

ANTISEMITISM IN BRAZIL

A report to the UN Special Rapporteur on Freedom of Religion or Belief ¹

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¹ This report is a result of the research carried out at the **Brazilian Center of Studies in Law and Religion**.

1. INTRODUCTION

The purpose of this document is to report facts as well as general and specific aspects related to antisemitism in Brazil, focusing on current incidents, and to cover the main issues requested in the invitation to provide input made by Dr. Ahmed Shaheed, for submission to the United Nations (UN). This report has an academic nature and contextualizes the problem related to antisemitism in Brazil, presents information on antisemitic incidents and on laws and policies involving the topic, the State's responses to antisemitism arising at the national level, and the best practices of non-state actors in addressing the problem, such as: Non-Governmental Organizations (NGOs), Jewish associations and Israeli confederations in Brazil. Such institutions shall act in favor of the dissemination of educational and enlightening information on Jewish culture to prevent discrimination, to counter antisemitic behaviors and the dissemination of a 'culture of hatred'.

According to data compiled by the Instituto Brasileiro de Geografia e Estatística - IBGE (Brazilian Institute of Geography and Statistics), in the population census conducted in 2010, there were 107,329 Jews in Brazil. According to Schwartzman's research (1999), it is estimated that more than 100 thousand people are practicing the Jewish religion in Brazil, although there are no more precise data on non-practitioners. According to the sociologist, about 400,000 people interviewed in Brazil claimed to be descendants of Jews. Among the languages spoken by these Jews and some of their descendants, we can list Portuguese, Hebrew, Yidish, German, Polish, Russian and Hakkiah. Among the Jewish ethnic divisions, we can find mainly Ashkenazim, Sefaradim, Mizrahim.

Regarding the definition of antisemitism, we adopted the one presented by the Israeli Confederation of Brazil (Conib), 'opposition to peoples of Semitic origin', which includes Arab Semites. The word has been used in reference to thoughts, conspiracies, discriminatory actions and even violent acts against the Jews, their faith, culture and descendants. The origin of the term dates back to 1879 and its authorship is attributed to the German philosopher Wilhelm Marr, who described hatred for Jews in his research. The 'culture of hatred' towards the Semites also involves economic aspects and has gained contours from political movements and acts that have historically resulted in segregation of Jews in the world and violent contours on the part of civil society also in Brazil.

In the perspective of the relations of ethnic and religious discrimination, there is an anti-Zionism, defined by Conib as an ideology that aims to delegitimize the existence of the state of Israel. For the Confederation, Zionism is the product of an endogenous and legitimate historical process of national aspiration that has been facing opposition in the sense of blaming Israel for evils that devastate the world, attributing alleged conspiracies and instigating attacks on Jews and Jewish symbols in several countries.

Zionism is a political movement that defends the right to self-determination of the Jewish people in a Jewish state. It gained strength at the end of the 19th century, driven by the advance of antisemitism. The name Zionism derives from Zion, an important mountain located around Jerusalem, and represents the historical yearning of the Jewish people, for over a millennium,

to return to the land of their biblical ancestors after forced exile. His political organization gained momentum in 1897 with the holding of the first World Zionist Congress. In its religious aspect, Zionism is the defense of the precepts of Judaism and Torah. This doctrine defends that the return of the Jews to Israel has theological significance, that is, it represents the beginning of the divine redemption, whose peak will be the coming of the Messiah. Religious Zionism defends the principle that the Land of Israel was given to the Jews by God, and therefore the people's right to the land is permanent and inalienable.

The political aspect of Zionism can be seen as the most relevant. Based on the study of Matos (2013), we can say that the Zionist movement has existed for approximately 125 years, its main creator was Theodoro Hertzl. The existence and creation of the State of Israel took place right after the Second World War, with the Holocaust as its culmination, an episode that represented the annihilation of a third of the Jewish people.

2. CURRENT CONTEXT IN BRAZIL

In the antisemitic manifestations that take place in Brazil, whether through direct actions, such as publications containing explicit prejudices to Jews, or through physical aggression or incitement to hatred on the Internet, there is also 'denialism', which attempts to deny the irrefutable existence of a process of systematic genocide that lasted seven years, known as the Holocaust. It is worth mentioning that, in the context of this report, we have chosen to adopt the most appropriate Jewish terminology for what has happened, *Shoah*, which means great calamity or catastrophe, but we use holocaust term when our references use it. Therefore, we circumscribe here that we use the *Shoah* to refer to the Holocaust (genocide/massacre of Jews), contextualized as the policy of extermination of millions of Jews by the Nazis and the execution of it against such ethnicity, configured not only as a war crime, but also as a crime against humanity.

It should be pointed out that, in general, it is possible to observe a lack of knowledge on the part of the new generations regarding the *Shoah* and the events that occurred during the Second World War due to Nazism. As the eyewitnesses die and as a process of deculturation of reading primary sources (documents of the time digitized in museums, expeditions to museums, production and knowledge of documentaries) occurs, dangerous ideologies such as 'negacionism' (denialism) are gaining strength and space. Such facts are reported by Jewish magazines published in Portuguese, such as *Menorah* (founded in 1960), *Devarim* (launched in 2006) and *Morashá* (created in 1993).

3. BRIEF HISTORY

In this topic, we briefly discuss the presence of Jews in the history of Brazil and the facts surrounding the issue of antisemitism during their immigration process.

According to an article² in *Morashá* magazine (1999), it can be highlighted that the Jews are in Brazil since the arrival of europeans. Some new Christians were already part of the caravels led by Christopher Columbus. And in the period of Dutch colonization many new Christians arrived in Brazilian lands. It is worth mentioning the arrival of the Jewish Moroccans in the north of the country, at the time of the ‘rubber cycle’.

Regarding the trajectory of the Jews in Brazil, we can briefly list some relevant facts. In 1915, in Porto Alegre, the first Jewish newspaper in Yiddish was published, *Di Menscheit*, and the communities began to develop an intense cultural and press activity, with the purpose of divulging the customs of the Jews and obtaining a means to denounce cases of antisemitism.

In 1922, the first Zionist Congress was held in Brazil, which brought together four movements: Ahavat Sion (from São Paulo), Tiferet Sion (from Rio de Janeiro), Shalom Sion (from Curitiba) and Ahavat Sion (from Pará) together founded the Zionist Federation of Brazil.

According to Conib, between 1933 and 1939, about 17,500 Jews entered Brazil. In 1937, the ‘New State’ was established and, in this period, there was persecution of both Jews and political opponents and sympathizers of socialism. According to Motta (1998), there were antisemitic trends and organizations in Brazil.

