

# Irei sa Kauzu

## Resolving the core emotional wound motivating narcissistic abuse, emotional manipulation and lovebombing through Individuation Theory

Kevin Martens Wong

*Tuan Raja Naga* / Dragonquing of New Sundaland

13th *Kabesa* / Cowboy of Heaven of the Kristang People

*Omimerliang* / Merlionsman of the Republic of Singapore

*Tigrisoneru* / Dreamtiger of the Republic of Singapore

& *Makaravedra Hierosa* / Dragon Reborn of the Holocene

### **Introduction: What is lovebombing and how does it happen to me?**

Because I am gay, autistic, public about both of these things and also very readily authentic, vulnerable, direct, candid and kind for virtuous reasons, I am especially extremely vulnerable to unvirtuous and/or manipulative sudden and unsolicited displays of authenticity, kindness, compliments, deep personal sharing or interest in me, and also to the effects of sudden coldness and or ghosting following such displays, from people born biologically male who are mutually reciprocally attracted to me (people who I am not mutually reciprocally attracted to generally have no ability to lovebomb me whatsoever). My heightened susceptibility to this form of 'lovebombing' and emotional manipulation due to severe childhood trauma that deeply affected my own self-worth and ability to take pride in my own achievements and significance, and especially public achievements and significance, was repeatedly formally verified by a licensed clinical practitioner when I embarked on an extended period of therapy following one such extremely intense instance of lovebombing from July 2019 to August 2020.

### **What the fuck causes people to lovebomb other people?**

People who lovebomb or emotionally manipulate other people, and more generally people who narcissistically abuse other people, seem to do this because

1. they have never experienced psychoemotionally healthy unconditional love, or irei as it is called in Kristang, before in their lives from any other person (i.e. their parents could never love them unconditionally, and therefore they themselves cannot love themselves unconditionally), AND
2. they have further incorrectly and irrationally decided, assessed and concluded that healthy unconditional love or irei does not actually exist or is not real, such that even people who do demonstrate actual irei are faking or lying. They thus treat everyone around them, and themselves, as objects, tools, resources or machines, and believe that there are actually no such things as goodness, virtuousness, kindness, beauty, hope, and so on: all manifestations of these are empty stories we tell ourselves or irrational emotions we use to try to make ourselves feel better for fake or stupid or unintelligent reasons.

A terrifying majority of Singaporeans appear to have decided that irei or healthy unconditional love does not actually exist or is not real, including a terrifyingly high number of my ex-students in Gen Z. This is generally very, very bad for Singapore society in the near future and appears to be the primary reason it is generally becoming more and more difficult to even function in Singapore in 2025. In reductive terms, one could essentially say that Singapore is continuing to become more and more a nation of narcissistic emotional manipulators and abusers.

However, it is possible to address this deficit of irei in a person, obliterate all forms of narcissistic behaviour on their part forever and ever thereafter, and to do this without needing to be Merlionsman of Singapore, Dragon Reborn or whatever fuckshit else, because I was able to accidentally help someone else I had irei for but who was otherwise struggling to not be a narcissistic asshole accomplish this on Friday, 1 February 2013 long before I became any of the Merlionsman stuff or whatever, when that person was finally able to understand on that day that my irei for him was real, that my irei for myself was real, and that irei itself was real. The hypotheses related to how each ego-pattern in the Osura Pesuasang do this in a four-stage process independently are provided below. Each stage is successively harder than the last, and **the final stage ordinarily takes a lifetime to do or is never actually completed**; however, with the existence of this chapter, the last stage should generally be much more easily accomplished.

### **Stage 1: Negotiating Beliefs and Ways of Irrational Thinking About Irei that Motivate the Deficit of Irei**

People who have never experienced irei before in their lives will have accumulated false or irrational beliefs about irei in their sixteenth function in the Osura Pesuasang. These are listed in Table 1.

