

(35th) Announcements about innovations like the New High School Model<sup>479</sup> cover up the continuation of educational practices that are, in reality, disempowering. Even though this law sounds promising on paper, it's not really being put into practice in a way that works, and it ends up repeating the same system of control.

(36th) Besides that, television works against education. Just think about it: Rede Globo — the TV network that dominated Brazil after the military coup — was founded in 1965, just one year after the coup. And no one can convince me they haven't been using hypnosis since the beginning. And that “Plim-Plim” sound? It feels like it was made to put people into and pull them out of a trance.

(37th) As Leonel Brizola<sup>480</sup> pointed out in a right-of-reply segment won against Rede Globo on March 15, 1994<sup>481</sup>, that company has always benefited from government favoritism. So what do we conclude? That this kind of permissiveness only exists because of mutual interests being traded behind the scenes.

(38th) This is an integrated system. It's designed to control people through ideas. The dominationist ideas spread by television make their way into schools, preventing people from developing a balanced personality — leaving them with a weak one. This ends up empowering corporations that control our society, and that are, in turn, controlled by imperialist forces.

(39th) The voice of television is still present in schools today — not to help, even though it should. As we've said before, if useful knowledge were spoken and repeated on TV, it could save students many hours — even days — of studying. But instead, what's

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<sup>479</sup> Law 13.415/2017. Available at: [http://www.planalto.gov.br/ccivil\\_03/\\_ato2015-2018/2017/lei/113415.htm](http://www.planalto.gov.br/ccivil_03/_ato2015-2018/2017/lei/113415.htm)

<sup>480</sup> **Leonel de Moura Brizola** (1922–2004) — was a Brazilian civil engineer and politician. He was also the only politician in Brazilian history elected by the people to govern two different states: Rio de Janeiro and Rio Grande do Sul. He was the founder and long-time president of the Democratic Labour Party (PDT). He was closely related to João Goulart. He played a significant role in Brazilian politics, founding, together with Darcy Ribeiro — a close friend of Anísio Teixeira — the educational units nicknamed “Brizolões”, which were initially designed to provide free full-time education. He ran for President of Brazil several times and, although never elected, received a significant number of votes.

<sup>481</sup> Excerpt from a speech by Leonel Brizola read by Cid Moreira on March 15, 1994, on the Jornal Nacional TV news program: “When it says it denounces bad administrators, it should instead say that it attacks and tries to discredit public officials who do not bow to its power. If I had the electoral ambitions they accuse me of, I wouldn't be here fighting a giant like Rede Globo. I do it because I didn't reach seventy years of age to be complacent. When she insults me for our administrative cooperation with the federal government, Globo gnaws with envy and resentment and sees only flattery and servility. It's understandable — those who have always lived off favors and public concessions are incapable of seeing in others anything but the vices they carry within themselves. May the Brazilian people make their judgment and, with their clear and honorable conscience, separate those who are worthy and consistent from those who have always been servile, greedy, and self-interested.” Source: Folha de São Paulo. Available at: <https://www1.folha.uol.com.br/fsp/1994/3/16/brasil/29.html>

repeated are mocking expressions. Mockery is the opposite of belief, which is why people grow resistant to knowledge unless it's wrapped in technical jargon. And when knowledge is wrapped in that jargon, many people just don't understand it.

(40th) In the era we live in, public education has been implemented around the world. But behind it, we didn't get the promised democratization — instead, what we got was a hypocritical dictatorship, one that controls people by keeping them away from quality education.

(41st) Education should begin with teaching basic civility — how to live and interact with respect. Nothing else sticks if you don't first learn how to coexist with others. But in this age of human regression, bad teaching has taken over all the time and space that could've been used for real learning — even at home. Decree 869/69, about moral and civic education, actually had it right.

(42nd) Low-quality education is imposed by the government — and absorbed by the teachers, many of whom were victims of the same system. Teachers are like martyrs, doing their best to bring understanding within a system designed to fail. The goal of the system is to create a human reserve — a mass of unqualified people pushed straight from school into factories, retail, or other forms of manual labor.

(43rd) Industry and commerce are places where, due to lack of knowledge, people settle for being drained by work that underuses their potential. That happens at every education level. People spend long hours standing behind a counter or sitting at a desk. Even self-employed professionals — rich or poor — go through the same thing. Because human society has a tendency to standardize everything.

(44th) The consequences of this system are harmful to everyone. An educated person wants to fully use themselves — but someone with limited education only wants to save energy. Capitalists believe that, because of a lack of qualifications, there will always be a large pool of unemployed people to replace workers. Because of this, employees put up with constant devaluation, abuse, and disrespect, out of fear of losing their jobs. But this causes spiritual damage to everyone.

(45th) For forty years, Pink Floyd's song has been sung and made popular almost automatically — while no one can stop sending their kids to school without facing punishment from the government. Debates about the issue have been cemented into the wall, so they can't move forward. Meanwhile, people stay distracted by fake victories — the kind you get from games and competitions.

(46th) The role of schools in the system's mind control goes beyond passive participation. During adolescence, more emphasis is placed on knowledge that diminishes human values — such as war — than on knowledge that promotes constructive values — like technological and scientific progress.

(47th) In the Roman Empire, if you didn't speak Latin, everything got stuck in bureaucracy — forcing the conquered to speak the language of the empire. In Nazi Germany, scientific theories were used to convince students of Aryan racial superiority. In both cases, people were oppressed if they didn't follow the rules set by those in power.

(48th) In today's Brazil, students compete through the National High School Exam (ENEM) for a limited number of college spots — much like a job competition. This happens because there are far fewer openings than there are students. So, students push themselves to become mental athletes, repeating information according to the system's demands. Yet, if students had truly developed the skills and knowledge

to progress naturally through each grade, this kind of competition wouldn't be necessary. What would be needed instead is enough space in universities for everyone— as is the case in Cuba.

<sup>(49th)</sup> Moreover, even today, the system controls our words. Many terms are removed from everyday vocabulary through a combined effort between the media and the school system.

<sup>(50th)</sup> Some English words are used without being translated into Portuguese, under the justification that they are technical terms. This goes against Article 13<sup>482</sup> and paragraph 2 of Article 210<sup>483</sup> of the *Brazilian Federal Constitution of 1988*. Portuguese is the official language of the country. So all official communication must be in Portuguese — and schools represent the State in education. The use of a foreign language violates the people's citizenship and threatens Brazil's sovereignty.

<sup>(51st)</sup> The reason for using the Portuguese language in education is that education is a social right, as stated in Article 6<sup>th</sup><sup>484</sup>, and a duty of the State, part of its responsibility, as stated in Article 205<sup>485</sup>, both from the *Brazilian Federal Constitution of 1988*.

<sup>(52nd)</sup> “Focar” is a perfect example of hypnosis in action: “Keep your focus. Look closely at this watch...” One of the secrets of hypnosis is *focus*. And today, people are far too distracted — because distraction is the doorway to a hypnotic trance. So we have to fight back — by reclaiming the right words and speaking them again.

<sup>(53rd)</sup> This seems to be an ongoing process, as the Brazilian population appears to be under a kind of collective hypnosis, shown in mental epidemics that spread as easily as yawning or laughing fits. Several diseases have been in the spotlight, like Dengue, Chikungunya, and the Zika virus. It's not that these diseases aren't real, but what has disappeared is the focus on nutritional prevention. Instead, what gets promoted are the symptoms, which people start to feel collectively.