According to the historian Lesser (1994), in the 1920s and 1930s approximately 57,000 Jews entered the country. From 1937 onwards, legislation based on ‘immigration quotas’ was in force, which harmed refugees of Jewish origin. In addition, from 1940 until 1945, the Vargas Government prohibited the teaching and publication of newspapers in foreign languages. For this reason, immigrant organizations had to ‘nationalize’ their names and elect boards of directors made up of native Brazilians. Jewish institutions adapted to these demands, but the teaching of Hebrew was maintained in schools. With the end of the Second World War, in 1945, Brazil opened its doors again to Jewish immigration, composed largely of *Shoah* survivors. Lesser (1994) estimates that between 1930 and 1940, 20,000 Jews came to São Paulo, fleeing from Nazism.

According to *Época* magazine, in an *online* article³ dated 2011 and with the *Shoah* archive, the realization of several social-political practices in Brazil, during the 1930s and 1940s, helped in the construction of policies that would resist the antisemitic combat in society. These policies were drawn up during a period of political transition, in which one emerged from a dictatorial regime towards democracy. These policies used arguments to protect the sovereignty of the state - carrying certain protectionist remnants of a dictatorship - or pleaded for the need to guarantee the implementation of policies that could ascend a new model of national citizenship. According to historian Fabio Koifman (2015), policies such as these were created with the intention of ‘whitening the population’, since they were based on the idea that the country’s backwardness was only explained by its ethnic malformation. Thus, based on this brief historical and social contextualization, we move on to the legal analysis of the acts performed

² Available at: <http://www.morasha.com.br/brasil/a-presenca-judaica-no-brasil.html>. Accessed on: 31 May 2019.

³ Full article available at: <https://epoca.globo.com/gustavo-pacheco/a-circular-23228981>. Accessed on: 24 May 2019.

during this period in Brazilian history.

4. ANTISEMITIC INCIDENTS THROUGHOUT BRAZIL'S RECENT HISTORY

The Arquivo Virtual sobre Holocausto e Antissemitismo - ArqShoah (Virtual Archive on Holocaust and Antisemitism), a project developed and coordinated by Dr. Maria Rita Tucci, historian and specialist in the area, together with researchers and students from the University of São Paulo (USP), gathers several documents and data that reiterate the various aversive practices abroad in Brazil in the Vargas era, including the performance of acts that imposed difficulty and barriers in receiving Jewish refugees. During the course of the Vargas Government (1937-1945) and the Dutra Government (1946-1951), several circulars of a reserved nature (considered as a kind of official internal communication document) were published, issued by the Ministry of Foreign Affairs for the Diplomatic Missions and Consulates of the time. Circular No. 1.127/1938, for example, dealt with the entry of foreigners into national territory and prohibited the granting of visas to immigrants of Semitic ethnic origin and others, because their entry would be like 'circumventing the vigilance of our authorities and settling illegally and definitively in the urban and populous centers of the country, to, in an unacceptable competition to local commerce and to the national worker, parasitically absorb, as intermediaries only, an appreciable part of our wealth, when, moreover, they do not indulge, also, in the propaganda of dissolving and subversive ideas' (CIRCULAR, No. 1.127/1938).

In 1946, the Federação Israelita do Estado de São Paulo (Israeli Federation of the State of São Paulo) was founded to organize the post-war immigration of Jewish refugees from Europe to Brazil. In 1948, the Confederação das Entidades Representativas da Coletividade Israelita do Brasil (Confederation of Representative Entities of the Israeli Collectivity of Brazil - which later became Conib) was founded. At the end of the 1950s, Hungarian and Egyptian Jews arrived and settled in Rio de Janeiro and São Paulo.

5. ROOTS OF ANTISEMITISM IN BRAZIL AND THE NEO-ANTISEMITISM MOVEMENTS

As Motta's (1998) studies point out, in 1930, Gustavo Barroso was one of the main builders of antisemitic thought in Brazil and defender of the most radical aspect of the Brazilian Integralist Action. According to Motta (1998), Gustavo Barroso sought, in the 'Protocolos dos Sábios de Sião' (Protocols of the Wise Men of Zion) and in Hitler's thought, the argumentative bases of his antisemitic discourse. The translation of the 'Protocols' in Brazil has his authorship, since he wrote a chapter in the Brazilian edition, defending an alleged legitimacy of the 'Protocols'. Other antisemitic works by Barroso are 'Brasil - Colônia de Banqueiros'/'Brazil - Colony of Bankers' (1936), 'A Sinagoga Paulista'/'The Paulista Synagogue' (1937), 'Bastidores da História do Brasil'/'Behind the Scenes of Brazilian History' (1955) and 'História Secreta do Brasil'/'Secret History of Brazil' (series of six volumes, 1941), which also present Jews as guilty of Brazil's problems and postulate that there would be a conspiracy formulated by them to take power. Motta (1998) clarifies that Barroso places the Jewish action as the

maximum symbol of evil, which needed to be denounced and fought for the good of the nation. In Barroso's speech, racism was necessary to combat the racism of the Jews, according to him, individuals who did not want to integrate with any society, but rather to form a State within the State and secretly machine-make the enslavement of Brazil.

One of the most damaging actions to Jews in Brazil was the construction of the myth of the Judaic-communist conspiracy, an antisemitic movement known as the 'Plano Cohen' (Cohen Plan). It consists of a document, attributed to the Communist International, containing an alleged plan for the seizure of Brazil, which was supposedly seized by the Armed Forces and presented at a meeting in September 1937, without questioning its authenticity.

According to the study by Vieira (2012), this plan was publicly disclosed and achieved great repercussion. From this, the supposed 'Plan' was used as a pretext to implement the New State, in November 1937, justified as necessary to combat the imminent communist threat. Only in 1945, when the New State was already in crisis, General Góes Monteiro confessed that it was a fraud. He attributed the responsibility for drafting the document to Captain Olímpio Mourão Filho, who was head of the secret service of the Ação Integralista Brasileira - AIB (Brazilian Integralist Action), and admitted that he wrote the document to make a simulation of a communist insurrection. According to him, only for internal AIB training. The content of the forged plan presented, in detail, actions for the supposed seizure of power: general strike, fire in public buildings, popular demonstrations that would end in looting and physical elimination of civil and military authorities that opposed the insurrection. The content presented elements that fit with the conspiracy myths that were already attributed to the Jews, who were seen as treacherous, as a threat.