<b>Ego-pattern</b>	<b>Irrational and false conclusion about irei</b> that emerges as a result of the person never having experienced irei before in the person's sixteenth function
I / Rajos	It is <b>unbelievable</b> that any human being could ever actually love someone else unconditionally, and that to pursue such an effort is <b>hopeless</b> (16 / Deivang)
II / Akiura	Anyone and everyone who claims they can love someone else unconditionally is <b>lying</b> to themselves and being <b>wilfully blind to the truth</b> (16 / Sombor)
III / Fleres	It is <b>objectively impossible</b> to truly ever love someone else unconditionally and <b>irrational</b> to think that this could ever be <b>achieved</b> by anyone (16 / Koireng)

<b>Ego-pattern</b>	<b>Irrational and false conclusion about irei</b> that emerges as a result of the person never having experienced irei before in the person's sixteenth function
IV / Miasnu	All claims and forms of unconditional love are actually merely attempts to pass off or explain <b>unvirtuous or unreasonable behaviour</b> as virtuous (16 / Splikabel)
V / Zeldsa	All claims and forms of unconditional love are actually merely hasty, improvised and non-functional attempts to <b>fix things that cannot be fixed</b> (16 / Vraihai)
VI / Jejura	All claims and forms of unconditional love are actually <b>just illogical nonsense</b> that we <b>tell ourselves to try to force a fucked up world to make sense</b> (16 / Hokisi)
VII / Koireng	All claims and forms of unconditional love are actually <b>just superficial emotive rubbish</b> we say to <b>avoid dealing with the reality of an uncaring world</b> (16 / Fleres)
VIII / Splikabel	All claims and forms of unconditional love are actually <b>just ways of manipulating ourselves and others</b> into getting what we ourselves selfishly want (16 / Miasnu)
IX / Kalidi	Unconditional love is <b>just some bullshit ideal that cannot actually be actualised or concretised</b> in reality because it aspires to things that are <b>impossible</b> (16 / Varung)
X / Spontang	All claims and forms of unconditional love are actually <b>just more atas and complex ways of charming or seducing people into being under one's control</b> (16 / Kapichi)
XI / Varung	The very concept of unconditional love is <b>dangerous</b> and <b>unreal</b> because it permanently lowers one's guard against all of the evils of reality (16 / Kalidi)
XII / Kapichi	Belief in unconditional love is a <b>maladaptive defence mechanism</b> that we instinctively cling to to <b>avoid being overcome with despair</b> (16 / Spontang)
XIII / Vraihai	Unconditional love is a <b>fancy term we use for vestigial, primitive and illogical emotional instincts we would be much better off suppressing</b> (16 / Zeldsa)
XIV / Hokisi	Unconditional love is <b>just a fucking story we tell ourselves so that we pretend we have some worth in an actually indifferent and cruel universe</b> (16 / Jejura)
XV / Sombor	Unconditional love <b>does not exist</b> in any healthy form anywhere in the world and believing in it will make one <b>weak</b> and/or <b>betray oneself</b> (16 / Akiura)
XVI / Deivang	The very concept of unconditional love is <b>poisonous and just a way of falsely comforting ourselves in the face of the unrelenting ugliness of life</b> (16 / Rajos)

*Table 1: Irrational and false conclusions about irei that emerge as a result of the person never having experienced irei before in the person's sixteenth function*

For any sort of removal of narcissistic behaviour to even possibly take place, the person must first directly confront these beliefs about unconditional love and break them forever.

Many of these beliefs across the sixteen ego-patterns also appear to be strongly unconsciously connected to how the person in question views and relates to **the universe**. It therefore may help for the person to also consider the following:

1. that the eleidi of the universe can and should be differentiated as a concept from Gaia (the eleidi of just the planet Earth).
2. that the eleidi of the universe is alive.
3. that the eleidi of the universe is alive in ways that we cannot comprehend as alive because we are humans and have only a very human and imperfect understanding of what counts as alive, even through Western academia and science.

4. that the universe is capable of unconditionally loving any sentient being within it, since every sentient being is a part of that same universe and technically both is (as a part) and isn't (as only a part and not the whole of) the universe.

The universe is often a symbolic stand-in for the person's own sixteenth function, so by reframing how the person sees the universe, the person will also successfully begin to finally integrate their own sixteenth function, which for unindividuated people is generally seen as something absolutely and completely foreign, unfamiliar and unsafe at best, and hostile, threatening and generally so terrifying it cannot even be perceived, assessed or comprehended by the psyche at worst – similar to how most neurotypical and unindividuated people see the universe.