<sup>(54th)</sup> The word “focus” shows the hypnotic process in one of its most striking forms: “Stay focused, look closely at this watch.” One of the secrets of hypnosis is focus—and people today are extremely distracted, because distraction is one of the ways to enter a hypnotic state. So, we need to fix this by bringing back the right words and using them again.

<sup>(55th)</sup> Also, replacing words like this can be harmful, because “focus” is only an early stage of attention—mostly visual—where attention doesn't really hold. But “concentration” is a final and much deeper stage of attention. It involves holding on to information, thinking about it, and mentally working with it until we understand and organize it in our minds.

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<sup>482</sup> Art. 13— “The Portuguese language is the official language of the Federative Republic of Brazil.”

<sup>483</sup> § 2° — “Regular elementary education shall be taught in Portuguese, with indigenous communities also guaranteed the use of their native languages and their own learning processes.”

<sup>484</sup> Art. 6 — “Social rights include education, health, food, work, housing, transportation, leisure, security, social security, protection of motherhood and childhood, and assistance to the needy, in accordance with this Constitution.”

<sup>485</sup> Art. 205 — “Education, a right of all and a duty of the State and the family, shall be promoted and encouraged with the collaboration of society, aiming at the full development of the individual, their preparation for citizenship, and their qualification for work.”

(56th) Just one focus isn't enough. Diffuse attention, for example—which is the kind of attention we need to drive—requires placing several points of focus in different directions. We do this so that our mind can form a complete image of the vehicle, helping us better understand and manage it while driving. If a driver were to rely on just one point of focus, the act of driving as we know it today would become impossible.

(57th) Diffuse attention is also very important for teachers, who scan the students' eyes to get a sense of how the class is understanding the material. In their minds, they're able to grasp each student's inner response. When a teacher notices, through a student's expression, that they're not understanding, they usually pause and ask: "Does anyone have a question?"

(58th) To "focus," in its most literal sense, is something the eyes do—not the mind. Replacing terms like this affects us, because words don't just describe our mental processes—they shape them. With this shift in language, people are experiencing a loss of concentration. They don't really pay attention or concentrate anymore—they just focus.

(59th) Focusing isn't the same as seeing—it's only a part of seeing. Seeing involves more than just focusing. Someone who only focuses sees one thing and gets distracted from everything else. Because of that, we now see a large number of people spending long periods staring at their phones, without using their senses in a more developed way in real life. And when they have to do that, they tend to get nervous.

(60th) I don't believe that replacing the word "concentrate" with "focus" was a naïve or unconscious move by the leaders of education and media in Brazil. Colleges that work with language study it deeply, and this change was introduced by journalism courses and by TV, in a way that was widespread and happened all at once.

(61st) This change is a good chance for us to look at how systemic implementations happen. Their speed and wide influence are their strongest traits. Almost overnight, in the media, every situation where the word "concentration" was used started being replaced by the word "focus." Soon after, it spread into everyday language across the population.

(62nd) This change affects the way we understand things instantly—through visual language, through our gaze. The words people use can make them blind, mute, and deaf. But if the person who planned this thought they wouldn't be affected, they were very wrong. In the end, we can only use the words that everyone else uses. So messing with the code ends up affecting everyone—even the one who started it.

(63rd) This way of speaking harms the mind's eye. There's no greater form of separation than breaking the connection with the mind's eye, which is the mental attitude that shapes how we see things. For our minds, not "seeing" is more harmful than just losing physical sight. When the unconscious stops seeing, we become much more prone to accidents. In this word swap, we break very deep levels of language.

(64th) Too much mental rest caused by electronics isn't really a good thing either, because the human gaze works together with the brain to take in reality. In fact, it's the brain that does most of the seeing, since it has to fill in what the eyes—limited in focus—can't catch on their own. If our eyes stop moving and looking for new points

of focus, we tend to lose concentration, because the brain assumes it doesn't need to do anything either—just like in dreams.

<sup>(65th)</sup> When we watch audiovisual content on TV, computers, or phones for too long, our minds tend to stop thinking clearly, because our reasoning is constantly interrupted as well. As a result, information gets absorbed directly, as if everything were fine, and we're pushed toward interests of control—interests that go against our own. But by that point, we've already lost much of our ability to think critically.

<sup>(66th)</sup> Many people defend today's internet as if it were a space where users make all the choices freely, forgetting about the automatic selection tools that users don't always remember to turn off. Because of that, the options offered are accepted as if they were neutral—but there's invisible control involved, and anything related to ideology is never truly neutral.

<sup>(67th)</sup> As automatic selections keep coming, they can even go against the user's will without them realizing it. Ads pop up during videos, and you have to accept them to keep watching. Some ads use flashing images, which aren't harmless—they plant ideas straight into the viewer's unconscious.

<sup>(68th)</sup> In music, automatically suggested playlists often lead to negative ideas and a decline in both morals and mental well-being. The ideological decline seen in Brazilian music since the 1970s is a clear example of how this process still goes on with every machine-driven selection.

<sup>(69th)</sup> The internet strays from its educational purpose and turns into a powerful tool for spreading false beliefs. These ideas are repeated by millions as if they were true, just because they're pushed individually and create the illusion of choice. With critical thinking shut off, people take on these thoughts and repeat the behaviors as if they were their own—as if they had two personalities, influenced by images stored deep in their unconscious. Self-image and behavior get replaced by what was seen, leading to identity loss and even illness.

<sup>(70th)</sup> Today, older and more experienced people can usually still tell that the internet brings harmful content. But if we don't warn others about the risk of placing too much trust in it, future generations might be guided without ever knowing the difference between good and evil.

<sup>(71st)</sup> One of the main goals of the dominationists has always been to create an army of robot-like people—individuals who have information inserted into them without any critical thinking. The fictional stories most promoted on TV and streaming platforms show lifestyles full of abnormalities, pushing people in that direction. These features cause people to stop evaluating things and to accept abuse.

<sup>(72nd)</sup> The ability to evaluate is key to protecting ourselves. In many movies, for example, characters kill without even looking—and that sends several messages: glorifying vanity, promoting numbness, and breaking human connection. But we need the opposite. In fact, if we stop connecting through eye contact, we also start to feel disconnected from the world.

<sup>(73rd)</sup> Generations shaped by the new kind of hypnosis brought by the internet tend to have their actions and opinions controlled by the system—even against their own parents. If nothing changes, their perception will weaken, and they'll lose natural

instincts like intuition. This also puts parents in an even more vulnerable position. After all, we’ve reached this point because parents are often already vulnerable due to overwork. But now that same vulnerability risks being passed down to their children, turning everyone into hostages—enslaved by the system.

<sup>(74th)</sup> These days, we see people who are immature well beyond what’s natural, while many parents are focused entirely on serving their kids without realizing they’ve already grown up. At the same time, the children—though already grown—act as if they were precocious child prodigies. They argue with their parents about real-life truths because they’ve fallen for the illusion of having deep knowledge — an illusion the internet feeds.

<sup>(75th)</sup> Many parents see the internet as a tool for control, trying to use it to keep an eye on their children. But they don’t realize they’re walking into a trap—unless they actively guide their kids toward educational content.