In Vieira 2012, we found reports that the Protocols were not completely forgotten after the 1930s, and were often remembered by modern antisemitic movements that brought these prejudices back to the surface. Currently, editions of the book are still being released in several bookstores. The study by historian Vieira (2012) cites three antisemitic newspapers produced by AIB that were 'A Offensiva' (nationwide, directed by Plínio Salgado), 'O Integralista' (regional and directed by Anor Butler Maciel) and 'Século XX' (regional and directed by Oswaldo Gouvêa). These newspapers published articles that apologized for antisemitism or were directly antisemitic by conveying discriminatory content against Jews. In the case of the newspaper 'Século XX', its brand was dissemination of antisemitism, a periodical directly influenced by Gustavo Barroso.

As Vieira (2012) points out, Barroso's works already presented the denial of the Shoah's event. At the end of the 1970s, 'negacionism' emerged in Brazil. Some newspapers of great national reach, such as O Globo, Jornal do Brasil and Folha de S. Paulo opened space for a discussion about David Irving's book, entitled Hitler's War. In this book, Irving already stated proto-negationist theses; he claimed that Hitler was innocent in relation to the Holocaust, for he would not have ordered the extermination of the Jews during the Third Reich and would not have known anything about the events either. Although this book was not exactly a denialist, these theses caught the attention of the general public in Brazil. The book Antisemitism, Integralism and Neo-Nazism by Werner Nehab (1988) narrates the debate that took place on account of Irving's book, which prompted readers to send letters to magazines, questioning the

existence of the Jewish catastrophe. This episode is supposedly the first public appearance of denialism in Brazil. The first explicitly denialist theses of Brazilian authors date back to 1987.

According to the facts related on the Conib website, in 1975 there was an ecumenical act in the Cathedral of the Cathedral in honor of Vladimir Herzog, who was Jewish and had been accused of communist conspiracy, carried out by repression during the military dictatorship. In 1969, the University of São Paulo (USP) established the Center for Jewish Studies and, in 1989, regulated the Graduate Program in Hebrew Language, Literature and Jewish Culture. In 2002, Brazil attracted Jews from Latin America, who left countries in times of political and economic crisis.

In 2009, March 18 was established as the National Day of Jewish Immigration by a federal law (Law 12.124), which has the ‘objective to establish a date for the celebration of the contribution of the Jewish people to the formation of the Brazilian culture’.

6. INFORMATION ON ANTISEMITIC INCIDENTS AND INFORMATION ON STATE RESPONSES TO ANTISEMITISM

According to information provided by the Department of Community Security of FISESP - Federação Israelita do Estado São Paulo, regarding the number of incidents related to antisemitism in Brazil, the rates were: 281 cases that occurred in 2016, 383 cases in 2017, 219 cases in 2018 and 129 cases from January to April 2019. No details were provided as to which locations in Brazil were involved, details of events and solutions. **Several antisemitic incidents, their circumstances and developments are reported below.**

In 1992, Siegfried Ellwanger, a Brazilian of German descent, born in Candelária, Rio Grande do Sul, founded Revisão Editora (‘Revision Publisher’) and launched several books with discriminatory, antisemitic and denialist content, among them: ‘Holocausto: Judeu ou Alemão? Nos Bastidores da Mentira do Século’/‘Holocaust: Jewish or German? Behind the Scenes of the Lie of the Century’, ‘Acabou o Gás!... O Fim de um Mito’/‘No more Gas... The End of a Myth’, ‘SOS para Alemanha’/‘SOS for Germany’, ‘A verdade sobre o Diálogo católico-judaico no Brasil’/‘The truth about the Jewish-Catholic Dialogue in Brazil’ and ‘Inocentes em Nuremberg’/‘Innocent in Nuremberg’. There are also antisemitic and denialist publications by Sérgio Oliveira and Marco Polo Giordani. They mention the ‘Protocolos dos Sábios de Sião’/‘Protocols of the Wise Men of Zion’. Brazilian deniers even made donations of their books to libraries in the south of the country and participated in the Porto Alegre book fair. Publishers such as Centauro and Melhoramentos still have volumes of these works available for sale *online*. It is also possible to find these books in digital format, virtual shops and in the Mercado Livre (Free Market). Currently, Revisão Editora does not have an active official website, but it is easy to find the books for sale on virtual auction pages.

The ‘Ellwanger case’, so called and known, became one of the most emblematic in Brazilian jurisprudence with regard to human rights and the fight against antisemitism at the national level, since the Supremo Tribunal Federal - STF (Supreme Federal Court) upheld the condemnation of writer and editor Siegfried Ellwanger, who called himself a revisionist

historian and denied the existence of the *Shoah* in his editorial publications, which had explicitly antisemitic content and, consequently, were characterized by propagating various discriminatory practices against the image and history of Jews. The conviction had been handed down by the Court of Justice of Rio Grande do Sul after repeated denunciations made by the Movimento Popular Antirracista – Mopar (Antiracist People’s Movement), a collective that brought together representatives of the Jewish Movement, the Black Movement and the Justice and Human Rights Movement, which also acted as an assistant in the prosecution, due to the practice of racism.

The case reached the Supreme Court because of the *Habeas Corpus* filed (HC 82424), filed by the defense of Ellwanger, arguing that the Jews did not constitute a race but rather the characterization of a people, which would lead only to the possibility of sanctioning the discriminatory acts that occurred and not the crime of racism, which statute of limitations never expires, according to art. 5, XLXII of the FC/88.

In view of this context, the Brazilian legislation in force at the time of the trial characterized the practice of racism when ‘[...] practicing, inducing or inciting, through the media or by publication of any nature, discrimination or prejudice of race, color, religion, ethnicity or national origin’ (Racial Crime Law – Law 7.716, also known as the Caó Law, art. 20 - wording given by Law 8.081/90). Nevertheless, it reaffirmed the basic principles of equality and non-discrimination expressly contemplated by the Federal Constitution of 1988 and by other coexisting infra-constitutional laws such as Law 7.437/85 (gave new wording to Law No. 1.390, of July 3, 1951 - Afonso Arinos Law), which criminalizes the practice of acts of prejudiced based on race [ethnicity], color, gender or civil status.

After an extensive trial process, the decision was reached in September 2003. The Supreme Court affirmed ‘the division of human beings into races results from a process of merely political-social content. From this assumption comes racism, which in turn generates discrimination and segregationist prejudice’, deciding, by 8 votes to 3, to maintain Ellwanger’s conviction for the practice of racism. From this act, Brazil obtained a historical landmark case regarding the prohibition of antisemitism and racism directed to the Jewish ethnicity, by condemning criminal practices against the Semites.

The ‘negacionism’ (denialism) in Brazil is a discourse of hatred and antisemitism also propagated on the Internet through websites, Facebook pages, blogs, Youtube channels, such as, for example, Canal Verdade Oculta, Canal Sete Sinais, among others. Neo-Nazi sites such as ‘www.valhalla88.com’ and ‘www.whitepowersp.org’ have also been created, both of which are currently off-line by court order. According to Vieira (2012), the site ‘Zyklon-b Wear’ (reference to the name of the gas used in the concentration camp chambers), which is defined as “a non-profit organization. All the money collected with the sales of this brand is destined to the organizations PRO-white cause”, had available in its *online* catalog, titles of the Revisão Editora, besides several materials containing explicit racism. The site remained online until mid-2008.