Once the person's own beliefs about unconditional love have begun to be reframed, this usually prompts the person to pursue a deeper connection, friendship or relationship based on the first glimmerings of real irei with someone else who has irei for them. In the case of the person identified in the introduction, this appears to have begun with me on Friday, 25 April 2008 when we were both in Secondary 4.

### **Stage 2: Cognitive Reframing of How the Self Views Other People**

Within the connection, friendship or relationship mentioned above, the person will thereafter unconsciously seek to begin to reframe how they view other people, since now they generally have unconscious proof that unconditional love exists, although this process when pursued unconsciously will generally be **torturous, insane and fucking confusing** for both parties involved. This is because the person's inner critic needs to be detoxified in terms of how it relates to other people. Hypotheses for how each of the sixteen ego-patterns may instead do this more consciously and with minimal discomfort to both parties are presented in Table 2. More individuated people may still find the reframed hypotheses somewhat narcissistic (as I instinctively do); it is important to recognise that we ourselves also went through this process, but with the benefit of healthy and loving caregivers or peers who had healthy unconditional love for us when we were much younger as toddlers or children, where many others did not have such a privilege for reasons that were completely beyond their control like circumstances of their birth or family they were born into, and so never had this opportunity to develop this part of themselves even as adults. As Dragonquing of New Sundaland, and more importantly as Kevin Martens Wong Zhi Qiang, I believe in and fight for all forms of equality and equity, *especially* and most importantly psychoemotional and psychological equality and equity.

<b>Ego-pattern</b>	<b>Cognitive Reframing Hypothesis Description</b> for how the self could reframe how it sees others through the sixth function
I / Rajos	<b>Narcissistic:</b> Being close to someone else will diminish my worth (6 / Jejura) <b>Reframed:</b> Being close to someone else via irei will give me opportunities to differentiate and express my own unique voice (6 / Jejura)
II / Akiura	<b>Narcissistic:</b> Being close to someone else will make me suboptimal (6 / Hokisi) <b>Reframed:</b> Being close to someone else via irei will help me optimise myself further in ways that were previously impossible (6 / Hokisi)
III / Fleres	<b>Narcissistic:</b> Being close to someone else will make me lose confidence (6 / Kalidi) <b>Reframed:</b> Being close to someone else via irei will give me new skills and forms of confidence I didn't have before (6 / Kalidi)

Ego-pattern	Cognitive Reframing Hypothesis Description for how the self could reframe how it sees others through the sixth function
IV / Miasnu	<b>Narcissistic:</b> Being close to someone else will disempower me (6 / Varung) <b>Reframed:</b> Being close to someone else via irei will give me new forms of power and potential that I did not yet know I could have (6 / Varung)
V / Zeldsa	<b>Narcissistic:</b> Being close to someone else will weaken me (6 / Akiura) <b>Reframed:</b> Being close to someone else via irei will strengthen me in ways that I have not yet noticed could be strengthened (6 / Akiura)
VI / Jejura	<b>Narcissistic:</b> Being close to someone else will doom me (6 / Sombor) <b>Reframed:</b> Being close to someone else via irei will help me to avoid accidentally dooming myself (6 / Sombor)
VII / Koireng	<b>Narcissistic:</b> Being close to someone else will make my life less fun (6 / Spontang) <b>Reframed:</b> Being close to someone else via irei will help me find new ways to enjoy life beyond my existing ones (6 / Spontang)
VIII / Splikabel	<b>Narcissistic:</b> Being close to someone else will make me less inspiring (6 / Kapichi) <b>Reframed:</b> Being close to someone else via irei will give me the motivation I need to be even more inspiring (6 / Kapichi)
IX / Kalidi	<b>Narcissistic:</b> Being close to someone else will destroy my own plans (6 / Splikabel) <b>Reframed:</b> Being close to someone else via irei will help me make my plans even better and more excellent (6 / Splikabel)
X / Spontang	<b>Narcissistic:</b> Being close to someone else will create pointless conflict (6 / Miasnu) <b>Reframed:</b> Being close to someone else via irei will help me to know how to more smoothly distribute my energy (6 / Miasnu)
XI / Varung	<b>Narcissistic:</b> Being close to someone else will throw my life into chaos (6 / Koireng) <b>Reframed:</b> Being close to someone else via irei will give me the support I need to put my life in order (6 / Koireng)
XII / Kapichi	<b>Narcissistic:</b> Being close to someone else will exhaust me (6 / Fleres) <b>Reframed:</b> Being close to someone else via irei will help me to know how to be more targeted in my efforts (6 / Fleres)
XIII / Vraihai	<b>Narcissistic:</b> Being close to someone else will make me impure (6 / Rajos) <b>Reframed:</b> Being close to someone else via irei will help me distill an even stronger and purer sense of my own character and qualities (6 / Rajos)
XIV / Hokisi	<b>Narcissistic:</b> Being close to someone else will cause me to disappear (6 / Deivang) <b>Reframed:</b> Being close to someone else via irei will help me to manifest myself in new and exciting ways (6 / Deivang)
XV / Sombor	<b>Narcissistic:</b> Being close to someone else is useless and will break me (6 / Vraihai) <b>Reframed:</b> Being close to someone else via irei is very useful and will help me to learn how to avoid being broken (6 / Vraihai)
XVI / Deivang	<b>Narcissistic:</b> Being close to someone else will devalue me (6 / Zeldsa) <b>Reframed:</b> Being close to someone else via irei will help me to learn how to differentiate my own value (6 / Zeldsa)