<sup>(76th)</sup> Due to the internet, a lot of people have started thinking they’re above everyone else — and that’s not right. For example, in some games like GTA<sup>486</sup>, players break the law and commit crimes. Meanwhile, sexual content is constantly pushed—either directly or indirectly—which leads young people to spend a lot just to look attractive to potential partners.

<sup>(77th)</sup> In this connected system, schools themselves push for digital inclusion and get students to surf the internet, but without giving them the guidance they need to avoid the dangers. Instead, schools should have their own websites and offer safe and educational online spaces for research—which would be a better word than just “surfing.”

<sup>(78th)</sup> Because schools don’t give proper guidance, a lot of young people get hooked on aimlessly surfing the internet or playing video games that aren’t educational, instead of doing real research, and they stop focusing on their studies. But schools could actually provide fun and educational games instead.

<sup>(79th)</sup> Even so, the internet shouldn’t be the only tool for learning. In-person schooling — for all its flaws — is still necessary, because most parents can’t give their kids all the support they need, and young people still need adults to look after them.

<sup>(80th)</sup> Since the structure of education has been stagnant for centuries and teaching has been sabotaged, many people think we’re moving backward. But progress always comes, even if it’s unevenlike — what’s happening now. The only reason it isn’t happening fully is because the system works to block it, trying to make class differences permanent — especially by controlling education. The Brazilian military coup is an example of how the system tried to silence knowledge and those who held it.

<sup>(81st)</sup> One of the victims of this persecution was Anísio Spínola Teixeira<sup>487</sup>, who promoted the ideas of the “New School” movement and made important

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<sup>486</sup> *Grand Theft Auto (GTA)* — is a series of games created by David Jones and Mike Dailly. It is primarily developed by the British studio Rockstar North (formerly DMA Design) and published by its parent company, Rockstar Games. The series name refers to the U.S. legal term "grand theft auto", used for motor vehicle theft. Most gameplay revolves around driving and shooting. Source: Wikipedia. Accessible at: [https://en.wikipedia.org/wiki/Grand\\_Theft\\_Auto](https://en.wikipedia.org/wiki/Grand_Theft_Auto).

<sup>487</sup> **Anísio Spínola Teixeira** (1900-1971— was a Brazilian jurist, intellectual, educator, and writer. A central figure in the history of education in Brazil during the 1920s and 1930s, he spread the principles of the Escola Nova (New School) movement, which emphasized intellectual development and critical thinking over rote memorization. He reformed the education systems of Bahia and Rio de Janeiro and held several executive positions. He was one of the most prominent signatories of the Manifesto of the Pioneers of New Education, advocating for free, secular, public, and mandatory education, published in 1932. He founded the University of the Federal District in 1935, which was later turned into the National Faculty of Philosophy at the University of Brazil. His vision of comprehensive education for all permeated his writings and legacy.

contributions to education. One of his public actions was joining Monteiro Lobato in denouncing the irregularities caused by foreign interests in Brazil.

(82nd) When he was murdered in 1971, many suspicious circumstances surrounded his death. But due to contradictions from the military—who had previously detained him for questioning—the only thing that became truly clear was that he was one of their victims. His body didn’t go unnoticed, even though the military never admitted to the killing. After that, the dictatorship’s interest in going after teachers became obvious, as education began to be strongly attacked.

(83rd) Darcy Ribeiro<sup>488</sup> and Leonel Brizola joined forces to try to bring Anísio Teixeira’s idea of full-time education to life, and they built many schools. Still, they couldn’t fully realize his plan, not least because of the system’s barriers. In my view, for Anísio Teixeira’s plan to work, we first need to make education equal for both rich and poor. Otherwise, the resistance from the wealthy will always be a shadow hanging over education.

(84th) If knowledge were widely offered to everyone, a person’s social class would no longer matter. Socrates already criticized the withholding of knowledge, and unfortunately, school has often been a way of limiting access to it. From that, we can see that schools, so far, haven’t truly been built to teach—but to control knowledge.

(85th) Today’s schools are the cradle of all kinds of segregation, where a hierarchy based on students’ social class still prevails. Some privileged families choose schools that only accept people from their own social level, hoping their children will be treated equally. But it would be better to see the obvious: the system of social exclusion doesn’t only harm the poor—it also isolates the rich through self-segregation. Still, it shouldn’t matter what social class a student belongs to—what matters is that all students learn the same moral values and the same basic rules for respectful coexistence.

(86th) At the same time, I witnessed a situation that went in the opposite direction: a student was bullied in a public school by teachers and classmates for being labeled “rich”—just because his family could afford a monthly tuition fee. It reminded me of US movies, where young people often spend long hours in school without much adult support, more disconnected from the job market and their families than actually being educated.

(87th) The system’s intention to keep young people away from the workforce is clear when we look at how schooling is stretched out for too long. High school used to last three years—now it’s four. College degrees in literature or law used to take four years—now they take five. These days, the job market often demands post-grad degrees, master’s, doctorates—and none of it guarantees anything. It’s obvious that a diploma alone doesn’t secure a job,

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Source: Wikipedia. Available at: [https://pt.wikipedia.org/wiki/An%C3%ADsio\\_Teixeira](https://pt.wikipedia.org/wiki/An%C3%ADsio_Teixeira)

<sup>488</sup> **Darcy Ribeiro** (1922-1997) — was a major figure in Brazilian education. An anthropologist, historian, sociologist, writer, and politician, his main academic focus was on Indigenous peoples and education. He worked actively with Leonel Brizola on the design and implementation of the schools known as “Brizolões”.

because in the end, no one gets hired for what's written on paper, but for what they can actually do.

<sup>(88th)</sup> Another issue is the pressure on students to be punctual, even though classes often don't even happen. In big cities, just getting to school is a challenge for low-income families, especially because of transportation. Parents also have schedules to follow, but in reality, all these schedules should be more flexible. From a certain point of view, following strict schedules is inhumane, because it ignores all other personal needs.

<sup>(89th)</sup> Besides, there wouldn't be much reason for such strict scheduling if there wasn't a live teacher waiting to give a lecture. Maybe if schools offered recorded lessons, there could be more flexibility—and even rush hour traffic could be reduced.

<sup>(90th)</sup> Theoretical knowledge shouldn't be the only focus—though it does have its place in schools. Artistic activities should be valued more because they help develop creativity and offer hands-on, meaningful ways to learn. In the end, creativity is what will truly give us the ability to solve problems.

<sup>(91st)</sup> Above all, I want to emphasize that, at any time, physical books should be the foundation of education. Books serve not only as tools but also as records of our society's character. The books currently provided in Brazilian public schools show the government's lack of interest in education. They're expensive, yet their content is poor—so they're constantly discarded. It would be far less costly to provide students with books that have good content and can be reused.

<sup>(92nd)</sup> The ideal school would have a mixed structure between public and private. Knowledge would be widely and freely shared. That way, the main focus would be on the student—not just on the knowledge itself. The government's role would shift to supporting the school, rather than running it.

<sup>(93rd)</sup> In my view, the root of many of today's educational problems lies in what was largely removed with automatic grade promotion. Advancing through school years needs to be based on evaluations. In his book *O Escândalo do Petróleo e Ferro* (*The Scandal of Oil and Iron*), Monteiro Lobato criticized the automatic student advancement policy that was being applied at the time<sup>489</sup>. If, instead of attendance being so heavily required, students were tested through nationwide exams—advancing year by year, subject by subject—the format of the school itself would matter less.