The circulation of these books and contents disseminates the culture of hatred and indoctrinate neo-Nazi groups in Brazil. According to Gazeta Gaúcha, in May 2005, the anniversary of the Nazi surrender, a group of about eight neo-Nazi *skinheads* attacked three

Jewish students aged between nineteen and twenty-seven in the city of Porto Alegre. During the investigation, after a search and seizure warrant was issued in the homes of young people arrested for the crime, a number of racist and discriminatory advertising materials were found, as well as copies of books by Revisão Editora. This fact demonstrated that antisemitism in Brazil leads to direct violence on the streets. In 2018, according to the newspaper, the Nazi movement, personalized by the eight skinheads, sat on the bench and was convicted for the first time in the country.

In addition to the monitoring of dangerous groups and the safety of Jewish communities, there needs to be legal control of websites. The barrier lies in the fact that many sites are hosted on foreign servers on which there is no restriction for this type of criminal content. Revisão Editora, for example, had its website hosted on a foreign server that houses several racist pages (www.libreopinion.com).

Deputy Marcelo Itagiba (PMDB/RJ) proposed the project 987/2007, providing for the change in article 20 of Lei 7.716 (law which defines about the crimes of racism), including as a crime the denial of the Holocaust. Some sectors of society have taken a stand against the bill, claiming that we would be putting at risk the right to freedom of expression and ideological debate. No information was found that the project has been approved to date.

The Human Rights section of the Câmara de Brasília (Brasilia Chamber) of Deputies reported having hosted an exhibition on the Holocaust⁴. The show was exhibited from March 16, 2010 to March 26, 2010. It consisted of 52 panels with photos, texts and documents depicting the Nazi concentration camps during the Second World War. According to the organ's website, the exhibition, organized by the Espaço Cultural da Câmara (Chamber's Cultural Space), was an initiative of Deputy Marcelo Itagiba (PSDB-RJ), according to him, the objective is to bring contributions to the discussion about the Holocaust and 'not allow the world to forget the greatest tragedy suffered by the Jewish people'. Still according to the release, he is the author of the proposal (PL 987/07) which provides for up to three years' imprisonment for those who deny the Holocaust.

Because of several manifestations on a page in social networks, where several videos and texts were published that incited hatred and prejudice to the Israeli people, the Confederação Israelita do Brasil (Israeli Confederation of Brazil) and the Federação Israelita do Rio Grande do Sul - FIRS (Israeli Federation of Rio Grande do Sul) denounced the facts to the Federal Public Ministry of Santa Cruz do Sul (RS) so that the possible crime resulting from the act of prejudice was investigated (Law No. 7.716/89, art. 20, § 2). The federal prosecutor initially understood for the non-occurrence of crime, due to the constitutional right of freedom of expression and closed the case. The institutions appealed against this closure and the request was heard by the Second Chamber of Coordination and Criminal Review of the Attorney's Office.

Thus, by unanimous decision, there was the rejection of the previous closure and the decision to open a new investigation procedure, which should be carried out by another federal

⁴Full article available at: <https://www2.camara.leg.br/camaranoticias/noticias/DIREITOS-HUMANOS/145800-CAMARA-SEDIA-EXPOSICAO-SOBRE-O-HOLOCAUSTO.html>. Accessed on: 24 May 2019.

prosecutor. The appellate decision reiterated the responsibility of the country as a signatory of the international conventions and the need to maintain as part of its commitments the due performance in cases as such: ‘7. Brazil is a signatory to the International Convention on the Elimination of All Forms of Racial Discrimination (signed in 1966, ratified in 1968 and published in 1969 by Decree No. 65.810/69), which repudiates any ideas or theories based on the superiority of a race or a group of people of a certain color or ethnic origin, foreseeing as punishable offences any dissemination of ideas based on racial superiority or hatred, any incitement to racial discrimination, as well as any acts of violence or provocation to such acts’ (NF Acórdão No. 1.29.007.000206/2018-33).

Moreover, in the same southern region of the country, in the city of Porto Alegre, after the indictment of false communication of crime, in which a 19-year-old girl came to the police with the information that there had been an attack on a street against her, and that this would have resulted in marks made on her body in the form of a symbol, which would remind a swastika. However, it was later proven that she self-mutilated, producing the design of the symbol. The Public Prosecutor’s Office offered for the criminal transaction in the case in question, which was made prior to the denunciation of the Prosecutor’s Office, in cases of crimes of lesser offensive potential with a penalty of less than 2 years, people with no criminal record and who have never used the benefit before. The young woman accepted the offer made by the Public Prosecutor’s Office and, thus, instead of going through a judicial process, was condemned to provide two hundred hours of public service to the community, at a time and place defined by the judiciary.

7. ACTION TAKEN BY NATIONAL AUTHORITIES: WHAT ACTIONS HAVE BEEN TAKEN BY THE RELEVANT AUTHORITIES TO REMEDY THE SITUATION?

It is State’s responsibility, as guardian of human and fundamental rights of man, the protection and promotion of the human dignity affirmed by the Constitution of the Federative Republic of Brazil of 1988⁵, which promulgates in its article 1.III the principle of human dignity and in article 5 that “All persons are equal before the law, without distinction of any nature, guaranteeing to Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, security and property, in the following terms: [...] III - no one shall be subjected to torture or inhuman or degrading treatment; [...] VI - freedom of conscience and belief is inviolable, being assured the free exercise of religious cults and guaranteed, in the form of the law, the protection of places of worship and their liturgies; [...] X - the intimacy, private life, honor and image of persons are inviolable, the right to compensation for material or moral damage arising from their violation is assured [...]’. In addition, ordinary laws also provide protection against antisemitism, such as Law 2.889⁶, which defines and punishes the crime of genocide, and article 287 of the Criminal Code, which states that ‘publicly apologize for a criminal fact or for a crime: penalty - detention, from three to six months, or a fine’. Furthermore, Brazil reaffirms its responsibility to guarantee and protect these rights to all, including from an

⁵ http://www.planalto.gov.br/ccivil_03/constituicao/constituicao.htm

⁶ http://www.planalto.gov.br/ccivil_03/leis/12889.htm

international perspective, by becoming a State Party to international conventions, such as the Convention against torture and other cruel, inhuman or degrading treatment or punishment or the International Convention on the Elimination of All Forms of Racial Discrimination, requiring the creation and implementation of national policies and instruments, whether of a legislative, political, legal or social nature.