Table 2: Cognitive Reframing Hypothesis Description for how the self could reframe how it sees others through the sixth function

Once the person's own toxic beliefs about connections, friendships or relationships to others framed on unconditional love have been successfully challenged and provisionally dismantled in the

connection, friendship or relationship, this usually prompts a deeper sharing of the person's sixteenth function for the very first time in that person's life with the other person. In the case of the person identified in the introduction, this appears to have begun with me on Wednesday, 1 October 2008 when we were both in Secondary 4.

### Stage 3: Use of the Sixteenth Function for the Very First Time

Table 3 lists hypotheses for what the use of the sixteenth function for the very first time usually looks like for all sixteen ego-patterns as a result of irei. Due to the nature of reality as it currently stands as described on multiple occasions in previous chapters of the Orange Book, this sharing is always queer, and always with someone with whom the person experiences mutual reciprocal attraction to and from in all four parts of the Kristang quaternity of personhood of body, mind, heart and soul.

<b>Ego-pattern</b>	<b>First Sharing of Sixteenth Function</b> in a queer space of mutual reciprocal attraction in body, mind, heart and soul
I / Rajos	Acts on and concretises own <b>core queer beliefs</b> for the first time (16 / Deivang)
II / Akiura	Acts on and honours own <b>core queer truths</b> for the first time (16 / Sombor)
III / Fleres	No longer sabotages own <b>core queer objectives</b> for the first time (16 / Koireng)
IV / Miasnu	No longer enshrouds <b>core queer plans and depths</b> for the first time (16 / Splikabel)
V / Zeldsa	No longer impedes <b>core queer journeys and actions</b> for the first time (16 / Vraihai)
VI / Jejura	No longer obscures <b>core queer interests</b> for the first time (16 / Hokisi)
VII / Koireng	Respects and puts in effort into <b>core queer needs</b> for the first time (16 / Fleres)
VIII / Splikabel	Honours <b>core queer unity of self and energy</b> for the first time (16 / Miasnu)
IX / Kalidi	Encourages <b>core queer ideals and expectations</b> for the first time (16 / Varung)
X / Spontang	Pursues <b>core queer attractions and desires</b> for the first time (16 / Kapichi)
XI / Varung	No longer suppresses <b>core queer reactions and skills</b> for the first time (16 / Kalidi)
XII / Kapichi	No longer subdues <b>core queer adaptations and joy</b> for the first time (16 / Spontang)
XIII / Vraihai	Acts on <b>core queer instincts and emotional impulses</b> for the first time (16 / Zeldsa)
XIV / Hokisi	Listens to or expresses <b>core queer identity and voice</b> for the first time (16 / Jejura)
XV / Sombor	No longer resists <b>core queer traits and behaviours</b> for the first time (16 / Akiura)
XVI / Deivang	No longer hides <b>core queer qualities and character</b> for the first time (16 / Rajos)

*Table 3: Description of the first sharing of sixteenth function in a queer space of mutual reciprocal attraction in body, mind, heart and soul*

Once the person has experienced or made their queerness visible to themselves for the first time, this usually prompts the initialisation of unconscious attempts to finally integrate the full sixteenth function properly, which however are **ordinarily very, very, very difficult and challenging to do** due to the severe amount of trauma visited on the collective. In the case of the person identified in the introduction, this appears to have begun with me also on Wednesday, 1 October 2008 when we were both in Secondary 4, but after we made out.