<sup>(94th)</sup> A one-size-fits-all school model doesn't work for everyone, but unified evaluations could put all types of students on equal footing, eliminating the gap between rich and poor. In fact, students wouldn't need to be tied to a specific grade. If someone fell behind in a subject, they could take that course in a different class—even through video conferencing.

<sup>(95th)</sup> Schools could still conduct monthly assessments, but the national exams could happen every semester. These would prevent parents from pretending they're educating their children when they're not. Only if the student showed little engagement or poor grades would the government strictly require them to attend in-

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<sup>489</sup> Book *Scandal of Oil and Iron* — adapted translation — pp. 10–11 — “They know that Brazil doesn't care about studying, even going so far as to invent a completely new ‘learning system’ unknown in the rest of the world: science by decree. Because of some flu, kids who weren't able to study their subjects — physics, geometry, chemistry, or whatever — were granted authorization to ‘request exams’, that is, to ask the government to certify that they knew the subjects they had not studied.”

person classes. Along with that, the government could require students to take psychological exams to check for learning difficulties due to health issues.

<sup>(96th)</sup> In some cases, distance learning is actually a better option. In rural areas, for example, it's often hard to get students to school because of the rain. So, if the parents have some education and run a farm or rural business, it might be better for them to give their kids guidance and care at home. They could also hire a tutor<sup>490</sup> to teach their children and even include other kids from the community. With a tutor, video lessons, good-quality books and study materials, and a group of children to interact with, these students could learn just as well — or even better — than if they were in a school for the rich.

<sup>(97th)</sup> But the ideal school would be much more welcoming and full-service—for both students and staff. It would provide all necessary care, including medical, dental, and physical therapy services, and would stay open for longer hours.

<sup>(98th)</sup> With the use of video lessons, teachers could focus more on giving students personalized support and helping them with questions, rather than strictly following a lesson plan. All teaching materials would already be prepared, high-quality, and ready to go. Even if schools followed the full-time or semi-boarding model proposed by the integral education plan, they would focus more on students' psychological well-being than on academic pressure.

<sup>(99th)</sup> Imagine schools like big community centers—inspectors and teachers interacting with students in well-equipped spaces for studying and creativity, promoting dynamic, hands-on learning in a safe, digitally managed environment. There would be TVs showing educational programs on different channels for each grade, spacious rooms with computers, study books, desks, chairs, and beanbags where students and staff could sit comfortably. They'd have open intranet and limited internet access—only to approved websites—with Wi-Fi available for student phones.

<sup>(100th)</sup> During mandatory class times, a musical tone would play to signal students to head to their classrooms. At that moment, their phones would be locked from other functions and would automatically display the lesson content for that class, based on their schedule.

<sup>(101st)</sup> A government-run educational portal would offer different pages based on grade levels, but it would also include fixed pages like a library, a video archive, a music collection featuring various authors, and other types of learning resources. Foreign language materials would include translations to help students learn through comparison. There would be so much content to explore that the good would take up all the time that might otherwise be spent on something harmful. This is the opposite of what happens in today's unhealthy environment, where the internet often leads to mental confusion due to the overwhelming amount of harmful content pushed by the system.

<sup>(102nd)</sup> Each teacher would have at least one assistant in their classes. They would work in rotating shifts with other staff members, staying available to students at school for longer hours while working fewer individual hours. This way, they could better accommodate parents' scheduling needs.

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<sup>490</sup> In the sense of a person responsible for educating or instructing a child or youth at home; someone who gives lessons or teachings — an educator, mentor, or instructor.

(103rd) Among the subjects taught, schools could include agricultural and cooking practices, helping students develop self-sufficiency, responsibility, and nutritional awareness—while also providing healthy meals to the school community. Each area would have at least one plot of land dedicated to agricultural practice for all students. Whether students paid for their meals or not would depend on their families' financial situation.

(104th) These school farms, in addition to being funded by the income from meals, could even sell extra produce to help cover school costs. They would serve as spaces for learning, nutrition, and therapy. They could include sports courts and animals for equine therapy. And although this might seem like a big expense, it would actually reduce costs in the long run. Once students reached a certain number of courses, extracurricular activities would be paid for by the students themselves.

(105th) Breaks would be designed to balance rest, leisure, and meals—with discreet supervision by staff and camera monitoring to ensure student safety in all school areas.

(106th) Some parents, after undergoing psychological evaluation and background checks, could volunteer to help monitor students via the school's camera system. This would strengthen the school community and increase safety. These parents would be elected by the students and would be responsible for reporting any rule violations to the school administration.

(107th) The gradual implementation of this innovative educational model would begin with standardizing learning materials, and then move on to physical and curricular adjustments. It would be under constant review and adapted to meet students' real needs without overwhelming them. If there were too many failures—or if grades were consistently too low or too high—that would be a sign to revise the curriculum or the assessments. Still, even if these changes take time, and even though we're still living under flawed structures, things can be balanced when there's genuine goodwill.

(108th) Teachers would be the best agents to lead these changes, but unfortunately, they are overburdened by the current system. They constantly have to fill out paperwork, provide explanations, and handle numerous school events. So for now, the best they can offer is their incredible patience in dealing with the psychological challenges that students bring from their homes and the media.

(109th) Finally, I must say that while people from the past might see many of these ideas as a utopia, people in the future will likely look back at today's schools as something very primitive—highlighting just how urgent these reforms are.

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## POST-CHAPTER 1 — TEACHING THE PARTS OF SPEECH

(1st) In my brief career as a teacher, I successfully developed a method for learning Portuguese that focuses on the word as the basic unit of meaning. In this method, the concepts of the parts of speech are taught together, but this doesn't overload the student's memory because there are only ten of them.

(2nd) Inspired by the practical approach to language learning, this method treats language like a team sport. We can only really understand how language works if we know that words act together and understand what each one does. Otherwise, we

won't become skilled at using them—just like we wouldn't become good players if we didn't know what each teammate's role is.

(3rd) The students I tested this method with learned the basics of grammar in just six months—while often I see students finish high school in Brazil still struggling to understand these concepts.

(4th) Here in Brazil, even when grammar is taught, the word classes are presented one by one. Then, teachers often dive too deep into each class, filling students' memory with too many facts to memorize. That kind of grammar teaching really doesn't work. For example, when teaching nouns, students are often forced to memorize all the types: proper, common, concrete, abstract, collective, and so on. Huge lists of nouns are given for them to memorize their meanings. But the real benefit of this is just vocabulary growth—so it's not something that should be memorized, only noted. After all, knowing more words helps raise IQ. This way of teaching causes students to forget how the parts of speech work together because they're overwhelmed with too much isolated information.

(5th) Language is the foundation of our thinking and of healing through neurolinguistics. That's why it's important to teach grammar—not only so people can understand the language better, but also so they can understand themselves and the world around them. Grammar, then, is like a framework that shows how language works. So grammar should be taught in a structured, not overwhelming, way.

(6th) The steps for speeding up this learning process are simple. First, the names of the 10 parts of speech must be memorized in the exact order they're given. At this stage, each class should be connected to its number in the list—this is called the “direct order.”