Therefore, in addition to the public manifestations made by State agents when antisemitic incidents occurred, Brazil sent a strong and significant message when punished the crime of antisemitism in the Ellwanger case and other cases. Although there is no specific law against antisemitism, the protection of ethnicity, origin and race by the Law 7.716/89⁷ allows the characterization and punishment of discriminatory acts against Jews. Its article 20 establishes that:

<p>Art. 20. Praticar, induzir ou incitar a discriminação ou preconceito de raça, cor, etnia, religião ou procedência nacional. (Redação dada pela Lei nº 9.459, de 15/05/97)</p> <p>Pena: reclusão de um a três anos e multa. (Redação dada pela Lei nº 9.459, de 15/05/97)</p> <p>§ 1º Fabricar, comercializar, distribuir ou veicular símbolos, emblemas, ornamentos, distintivos ou propaganda que utilizem a cruz suástica ou gamada, para fins de divulgação do nazismo. (Redação dada pela Lei nº 9.459, de 15/05/97)</p> <p>Pena: reclusão de dois a cinco anos e multa. (Incluído pela Lei nº 9.459, de 15/05/97)</p> <p>§ 2º Se qualquer dos crimes previstos no caput é cometido por intermédio dos meios de comunicação social ou publicação de qualquer natureza: (Redação dada pela Lei nº 9.459, de 15/05/97)</p> <p>Pena: reclusão de dois a cinco anos e multa. (Incluído pela Lei nº 9.459, de 15/05/97)</p> <p>§ 3º No caso do parágrafo anterior, o juiz poderá determinar, ouvido o Ministério Público ou a pedido deste, ainda antes do inquérito policial, sob pena de desobediência: (Redação dada pela Lei nº 9.459, de 15/05/97)</p> <p>I - o recolhimento imediato ou a busca e apreensão dos exemplares do material respectivo; (Incluído pela Lei nº 9.459, de 15/05/97)</p> <p>II - a cessação das respectivas transmissões radiofônicas, televisivas, eletrônicas ou da publicação por qualquer meio; (Redação dada pela Lei nº 12.735, de 2012)</p>	<p>Article 20. To practice, induce or incite discrimination or prejudice of race, color, ethnicity, religion or national origin. (Redaction given by Law No. 9,459, dated 05/15/97)</p> <p>Penalty: imprisonment of one to three years and fine. (Redaction given by Law No. 9,459, dated 05/15/97)</p> <p>Paragraph 1º To manufacture, commercialize, distribute or transport symbols, emblems, ornaments, badges or advertisements that use the swastika or swastika for purposes of spreading Nazism. (Redaction given by Law No. 9,459, dated 05/15/97)</p> <p>Penalty: imprisonment of two to five years and fine. (Included by Law 9,459, dated 05/15/97)</p> <p>Paragraph 2. If any of the crimes provided in the caput is committed through the media or publication of any nature: (Drafting provided by Law No. 9,459, dated 05/15/97)</p> <p>Penalty: imprisonment of two to five years and fine. (Included by Law 9,459, dated 05/15/97)</p> <p>Paragraph 3. In the case of the previous paragraph, the judge may determine, before the Public Prosecutor's Office or at his request, even before the police inquiry, under penalty of disobedience: (Redaction given by Law No. 9,459, dated 05/15/97)</p> <p>I - the immediate collection or the search and seizure of the copies of the respective material; (Included by Law No. 9,459, dated 05/15/97)</p> <p>II - the cessation of the respective radio, television, electronic transmissions or of the publication by any means; (Drafting provided by Law No. 12.735, of 2012)</p>
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⁷ http://www.planalto.gov.br/ccivil_03/leis/17716.htm

III - a interdição das respectivas mensagens ou páginas de informação na rede mundial de computadores. (Incluído pela Lei nº 12.288, de 2010)	III - the prohibition of the respective messages or pages of information in the world-wide computer network. (Included by Law No. 12,288, of 2010)
§ 4º Na hipótese do § 2º, constitui efeito da condenação, após o trânsito em julgado da decisão, a destruição do material apreendido.	Paragraph 4 In the hypothesis of paragraph 2, it is an effect of the condemnation, after the final and unappealable decision of the decision, the destruction of the seized material.

8. BEST PRACTICES BY NON-STATE ACTORS

The main strategies of non-state actors come from civil society movements, especially Jewish organizations, such as the Confederação Israelita do Brasil (Israeli Confederation of Brazil - Conib - founded in 1948), which is the body of political representation and coordination of the Brazilian Jewish community. It acts directly in the fight against intolerance and terrorism, as well as in the fields of social justice, peace and the promotion of inter-religious dialogue. It positions itself on the front line of the antisemitism fight. It is a non-partisan institution that represents different strands of the Brazilian Jewish community, without distinction or meaning. In addition to exercising a role of pressure and dialogue with the public authorities, it dialogues with Brazilian civil society. The entity exercises effective actions in the social, political, cultural and educational areas. It encourages good relations between Brazil and Israel, and works for the definitive establishment of peace in the Middle East. There are other similar institutions of the Brazilian Jewish community, with similar performance, in the Brazilian states, there are 16 regional Jewish associations linked to Conib, they promote the exchange of experiences, debate the problems faced by Jews and bring together researchers from related areas and multidisciplinary fields, thus adding to the cause of combating antisemitism in Brazil and in the world.

The Associação Sionista Brasil-Israel - ASBI (Brazil-Israel Zionist Association) has as its explicit purpose the fight against antisemitism and the defense of respect for differences. The institution promotes events with lectures to raise awareness about the existence of antisemitism and the problems it causes, as well as information about the Jewish culture, including the way of life of the community, its history and its religiosity. The institution aims to bring together Jews and non-Jews in Brazil from a democratic perspective.

Bnei Brith is a century-old organization that operates in Brazil and in various parts of the world where there are organized Jewish communities. It is worth noting that it establishes contact with major international institutions that follow the development of antisemitism in all parts of the world, including Brazil, where it plays a fundamental role and offers great contributions to the Jewish community and Brazilian society.

Another active entity is the Associação Religiosa Israelita – ARI (Israelite Religious Association) of Rio de Janeiro, which, according to its Social Statute, is a non-profit entity, of philanthropic, religious, educational and cultural character, which proposes to maintain and cultivate the values of Jewish culture and religion, collaborate in the integration of Jewish communities in the country. It is an inclusive and egalitarian institution that, in a solidary and responsible way, acts in the economic, political and cultural context of the society in which it is

inserted, playing a leading role in the Jewish Community, connected with the challenges of our time.