### Stage 4: Creolisation

The sixteenth function is inherently about **creolisation**, meaning that **the sixteenth function cannot actually be integrated into the psyche if one does not know how to creolise things, or if one is part of an eleidi or collective** that does not accept creolisation as legitimate. This is part of **intense large-scale**

**intergenerational trauma onto the entire psyche of the human species** that can therefore only be processed by becoming part of or assimilating into a creole culture or eleidi, and thereafter creolising one's own sixteenth function. Thus, even people who embark on stridently **decolonial** approaches to life are mostly only dealing with their first fifteen functions, with the thirteenth function allowing for recognition of colonisation, the fourteenth of the ideal form of reindigensation, and the fifteenth of the methods necessary for decolonisation. However, the reality of existence is this: **some things just cannot be escaped or removed. Some deaths just cannot be undone. Some traumas and some infections cannot be obliterated in themselves, and must be creolised or adapted to in order to be dealt with.** Only through creolisation can the most thorny answers to life's problems and challenges actually be fully resolved.

In lay-person's terms and when it comes to the psyche, **creolisation** means **hybridisation**. **It means consciously trying to neither aspire to or reach 100% Western standards or 100% Indigenous standards, but to blending them both and hybridising them both to create something that is both separate from both and also a mix of both – just like Kristang. It means to stop regarding certain things or behaviours or thoughts or feelings as shameful just because the West finds them shameful, or conversely because they are from the West.** It means not trying to achieve a 100% pure state of decolonisation, Westernisation, heroism, valorisation, perfection, identity-alignment or any other extreme, final state of completion that is just **impossible to achieve due to the metaphysical mechanics of how the universe works**. It means, in other words, **being Kristang** about the most difficult and challenging part of the psyche, and discovering that when one is Kristang about it, that part of the psyche actually becomes very, very easy to deal with. **Queerness, and one's negotiation of being queer or gay, is therefore also stridently and inherently bound up with being Kristang because of this association with the sixteenth function.** The core emotional wound that would otherwise endlessly lead to narcissistic behaviour can therefore be finally fully treated (and also simultaneously paradoxically not treated, and instead subverted) through creolisation, through being Kristang about queerness, and through one's unconditional love that thereafter autonomously develops and results from one's relationship with Gaia, the living universe, others and oneself. Table 4 lists the hypotheses for what each ego-pattern needs to creolise in their sixteenth function in order to achieve this.

<b>Ego-pattern</b>	<b>Creolisation of Sixteenth Function</b> and no longer dismissing it as dirty, shameful, impure or broken
I / Rajos	<b>Always approach one's own beliefs, hopes, visions of the future and ability to transcend it all with creolisation in mind</b> (16 / Deivang) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
II / Akiura	<b>Always approach one's own truth, authenticity, purpose and vulnerability with creolisation in mind</b> (16 / Sombor) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>

<b>Ego-pattern</b>	<b>Creolisation of Sixteenth Function</b> and no longer dismissing it as dirty, shameful, impure or broken
III / Fleres	<b>Always approach one's own self-control, support, effectiveness and professionalism with creolisation in mind</b> (16 / Koireng) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
IV / Miasnu	<b>Always approach one's own plans, direction, excellence and goodness with creolisation in mind</b> (16 / Splikabel) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
V / Zeldsa	<b>Always approach one's own usefulness, utility, methods and journey with creolisation in mind</b> (16 / Vraihai) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
VI / Jejura	<b>Always approach one's own ways of processing trauma, clarity, logic and sense-making with creolisation in mind</b> (16 / Hokisi) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
VII / Koireng	<b>Always approach one's own needs, effort, image and respect with creolisation in mind</b> (16 / Fleres) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
VIII / Splikabel	<b>Always approach one's own sense of belonging, inner peace, energy and esteem with creolisation in mind</b> (16 / Miasnu) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>