(7th) Next, the ten concepts should be explained, and their definitions written down next to the names. If the teacher finds it helpful, they can teach one, two, or three types of words per lesson—but without going too deep into their specific details. At this stage, dictionary examples should be used so students can tell them apart, since traditional dictionaries list the part of speech for each entry. This also helps students learn how to use the dictionary and understand the abbreviations. Music is used to help memorize the five concepts that have the deepest meanings — in other words, the ones with the broadest range of meanings.

(8th) Finally, to reinforce what they've learned, the teacher should assign an exercise where the student creates sentences using the numbers of the parts of speech to build different types of sequences. So first, they write sentences in direct order (1, 2, 3... like article, noun, adjective...), and later they create sentences using the classes in different orders. Students can use a dictionary to check their own work and see if they used the correct parts of speech. Below is the song used for memorization:

EVERY WORD / WORD CLASSES (English Version)

There are 10 word classes,  
That grammar brings to light.  
Five are deeper, more complex—  
And we'll sing them out just right!

(Chorus)  
EVERY WORD has a job to do,  
That's how we classify it too.  
When we speak, we aim to be  
Clear and strong in what we mean.

NOUNS are first — they're worth our time,  
They name all things, both plain and prime.  
If you can add a little "the" or "a",  
It's a noun, that's the rule we say!

(Repeat chorus)

The name is given, now let's move on—  
Another class comes to respond.  
ADJECTIVES give traits and tone,  
They tell what things are like, when shown.

(Repeat chorus)

PRONOUNS come in many kinds,  
They help replace what nouns define.  
Sometimes they describe, sometimes they stand,  
The relative one is in demand!

(Repeat chorus)

VERBS were there when all began,  
They show action or a state, firsthand.  
Their root stays steady, strong and clear,  
But time and subject change their gear.

(Repeat chorus)

ADVERBS bring the where and when,  
They work with verbs again and again.  
They never change, they clarify—  
And "not" brings intensity to what you try.

(Repeat chorus)

Now stop the song, and take your turn,  
To say the ten you need to learn...

|              |                |
|--------------|----------------|
| 1. Article   | 6. Verb        |
| 2. Noun      | 7. Adverb      |
| 3. Adjective | 8. Preposition |
| 4. Pronoun   | 9. Conjunction |
| 5. Numeral   |                |

And last of all: 10. Interjection! "Wow! That's it?!" Perfection!

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## POST-CHAPTER 2 — THE BEGINNING OF THE ANTICHRIST'S EDUCATION IN BRAZIL

<sup>(1st)</sup> Christianity was humanity's great spiritual revolution. It even brought us material benefits, such as more humane laws that made legal relations safer. After Jesus came, human history was divided into before and after Christ. So, ideally, we should be guided by Christian education. However, that's not what we see. Laws continue to be bent by those in power,

and humanity often remains inhumane. This happens largely because many Christians practice an ambiguous form of Christianity — a contradictory version shaped by the system.

(2nd) Emperor Dom Pedro II greatly advanced education even against the interests of foreign powers, who had been interfering in our politics since Brazil's formation. Today, we see a confused population, and broadly speaking, disconnected from moral principles and education. It's true that even in the early 20th century, when we still had more focus on spirituality and education, our society did not fully live out a Christian way of life. Spirituality, for the most part, was treated as something separate from real life—when, in fact, everything depends on it.

(3rd) It's hard to explain to people that these distortions don't come from Christianity itself. Christianity is a perfect path, based on two core commandments. But few realize, for example, that anti-feminism violates at least the second commandment—and that this dehumanizes us, just like any form of discrimination among equals does. Likewise, few understand the importance of eliminating social inequalities between the rich and the poor. Many believe these differences are a right, rather than something that also goes against Jesus' teachings.

(4th) Because of all this, the world has constantly been caught up in destructive systems that work tirelessly to prevent real change. So even though we are living in the Christian era and many speak of Jesus, we are actually receiving an anti-Christian education. Some political developments in our recent history have only reinforced this stage.

(5th) Before mass media, education in Brazil was severely lacking. People in rural areas—who made up most of the population—were especially affected by ignorance. Today, mass media even changes the cultural identity of the population. For instance, Brazilians have, generally speaking, shifted ideologically from modest to obscene, and from rural to urban. This is the result of both a past material monopoly of mass media and a current ideological monopoly, which influences the public to lose their essence and moral values according to the interests of those in power.

(6th) The ideological monopoly of nationwide mass media in Brazil today doesn't happen in an obvious way. Instead, it happens through unequal division of the media market. On the other hand, it wouldn't even matter if this monopoly didn't exist. That's because any broadcasting company, like a TV network or even newspapers, is legally always under government control — the government has the power to take away their license to operate. In Brazil, the fight against Christianity actually began when the government revoked the license of a TV network that was sharing very important information with the public. That action felt like an attack on our culture itself. Colonizing means taking away someone's humanity, and that's the path taken by imperialist powers.

(7th) That TV network was Rede Tupi, the first regular national TV station in Brazil. It was founded in 1950 and was basically the only national broadcaster until 1965. That's when Rede Globo was created, as we've already mentioned. Online, you'll find a lot of different versions of what happened with other networks during that time. But from what I saw personally, most of the other networks back then were in poor condition. They were more local and didn't have the resources to make their own shows. Most of the time, they just rebroadcast content from others. Record TV is an

example. It started in 1953, but it didn't have much influence because it had limited broadcast hours and constant signal problems.

<sup>(8th)</sup> When one TV network dominates in Brazil, it immediately affects education. That's because it shapes and unifies the main topics people talk about in society. Whatever that network says is repeated by other channels, by schools, newspapers, radio stations, and online platforms.

<sup>(9th)</sup> Even after Rede Globo was founded, Rede Tupi didn't lose its dominance right away. What ended it was the cancellation of its broadcasting license. There were many suspicious events around that time. The way that Rede Tupi was treated was strange, especially considering how important it was for Brazil. The network produced major cultural and historical content, like videos featuring the medium Chico Xavier.

<sup>(10th)</sup> Rede Tupi began to decline financially after a fire at its facilities in 1978, which led the company into debt — the reason officially given for the cancellation of its license. Its shutdown on June 18, 1980, was dramatic: 980 employees went on a hunger strike, drinking only orange juice with salt and sugar. After it was shut down, its license was given to a new network called SBT (Brazilian Television System), which inherited much of its content library.

<sup>(11th)</sup> The fire that affected this network was a common act of terrorism at the time. It destroyed equipment that was considered advanced for that era and had been recently acquired. Just before the fire, Rede Tupi's tone changed — its content shifted to criticism and opposition toward another network. That was unusual, because before that, its message had been warm and friendly. After the fire, its tone became filled with a clear sense of defeat. People who lived through that period noticed it, but those who came later don't know about it, because the topic was silenced.

<sup>(12th)</sup> Tupi's reputation and audience were so strong that its dominance could only be broken by bringing the network down itself. But what seemed most suspicious was the government refusing to give Tupi the same financial support it gave to its competitor, and then taking away its license. It was clearly treated unfairly. I believe it was shut down more for political reasons than financial ones. This marked the beginning of a shift away from Christian values in public messaging, gradually moving toward a secular — and even anti-Christian — narrative.

<sup>(13th)</sup> *Vila Sésamo* was an example of the kinds of shows that aired on Rede Globo during that time. It was a remake of the US show *Sesame Street*, and it told stories about family life among neighbors on the same street. That message was built on Christian values because it taught about friendship.