This Community Center is a space where one can find an option of participative religious life, educational programs, orientation for the observance of traditions and customs, study of sources, cultural enrichment, spaces for coexistence and activities for all ages. Its objective is to remain inclusive, egalitarian and active in the sense of creating opportunities for personal fulfillment through socially responsible voluntary work, and to respect differences, an indispensable condition for the exercise of the principles of democracy and the affirmation of human rights.

The Associação Brasileira dos Descendentes de Judeus da Inquisição (Brazilian Association of Descendants of Jews of the Inquisition) aims to bring the knowledge of the existence of a fact that few know. There was the period of the Inquisition in Brazil that lasted more than three centuries. Few also know that more than 80% of the victims of the Portuguese Inquisition were due to the crime of Judaism, considered the worst of all heresies. After all, the Jews were the enemies of Christ according to the Roman Catholicism of the time. Besides this religious intolerance, the economic, commercial, social and even political reasons fed for centuries the inconceivable Inquisition that gained strength, since the Portuguese Court had the Jews as one of the main financiers of the expansion of the Iberian Kingdom overseas and, therefore, the confiscation of assets of converts and the cancellation of real debts became 'viable' the union between the State and the Church.

The Association informed that the Câmara Municipal (City Hall) of Belo Horizonte held an inaugural ceremony for the creation of the Day of Remembrance for the victims of the Inquisition - Municipal Law 10.805/15, a fact of great relevance for the Jewish Community of Belo Horizonte and for society as a whole, because it was created one day, March 31 (1821, the date on which it was abolished here in Brazil), in Remembrance for the victims of the Inquisition. Minas Gerais today is the Brazilian State that presents the largest concentration of the descendants of New Christian Jews in the country. Belo Horizonte becomes the first city in Brazil to institute the 'Day in memory of the victims of the Inquisition'. Few know that thousands of Brazilians during the colonial period (Jews, New Christians and others considered heretics) were prosecuted, condemned and many of them killed in the fires of the Inquisition in Lisbon. This day is important because it will remind us that the fight against religious intolerance must always exist, safeguarding human dignity and the right of belief. This institution sheds light on Brazilian history not told in the history books adopted in school curricula, but, above all, a warning to society about the danger arising from intolerance and hatred, religious and racial discrimination that feed social exclusion.

The União Brasileiro-Israelita do Bem Estar Social – Unibes (Brazilian-Israeli Union of Social Welfare) was formed in 1976 as a result of the unification of Ofidas, Ezra and Linath Hatzedek institutions. It is the continuity of at least seven other entities that were formed during the 20th century (Ezra, Sanatório Ezra/Ezra Sanatorium, Sociedade das Damas Israelitas/Society of Israeli Ladies, Sociedade Pró-Imigrante/Pro-Immigrant Society, Policlínica Linath Hatzedek/Linath Hatzedek Polyclinic, Lar das Crianças das Damas Israelitas/Home of the Children of Israeli Ladies, the Gota de Leite da B'nai Brith/Drop of

Milk of B'nai Brith and the Ofidas). With it, the complete reunion of the community's welfare societies was achieved.

Unibes is a Non-Governmental Organization focused on human development. It works in the areas of Education, Health Support and Culture for all ages, located in the Bom Retiro neighborhood, known as the Jewish neighborhood of São Paulo. It acts in the education of children and adolescents, and in the professionalization of young people, besides serving the elderly with specific programs. Provides assistance to families in situations of social vulnerability. It is defined as a philanthropic institution that acts preserving the universal and Jewish values of ethics, social justice and good actions.

Among the actions carried out are: academic and cultural activities, courses, lectures, congresses and thematic exhibitions. They also cooperate with public archives of documentation and memory on Jewish issues, such as the fact of the Holocaust, better known as the *Shoah*. The meetings and exhibitions they promote contribute to combating denialism and bringing historical knowledge about antisemitism, thus combating it through information, education and dissemination.

The Conib, reported that there are several other Jewish entities in Brazil, more than 180 considering all municipalities and regions of the country. There are other public and community facilities, such as the Holocaust Museum in Curitiba and the Jewish Immigration and Holocaust Memorial in São Paulo, both working very hard to do educational and enlightening work.

9. EXAMPLES OF EFFECTIVE STRATEGIES BY NON-STATE ACTORS, ESPECIALLY MEDIA, INTERNET, TELECOMMUNICATIONS, AND CIVIL SOCIETY COMPANIES, TO RESPOND TO AND COMBAT ANTISEMITISM.

Firstly, in the field of media, internet and telecommunications, in addition to there being ample publicity and awareness-raising material on the portals of these institutions, there are also press organizations such as Editora Menorah (founded in 1960) and the magazine Menorah that publishes printed and *online* periodicals, books on Jewish historical, religious and cultural themes, in addition to the theme of combating antisemitism.

Devarim is the magazine of liberal Judaism in Brazil. Published every four months by the Associação Religiosa Israelita - ARI (Israelite Religious Association), it gathers contemporary perceptions about Judaism and among its publications there are texts produced in the country, which deal with various themes that involve the Jewish cause, among them, the translation of works into Portuguese, political issues of Israel, interculturality, religiosity and combating anti-Semitism and 'negacionism' (denialism). The content is produced by Jews in Brazil and invited collaborators. It is distributed free of charge in the country in *online* and printed formats.

On May 1, 2019, the day of the Holocaust and Heroism, the Israeli Confederation of Brazil held an act to publicize the cause, a projection in the two towers of the National Congress building in Brasília, which were illuminated with the phrase 'Holocaust Never Again'. The initiative is a tribute to the memory of the more than six million Jews exterminated by the Nazis during the Second World War in order to keep alive the memory of the victims of Nazism and

make the Holocaust known to everyone by serving as a warning against antisemitism. Conib's initiative was supported by the Senate and the House.

Conib's board of directors joined the #WeRemember campaign on January 17, 2019. The #WeRemember campaign sought to harness the power of digital media to disseminate knowledge and awareness of the *Shoah*'s existence, passing on its lessons to younger generations in order to prevent future genocide and atrocities. With antisemitism on the rise throughout the world and the number of survivors decreasing each year, it is more important than ever to preserve the memory of genocide. Individuals and organizations from around the world participated by posting a picture of themselves holding a plaque with the words 'We Remember' to social media with the hashtag #WeRemember. All photos were projected for 72 hours at the Auschwitz-Birkenau concentration camp and then transmitted live via Facebook LIVE, YouTube and Twitter. Conib stated (on 3 May 2019) that it welcomes Facebook's initiative to ban antisemitic groups and content from its platform. Although they have recognized the effort, the organization fears the ineffectiveness of the actions and hopes that the Brazilian subsidiary of this network will adopt the same measures in Brazil, as well as other social networks. By systematically combating hate speech, Conib says, the Federal Supreme Court has already ruled that this is one of the limits to freedom of expression; inciting hatred and discrimination in all its forms.