Ego-pattern	<b>Creolisation of Sixteenth Function</b> and no longer dismissing it as dirty, shameful, impure or broken
IX / Kalidi	<b>Always approach one's own power, potential, ideals and expectations with creolisation in mind</b> (16 / Varung) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
X / Spontang	<b>Always approach one's own attractiveness, desirability, heroism and creativity with creolisation in mind</b> (16 / Kapichi) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
XI / Varung	<b>Always approach one's own confidence, admirability, skills and relevance with creolisation in mind</b> (16 / Kalidi) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
XII / Kapichi	<b>Always approach one's own adaptations, joy, naturalness and performance with creolisation in mind</b> (16 / Spontang) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
XIII / Vraihai	<b>Always approach one's own beauty, values, instincts and impulses with creolisation in mind</b> (16 / Zeldsa) and realise they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
XIV / Hokisi	<b>Always approach one's own identity, expressiveness, worth and voice with creolisation in mind</b> (16 / Jejura) and realise they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions – and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>

Ego-pattern	<b>Creolisation of Sixteenth Function</b> and no longer dismissing it as dirty, shameful, impure or broken
XV / Sombor	<b>Always approach one's own strength, significance, resilience and foundation with creolisation in mind</b> (16 / Akiura) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions—and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>
XVI / Deivang	<b>Always approach one's own comfort, purity, qualities and character with creolisation in mind</b> (16 / Rajos) and realise that they will always be slippery, mutable, uncertain and ever-changing, just like the Kristang versions—and as long as they have these characteristics they will also be paradoxically impregnable, untouchable and unassailable for the rest of one's life. <b>Always seek to use the same creolised sixteenth function with others who are individuated and Kristang as well.</b>

Table 4: Descriptions of how to creolise the sixteenth function

Some concrete examples of how particular ego-patterns can integrate the sixteenth function also follow below:

- For myself, as a person of Sombor ego-pattern, with a sixteenth function of Akiura, I have long known to **never see any trait or property as an irresolvable weakness or a permanent and unchangeable mistake**. Every weakness and every mistake can be creolised and absorbed back into myself as something positive, life-changing and life-affirming, and this is one of the primary ways that I am able to do the crazy and seemingly magical things that I do.
- For a person of Vraihai ego-pattern, no longer chastising oneself for wanting anal sex or 'dirty' forms of healthy sex with other consensual adults, and realising that in Kristang culture (and many other creole and indigenous cultures) these would not be regarded as dirty or impure. On a level deeper, not worrying that some things that one enjoys doing are bestial or primitive or disgusting, because there are recognised adult subcultures for doing those things that are accepted as functional (but just very adult or mature).
- For a person of Hokisi ego-pattern, no longer chastising oneself for not being able to fit neatly into any box between 'Kristang', 'Malay', 'Portuguese', 'Chinese', etc., or 'gay', 'queer', 'bicurious' etc., and not worrying too much about whether one is performing these identities correctly, or how to perform them correctly, or whether other people will judge one for performing these correctly. On a level deeper, recognising that behaviours can signal multiple identities at the same time, that the very concept of 'identity' is inherently mutable and slippery and very very creole, and that most people do not think metacognitively about this stuff at all, so to not worry about it so much.

The general principle with creolisation is that **when you take the universe's perspective on the healthy forms of the sixteen basic human psychoemotional functions, what each function means, and the definition of each function, you realise that these definitions and meanings are actually very mutable and slippery, and vary across space and time and versions of humanity (and even probably across sentient species)**. This is why the sixteenth function is also called the **Negotiator** in English: the answer to your question about whether it is okay or not is often *initially* "it depends", and becomes

“yes, I can totally accept this about myself” once you realise that you being able to accept it about yourself does have some sort of weird cosmic or universal-level significance, because it will significantly advance not just your own life forward, but our own understanding of the species, of others, of Gaia and the living universe, and of how we express our irei or unconditional love for each other throughout all that. **Not everything is permissible, not everything is okay, and not everything can be creolised;** it is about taking enough ownership of yourself, and developing a strong enough relationship with Gaia and the living universe, with others, and with yourself, for you to finally be able to distinguish which is what and why what is what.