Alegria de Vida

(By Paulo Sérgio Valle – Theme song from the old show “Vila Sésamo”)

Every day is the day, every hour is the time  
To know that this world is yours.  
If you're a friend and a good companion,  
With joy and imagination,  
Living and smiling, creating and laughing,  
You'll be very happy,  
And so will everyone else.  
Everyone else,  
Everyone else.

(14th) Little by little, the social message moved away from the values of friendship. The stories that followed began promoting individualism and a disconnect from collective reality. Today, even the idea of “the world” is often left out, replaced by alien heroes. Besides that, many characters now represent people with bad character. In general, young people absorb these messages.

(15th) Today’s stories are often centered around fights, because behind every battle, there’s an underlying message of hostility. As a result, people have been taught to be enemies — they don’t serve each other, they don’t come together, and instead they’re pushed toward a capitalist mindset.

(16th) In Christian teaching, people live to serve one another. Yet in a way, they are still free — because they live within logic and truth. Anyone who builds an environment of goodwill around themselves lives fully and without resentment, simply by being peaceful.

(17th) Anti-Christian people — even when they’re not fully aware of it — tend to care more about *having* material possessions than about *becoming* more human. The desire to have leads to conflict and hostility, while the desire to be is connected to building strong and meaningful friendships.

(18th) Individualism, which is a form of selfishness, shapes how people act on their own and ends up creating a society full of resentment — one that responds to harm with more harm. I met some criminals, for example, who, when passing a beggar, would yell: “Don’t be stupid, go steal something.” They claimed that when they ask for help, people treat them badly and ignore their needs. Many times, someone who could help gives them nothing, thinking everything they have is theirs and that the poor should be happy with scraps. But according to them, when they steal, people act like everything belongs to the thief and say, “Take whatever you want,” no matter what they actually need. In those moments, people treat them kindly — as if nothing really belongs to them anyway, and they only keep what’s left.

(19th) I want to make it clear that I don’t agree with that way of thinking — I’m just sharing what I’ve heard. Still, I understand that the harm they return seems to reflect the harm they feel they received from capitalists, who, in many cases, charge unfair prices and profit dishonestly. So now, they seek revenge. In truth, we are just managers of what we own — not real owners. Ill will creates more ill will. Ignoring others’ needs causes rebellion. When we don’t share what we have and instead show it off like a trophy, it fuels anger in those who have nothing and see the inequality as unfair.

(20th) This is so powerful that today’s social concepts of being a “winner,” a “deserving person,” or a “loser” feed into an ideology that encourages hatred toward those who succeed. In that mindset, envy is seen as normal. People become intolerant toward good people, expecting them never to make even the smallest mistake. And if they do slip up, that mistake is shouted out as proof that the good person is a fraud. This creates a kind of social addiction, where people focus only on pointing out each other’s flaws and spreading them around.

(21st) The negative mindset of competition is focused on destruction. Without that mindset, people wouldn’t try to harm their competitors — they would help them, because they wouldn’t see them as adversaries. In life, our goal should be to build, not to destroy. We are not rivals to one another, but companions. Wherever there is negative competition, companionship is lost. Positive competition is when someone does something good that benefits everyone, and that inspires others to do even better — not to beat them, but to contribute even more.

(22nd) The Christian teaching that “the last shall be first” directly challenges the idea of competition. And in fact, the last Christians of this era will be the first to experience a more refined and mature form of Christianity. Until now, any genuine practice of faith has been valuable, because we couldn’t wait for a perfect system in order to try to reach God. Each generation leaves a legacy for the next. So, those who come last in a history of defeat may be the first to understand it and turn it into an era of victory.

(23rd) One of the main reasons Christianity has become confusing today is that the first disciples were not fully converted to Christianity. Their arguments among themselves<sup>491</sup> showed that they saw Jesus more as an earthly king than as the Messiah. Because of this, Jesus at one point encouraged them not to act like servants anymore, but like friends<sup>492</sup>. He also spoke about Peter’s conversion, and the conversion of other disciples. Now, talking about someone’s “conversion” only makes sense if that person doesn’t yet believe<sup>493</sup>. So, even just hours before Jesus’s crucifixion, the disciples showed they still didn’t fully believe in His God.

(24th) Matthew, for example, subtly seems to push back against some of Jesus’s words. The story of the fig tree without fruit<sup>494</sup> doesn’t seem to have a logical ending. The real message behind that event is clearer in other passages — like the parable of the barren fig tree<sup>495</sup>, the words of Isaiah<sup>496</sup>, and the words of John the Baptist<sup>497</sup> — all of which speak of trees being cut down for not bearing fruit. The part about moving mountains may have been added by the disciples to avoid highlighting their own flaws.

(25th) In the end, Jesus choosing John as a “brother”<sup>498</sup> shows that true Christianity is deeply connected to true love — a love based on mutual service. That’s why Jesus gives Peter a subtle rebuke after the resurrection. He asks Peter three times, “Do you love me?” — a way to remind him that he denied Jesus three times<sup>499</sup>. Peter was jealous and competitive,

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<sup>491</sup> BIBLE, *Matthew* 20:21.

<sup>492</sup> BIBLE, *John* 15:14.

<sup>493</sup> BIBLE, *Luke* 22:32.

<sup>494</sup> BIBLE, *Matthew* 21:18-21 — “Early in the morning, as Jesus was on his way back to the city, he was hungry. Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, “May you never bear fruit again!” Immediately the tree withered. When the disciples saw this, they were amazed. “How did the fig tree wither so quickly?” they asked. Jesus replied, “Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, ‘Go, throw yourself into the sea,’ and it will be done.” (episode also reported in Mark 11:12–14, 20–21).

<sup>495</sup> BIBLE, *Luke* 13:7-9 — So he said to the man who took care of the vineyard, ‘For three years now I’ve been coming to look for fruit on this fig tree and haven’t found any. Cut it down! Why should it use up the soil?’ ‘Sir,’ the man replied, ‘leave it alone for one more year, and I’ll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down.’”

<sup>496</sup> BIBLE, *Isaiah* 5:4-7 — What more could have been done for my vineyard than I have done for it? When I looked for good grapes, why did it yield only bad? Now I will tell you what I am going to do to my vineyard: I will take away its hedge, and it will be destroyed; I will break down its wall, and it will be trampled. I will make it a wasteland, neither pruned nor cultivated, and briers and thorns will grow there. I will command the clouds not to rain on it.” The vineyard of the LORD Almighty is the nation of Israel, and the people of Judah are the vines he delighted in. And he looked for justice, but saw bloodshed; for righteousness, but heard cries of distress.

<sup>497</sup> BIBLE, *Matthew* 3:10 — “The ax is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.”

<sup>498</sup> BIBLE, *John* 19:26-25 — “When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son”, and to the disciple, ‘Here is your mother’. From that time on, this disciple took her into his home.

<sup>499</sup> BIBLE, *John* 21:15-17.

and this was a way to tell him not to reject John's version of the gospel just because it was different from Matthew's.

<sup>(26th)</sup> Luke and Mark, the two other evangelists, followed Matthew's view because they did not know Jesus personally. They were disciples of Peter and Paul — who was a major figure in Christianity. Paul instructed Luke to gather other testimonies in order to write another version of the Gospel, to complement it and make it easier to understand. Luke was a doctor, so he wrote in a very careful and detailed way. In his account, he shows that he collected testimony from Mary, who was one of Paul's concerns.