Since 1948, Conib, in partnership with its federations and associates, is responsible for monitoring antisemitism situations in Brazil. All reported situations are analyzed, and the respective approaches are defined, whether for education, information, clarification or legal purposes.

10. INFORMATION ON THE WILLINGNESS OF MEMBERS OF THE JEWISH COMMUNITY TO REPORT ANTISEMITIC INCIDENTS TO THE AUTHORITIES (BEST PRACTICES)

Parameters were developed to identify, evaluate and sanction manifestations considered as 'hate speech' on the Internet, through a partnership developed between Conib and FGV Law School. The precepts were elaborated in a 2018 project in order to allow the understanding of which criteria should be used by theorists and judges to combat such acts and reflect on the legislation in Brazil on the issue. According to the organization, this is a response to the challenge of harmonizing freedom of expression with the protection of the equality and dignity of vulnerable groups with respect to the human rights of minorities.

According to Victor Nóbrega Luccas and Alexandre Pacheco da Silva (FGV), a tool was developed to help the jurist achieve this balance. This is a matrix of variables that allows the identification, evaluation and sanctioning of 'hate speech', through algorithms for identification, evaluation and, consequently, development of possible forms of punishment for hate speech and its possible derivations, incitement to racism, prejudice and violence.

One of the measures that Conib has adopted is to issue repudiation notes clearly expressing itself against any anti-Jewish attitudes. On April 28, 2019, for example, the institution repudiated with dismay the cowardly antisemitic act that occurred the day before in

the Poway Synagogue (San Diego, California), in which one person died and several were injured. Which he also did on the occasion of the unfortunate Pittsburgh case. Conib declared that the Brazilian Jewish community sympathizes with the families of the victims, the U.S. Jewish community and the American people.

Another repudiation note issued by the Conib and 14 other Brazilian federations, on January 31, 2019, was due to the caricature of Carlos Latuff, who ridiculed the availability of rescue forces by the State of Israel to assist in the tragedy that occurred in Brumadinho/MG. The Israeli government sent its specialized rescue force, the Unidade Nacional de Resgate das Forças de Defesa de Israel – FDI (National Rescue Unit of the Israeli Defense Forces - IDF), to Brazil. According to Conib's statement, such an initiative should be welcomed, awakening unity to save as many lives as possible. The body also declared that Israel was the only country that promptly moved to help Brazil at this time of extreme difficulty. The note expressed regret that the context of the tragedy was used to spread hatred and prejudice. Conib and its federations have declared to defend the right of citizens to peaceful public demonstrations, even if they are contrary to the State of Israel, because they say they respect the right of expression. However, they reaffirm the importance of limits so that the right to satire does not violate other constitutional rights, such as the dignity of persons. The note concludes that a human tragedy must not be mocked and scorned. And that the victims and their families should be respected.

A preventive action by Conib was to take to the direction of TV Globo (one of the largest TV networks in the world) his concern with a new soap opera shown at 6 pm, which occurred on April 2, 2019. Conib's board of directors went personally to the station and met with the institutional board, in São Paulo, expressing its concern for having received reports, also present in social networks, that its new soap opera could bring distorted visions about Israel and the Jewish community. The broadcaster denied any stereotypical and erroneous views that might awaken antisemitism and said that the plot would not focus on political issues linked to Israel.

Conib represented Brazil at the '1st International Legal Forum against Discrimination', held in March 2019 in Santiago, Chile, and brought together representatives from 11 countries, most of them from Latin America, to discuss the adoption of legal strategies to combat antisemitism. The congress brought together debates and exchanges of experiences regarding legal solutions, laws in force in several countries and their applications, as well as actions to remove pages with antisemitic content from the Internet, mapping of hatred against minorities and statistics of anti-Jewish demonstrations. A practical action suggested by Conib is to maintain a voluntary legal commission with various experts, activated on a case-by-case basis, in order to directly combat antisemitism and other types of discrimination against race, ethnicity and religion. According to Andrea, representative of the entity, Brazil faces a problem today, because the anti-discrimination law brings practical challenges, because it does not determine limits between the protection of human dignity and the right to freedom of expression. One observation made is that Brazil has legislation prohibiting the use of Nazi symbols, which does not yet exist in other Latin American countries.

On May 7, 2019, the president of Conib, Fernando Lottenberg, participated in the event 'Jewish Communities in Brazil and Argentina - Integration Stories', held in Brasília. The emissary of the institution made a presentation of the Jewish community in Brazil and explained

how its presence in the country has occurred over the centuries. He talked about the creation of Conib and its role as an organ of political representation of the Jewish community, which also contributes, in several areas, to Brazilian society.

Conib promoted a meeting between representatives of the Jewish community and the president in office (Hamilton Mourão), on March 18, 2019, the day on which the National Day of Jewish Immigration is celebrated. There was significant support and representation from the leaders of the Brazilian Jewish community. This dialogue with government representatives seems to be an essential part of Conib's work.

11. EXAMPLES OF EFFECTIVE INTRA- OR INTERRELIGIOUS OR MULTIRELIGIOUS DIALOGUES AND SOCIAL ACTION CAMPAIGNS TO PROMOTE TOLERANCE AND COMBAT ANTISEMITISM

As for actions of interreligious dialogue, Conib has acted prominently, it seeks dialogue and acts with respect to differences in creed. The entity sent a letter of solidarity to the Archbishop of São Paulo on the occasion of the fire at Notre Dame in Paris, always offering support to Catholics publicly. The letter was sent to Cardinal Odilo Scherer, expressing his sympathy and sorrow for the devastating fire in the cathedral. The document was signed by the president, Fernando Lottenberg, and by the representative of the Conib interreligious dialogue, Rabbi Michel Schlesinger, in which they affirmed the deep sorrow of the Brazilian Jewish community for the fire and expressed their solidarity with the Catholic Brothers. Conib also sent a letter to the representative of Catholicism in Brazil on December 12, 2018, in solidarity with the families of the victims of the shooter in the Cathedral of Campinas/SP and with the Catholic Church. In the letter, Conib, representing the Brazilian Jewish community, deeply regrets the attack against innocent faithful in the Cathedral of Campinas. The institution has declared the need for attention against these threats and the need to prevent them from happening. He offered all the support in the moment of mourning and perplexity faced by relatives and Catholics.