<sup>(27th)</sup> Mark — or better, John Mark — was the son of Hosea and Mary Mark. His father was a very wealthy man who gave all his fortune to the disciples, and after her husband's death, his mother also donated everything she had, turning her house into a Christian church. Mark was also the nephew of Barnabas, one of Paul's first supporters. When Mark was still young, working alongside Paul and Barnabas in their mission, he often helped by making copies of the Gospel for those who asked for it<sup>500</sup>.

<sup>(28th)</sup> All three of these evangelists made great contributions with their work and showed real willingness to serve Christianity — something that was missing in some other disciples.

<sup>(29th)</sup> True Christianity is, above all, logical about the facts. It teaches people to think with reason. Jesus' teachings were not about living in hunger. On the contrary, when John the Baptist's disciples asked why Jesus' apostles didn't fast, Jesus explained that they were living days of joy, not days of suffering<sup>501</sup>.

<sup>(30th)</sup> The idea of equality that Jesus preached was hard for the Jewish people to understand. And even today, inequality and control continue to go against Jesus' teachings. But people often hide their real opinions. Nowadays, everyone shapes Jesus according to their own views and acts with hypocrisy. Jesus is praised, but few are willing to truly follow Him.

<sup>(31st)</sup> Hypocrites promote anti-Christian education because they avoid admitting the truth about their own sins and instead point out other people's faults. Some claim they do this out of innocence, just to avoid setting a bad example. But in reality, they excuse themselves and condemn others, and this false attitude goes against Christianity. True Christianity teaches that a person should confess their sins so they can be seen and corrected. Acting with hypocrisy is a way of avoiding correction, but this also leads to negative psychological consequences.

<sup>(32nd)</sup> The hippie generation was fought by the system because it was a still-confused beginning of the new Christian era. This generation highlighted the Christian values of peace, love, and goodwill. One of its strong points was facing hypocrisy, just like Jesus did. Their appearance and lifestyle were inspired by the image of Jesus. The attack on Christianity through the attack on the hippies was almost invisible — because it was hidden by pretending to defend them, while at the same time portraying them as atheists.

<sup>(33rd)</sup> One of these portrayals was the movie *Jesus Christ Superstar*, a rock opera. It was released in 1973 and told an anachronistic version of Jesus' final week before the crucifixion. "Anachronistic" means it mixed elements from different time periods,

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<sup>500</sup> Information about the evangelist Mark based on the book *Paul and Stephen: Historical Episodes of Early Christianity*, a novel / by the spirit Emmanuel: [psychographed by] Francisco Cândido Xavier, 1943.

<sup>501</sup> BIBLE, *Matthew* 9: 14, 15.

from the time of Jesus' life until the 1970s. However, the story focused mainly on Judas' point of view — the most famous traitor of Jesus.

<sup>(34th)</sup> The very fact that the Gospel of Judas was used as a base for this movie should have been a clear warning to the general public about its anti-Christian intentions. However, there were other contradictions, and people didn't seem to notice them. For example, the movie was expensive to make but dressed the characters like hippies. This was a huge distortion, since hippies actually fought against the inhumanity of our system built on economic power. Most people saw this movie as a promotion of the hippie movement, but it was naive not to see that economic power was actually attacking them. And it did this by using the point of view of someone who spiritually competed with Jesus. In the *Gospel of Judas*<sup>502</sup>, Judas' rise was prophesied, and through this movie, I can see that it happened.

#### JUDAS ASKS ABOUT HIS OWN DESTINY

Judas said, "Master, could it be that my seed is under the control of the rulers?" Jesus answered him, saying, "Come, that I [-two lines missing-], but you will suffer greatly when you see the kingdom and all its generation." Jesus continued, saying, "You will become the thirteenth, and you will be cursed by the other generations — and you will rule over them. In the last days, they will curse your ascent to the holy generation."<sup>503</sup>

<sup>(35th)</sup> In this movie, Judas is shown as having moral reasons to oppose Jesus and as having broken with Him because of His closeness to Mary Magdalene. Judas also wanted to improve Christian ideas. This is different from other Jews who turned against Jesus because they thought it was better for one man to die than for the whole nation to be destroyed by Rome. Judas did not want Jesus to die, which is why he killed himself.

<sup>(36th)</sup> The movie dishonors Jesus by portraying Him as pessimistic and regretful about His mission. It gives a degrading image of Jesus. Some characters even suggest that He was short. In one scene, He faints, overwhelmed by a crowd of lepers, as if His powers were limited — something that is never mentioned anywhere in the Gospels.

<sup>(37th)</sup> The movie also does not show Jesus' mother, and in the end, Jesus is not resurrected but remains crucified. At the time, this went mostly unnoticed because stage plays usually had two parts: before and after the crucifixion. But not mentioning Jesus' mother also changed the meaning of the message. After all, Jesus is called the "Son of Man," and that "man" refers to Mary — the human being who gave Him maternal care and a connection to all humanity.

<sup>(38th)</sup> In the movie, Judas suggests that he believed Jesus would be forgotten after the crucifixion — but today we know he couldn't have been more wrong. The problem is that ending the story with the crucifixion changes the whole meaning of Christianity. However, because Christians became so used to seeing crosses with dead figures, many naively thought the movie would have a second part. Later, they even forgot about it, as if it wasn't that important.

<sup>(39th)</sup> The hippie generation, meanwhile, was discredited by the system on ideological grounds, being labeled as unproductive because they spoke out against monopolized production by the powerful. They were a generation that found freedom and reached transcendence through the use of marijuana. However, because of marijuana, they were

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<sup>502</sup> *The Gospel of Judas* is currently available online. Source: Classical Spiritist Authors. Available at: <https://www.fra.org.br/files/O-EVANGELHO-DE-JUDAS.pdf>

<sup>503</sup> *Gospel of Judas*, digital version, p. 3.

harshly attacked, even in their understanding, and were pushed toward the use of "hard" drugs.

<sup>(40th)</sup> In the hippie era, human society was stuck in a backward phase of false puritanism — the same hypocrisy that Jesus fought against.

<sup>(41st)</sup> All of this further encouraged false Christianity. False Christianity is denounced by Jesus in the *Gospel of Judas*. In it, Jesus speaks of an angel called "Christ" who is not Him, and says that everything offered to this other Christ, also called "Saklas," is evil. He adds: "But you will surpass them all. For you will sacrifice the man who clothes me"<sup>504</sup>.

<sup>(42nd)</sup> In the movie *Hair*<sup>505</sup>, the hippies are caricatured as if they were beggars. The characters representing hippies are portrayed as irresponsible and unstable. Their personalities are based only on civil disobedience. The scene that most clearly shows the film's opposition to the hippies is the moment when a "hippie" character climbs onto a table wearing dirty, worn-out sneakers — supposedly as a protest against consumerism. However, sneakers themselves are products of capitalism, so this was actually against hippie ideals. The fact that the sneakers were dirty made the symbolism even worse.

<sup>(43rd)</sup> Hippie ideology opposed a standardized life built on rituals that made people dependent and backward. They had their own style and even encouraged people to make their own shoes, clothes, and other things.