Another act that demonstrates interreligious dialogue on the part of the Jewish community was the holding of an ecumenical graduation on December 13, 2018, in which the representative for Interreligious Dialogue, Rabbi Michel Schlesinger, participated in an act for the graduation of the 187th class of the Faculty of Law of the Largo de São Francisco, University of São Paulo (USP), alongside Catholics, Protestants and Spiritists, held in the Metropolitan Cathedral of São Paulo, in the Praça da Sé.

12. REGARDING THE ESCAPE OF JEWS FROM BRAZIL FEARING VIOLENCE AND DUE TO UNFAVORABLE ECONOMIC CONDITIONS

According to data from the Jewish Agency, mentioned by the Morashá portal, in 2009, Brazil was the country with the highest number of emigrants from South America to Israel, about 300 per year, most of them university students, attracted by the high level of higher

education in Israel.

According to issue 33 of Devarim magazine, published in 2017, when bringing reports about the acceleration of the Brazilian *Alia* (return of the Jews to the Promised Land), never so many Jews left Brazil for Israel. In 2016, there were almost 700 people, which, according to the report, represents an increase of 250% in relation to the annual average of 200 immigrants from Brazil since the founding of the Jewish state in 1948. According to Devarim, in 2015, the number had been around 500, almost double the 280 in 2014, the year in which a large number of Brazilian Jews and their families were convinced to make *Aliá*. According to Gilban, a Brazilian Jew who emigrated in 2016, the political situation, the violence in the streets, the economy and the greater transparency of information about the Israeli reality among Jews in Brazil, motivated this emigration flow. This year, Brazil ranked sixth in the number of immigrants to Israel, according to data from the Jewish Agency.

13. ABOUT THE RACIAL DISCUSSION IN BRAZIL

On racial discussion in Brazil, according to an article by Grin and Maio, published in Devarim magazine (2006), the conjuncture of promotion of racial equality demands effective dialogue. The authors believe that for the dialogue to be successful, there must be a ‘less circumstantial and more positive agenda’, above all, awareness campaigns against racism and effective actions, whose principles renew the humanism. For the authors, it is necessary to deconstruct the heralds of the naturalization of the racial hierarchies of the nineteenth century, the supporters of racialism must be held responsible, because concepts such as race can have serious consequences.

14. DISCRIMINATORY RESTRICTIONS ON THE ABILITY OF JEWISH COMMUNITIES TO OPERATE CHARITIES AND TEACH THEIR RELIGIOUS BELIEFS

We found no restrictions for Jewish communities in Brazil to exercise their educational and religious practices. Jewish communities have a presence in the educational area. We can report that in February 2001 the activities of the first bilingual Jewish school in Brazil began. According to Morashá magazine, in the Beit Yaacov School, there is the teaching of Portuguese, English and Hebrew languages that are perfectly integrated and taught by a team of Brazilian, American, English and Israeli educators.

In the philanthropic area, since 1991, Beit Yaacov Social Assistance has had a programme of social activities and support and integrated family assistance, with the aim of promoting the well-being of people in vulnerable social situations. The charitable institution maintains medicines distribution campaigns in several needy communities in the city of São Paulo. The Elderly is also assisted through leisure meetings, lectures, walks and gymnastics classes once a week.

As for restrictions on the observance of religious practices, rites, limits on the ability of Jews to manifest their religious belief, and other discriminatory actions on the ability of

Jews to worship or gather in connection with the Jewish faith, and to establish and maintain places for these purposes as synagogues and centers of culture and education, we have not found sources that would report such restraint. On the contrary, in Brazil they have preserved their traditional festivals and religious rituals, such as, for example, *Purim* (Festival of Luck which is the tradition of wearing disguises and masks distributing food to the needy) and *Simchá Torah* (special joy ceremony of the Torah).

According to data published by *Morashá* magazine, some Jewish families formed their own congregation, building a synagogue and a Jewish study center. They longed for a congregation that would follow the traditions of *Aram Tsobah* in their new land. In 1959, the Sefardi Paulista Congregation was established. Then the *Talmud Torah* was created, which is a Jewish school for teaching the Hebrew language, the scriptures and the Pentateuch to children between the ages of two and fourteen. The magazine reports that there were Jewish schools in São Paulo, however, the secular education was done in Brazilian educational institutions, while the classes of religion, Hebrew language and the transmission of traditional rites were in charge of the congregation, through the *Talmud Torah*.

According to a report commemorating the 50th anniversary of the Synagogues of Beit Yaacov, written by *Monashah* magazine, issue 87, published in March 2015, these Jewish temples are proud of the community and are places where young people are taught religious values, about family, love for Israel and the unity of the people. Synagogues are meeting places where grandparents, parents and children participate together in *Shabbat* prayers (ritual of the Jewish faith where there are candlelight, prayers, recitation of blessings and thanksgiving to God), large feasts and other rituals of Jewish tradition.

According to the *Monashah* magazine (ed. 87), at the Beit Yaacov Veiga Filho Synagogue, inaugurated in 1964, the faithful are attended, daily *minianim* and *shiurim* (study group meetings) are held, classes are held, and social and cultural activities take place. According to the magazine, the synagogue is currently the seat of the Israeli congregation and more than two thousand Jews attend it.

Although it is not an intentional violation nor antisemitic action, Jews face difficulties as accommodation is not always granted for the observance of the *Sabbath*, as the official day of rest in Brazil is Sunday.

15. FINAL CONSIDERATIONS

From all the content presented in this report, it is possible to see that antisemitism has been disseminated in Brazil, especially through the publication of books and other works, given that the ideas planted by Barroso and the integralist press from 1933 to 1955 were taken up again in recent history of Brazil by the publisher *Revisão*, an incident that gained notoriety from 1992 to 2003, when the publisher and author of the crime was condemned for racism. It is evident that the continuity of the circulation of inter alia the publications of Barroso and Ellwanger, print and digital versions, disseminate the culture of hatred and indoctrinate antisemitic groups in Brazil, influencing young people, as in the aforementioned case, occurred

in 2005, in which eight neo-Nazi skinheads attacked three Jewish students in Porto Alegre. The perpetrators of the crime had such works, as the policy found.

In addition, the parameters for identifying manifestations considered as hate speech on the Internet, developed by Conib and FGV, can be used as an auxiliary tool to characterize antisemitic incidents, and thus have the development of forms of punishment for hate speech and its derivations, as well as prevent that freedom of expression violates human rights of minorities.

Despite the existence of situations of hate speech and hostility against Jews (sometimes because of the Zionist movement or Israel), these are specific and isolated cases, mostly on Internet and online social networks. In general, the Brazilian society has a very favorable attitude towards Jews and Jewish societies. The Jewish community has good relations and dialogue with the Brazilian government since the democratization in the 1980s and it is generally safe in the country, where people from different religions are free to express their faith and values. People in general and the civil society organizations have also good relations with the Jewish communities.

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