<sup>(44th)</sup> Mass media, starting from the fight against the hippie liberation ideology, began promoting an anti-Christian education in the 1970s. It was an education based on a dead faith, centered on a Christ who was dead on the cross, not risen and alive beyond it. It was a belief in a Christ who is not Jesus. The education of a dead Christ is the education of the antichrist. And even many religions fail at this point when they refer to Jesus only in the past. However, He is here and always listening to us.

<sup>(45th)</sup> In his gospel, Judas reports that Jesus would sometimes disappear. He also says that Jesus used several human forms, and the most common was that of a child. I believe in these things narrated by Judas, because sometimes the disciples did not recognize Jesus. Mary Magdalene did not recognize Him when she met Him outside the tomb<sup>506</sup>. In a passage from the Gospel of John it reveals that although the disciples were not completely sure it was Jesus, they said nothing out of reverence. And since they remained silent out of reverence, it shows that this had happened before.

Early in the morning, Jesus stood on the shore, but the disciples did not realize that it was Jesus. (BIBLE, John 21:4) (...) Jesus said to them, "Come and have breakfast." None of the disciples dared ask him, "Who are you?" They knew it was the Lord. (BIBLE, John 21:12-13).

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<sup>504</sup> *Gospel of Judas*, digital version, p.7.

<sup>505</sup> *Hair* — an US musical film in the rock-opera style, originally produced on Broadway and directed by Milos Forman in 1979. It starred John Savage and Treat Williams, and tells the story of a young man on the day before he's drafted into the Vietnam War. In the film, he connects and spends time with a group of homeless people, called hippies. As the story unfolds, disastrous consequences follow, and the group's leader ends up going to war in his place — dying instead of him, after they switch identities.

<sup>506</sup> BIBLE, *John* 20:14 — "At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus."

(46th) The same thing happened in the story of the disciples on the road to Emmaus<sup>507</sup>, where two disciples walked and talked with Jesus but only recognized Him when He broke the bread. Thomas, one of the disciples who was absent when Jesus appeared to the other ten, doubted their account and said he would only believe if Jesus appeared with His own familiar appearance<sup>508</sup>. Now, the disciples had just spent three intense years living with Jesus. If what Judas said were not true, why would His apostles not recognize Him? Or, on the other hand, why, despite His different appearance, did they still know it was Him?

(47th) I also believe in what is written in the Gospel of Judas — that God is a vast invisible Spirit, unreachable by our senses and beyond our understanding. I also believe that Jesus was self-generated. The gospel also talks about the death of the souls of people from generations before the holy generation. This idea may not make sense to many. But when we reincarnate, it is as if our former self dies. The holy generation is the one that no longer needs to reincarnate, or whose former self no longer needs to die.

(48th) In another passage, Judas reveals that all the disciples were vain and thought of themselves as perfect, because that is how they declared themselves. But when they were called by Jesus to face Him, only Judas dared<sup>509</sup> — showing his immense vanity.

(49th) Judas' position was full of contradictions. He was a disciple of Jesus who idolized knowledge and believed in the mental powers of humans. Because of this, his destiny was already sealed. That's why Jesus had no barriers when speaking to him. Since Judas opposed Jesus on some points due to Jewish ideology, he ended up creating a different form of Christianity, one filled with Judaism. It was a kind of Christianity according to Judas, similar to the ideology portrayed in the movie *Jesus Christ Superstar*.

(50th) The rise of Judas is the rise of the Gnostic ideology — which idolizes human knowledge and power, and which, according to his gospel, must be cursed in order for the holy generation to emerge. This is the ideology behind the concept of superheroes. Because of this ideology, many people today no longer believe in God's guidance, putting too much faith in human power instead.

(51st) We are the last, and the holy generation is the next. It is as if a true blood transfusion is happening right now. We are coming out of the generation of adulterers. These are the last days. So, to complete what was foretold in the prophecies of Jesus in the *Gospel of Judas*, only the curse remains to be spoken. Poor Judas! But, CURSED BE YOUR ASCENT. IT IS DONE!

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<sup>507</sup> BIBLE, *Luke* 24:13-35

<sup>508</sup> BIBLE, *John* 20:25-27 — So the other disciples told him, 'We have seen the Lord!' But he said to them, 'Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe.' A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, 'Peace be with you!' Then he said to Thomas, 'Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe'."

<sup>509</sup> *Gospel of Judas*, digital version — adapted translation, "The Disciples Become Angry", p. 1 — "When Jesus noticed their lack of understanding, he said to them, 'Why has this agitation made you angry? Your god, who is within you, and [...] [35] stirred the anger [within] your souls. [Let] any one of you who is [strong enough] among human beings reveal the perfect human, and stand before my face.' They all said, 'We have the strength.' But their spirits did not dare to stand before [Jesus], except for Judas Iscariot. He was able to stand before Jesus, but he could not look him in the eyes, and turned his face. Judas said to him, 'I know who you are and where you came from. You are from the immortal realm of Barbelo, and I am not worthy to utter the name of the one who sent you'." Source: Classical Spiritist Authors. Available at: <https://www.fra.org.br/files/O-EVANGELHO-DE-JUDAS.pdf>

## 1. Language as a Team Sport

Understanding that words work together, each with its own role, like players on a team.



## 2. Structural Memorization

- |              |                  |
|--------------|------------------|
| 1. Article   | 6. Verb          |
| 2. Noun      | 7. Adverb        |
| 3. Adjective | 8. Preposition   |
| 4. Numeral   | 9. Conjunction   |
| 5. Pronoun   | 10. Interjection |

## 3. Concepts & Practice



Explain concepts in a simple way and use the dictionary to find examples, learning to differentiate word classes in practice.



## 4. Active Creation

Final exercise where students create sentences using the numbers of word classes to build sequences, cementing learning.

### Imagens XIII

Below, an excerpt from the Gospel of Judas illustrated in the form of a scroll.

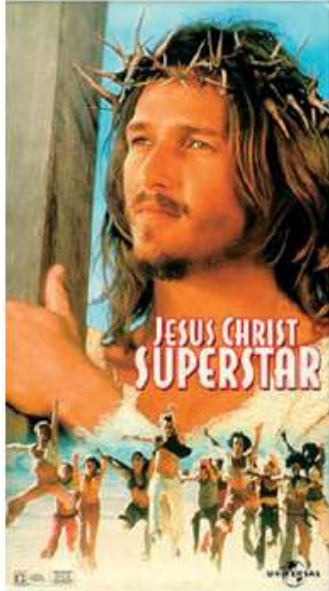
#### JUDAS ASKS ABOUT HIS OWN DESTINY

Judas said, “Master, could it be that my seed is under the control of the rulers?” Jesus answered him, saying, “Come, that I may [—two lines were lost—], but you will suffer greatly when you see the kingdom and all your generation.” When Judas heard this, he said, “What good have I received, then? For you have set me apart from that generation.”

Jesus answered and said to him, “You will become the thirteenth, and you will be cursed by the other generations — and you will rule over them. In the last days, they will curse your ascension [47] to the holy [generation].”

#### JESUS TEACHES COSMOLOGY TO JUDAS: THE SPIRIT AND THE SELF-GENERATED

Below, images related to the film *Jesus Christ Superstar*.



In the first image on the right, we see the capitalist hero Superman, who actually teaches violence through romantic stories. In the second, we see the character Charlie Chaplin in the movie *Modern Times*. He shows the loss of human identity caused by defining ourselves through work and the start of mass production.



Images sourced from the internet.