

BRAZIL TALKING NEWS

2024

**IS RIO DE JANEIRO STILL BEAUTIFUL,
FROM THE INSIDE?**



March Edition
Portuguese Version

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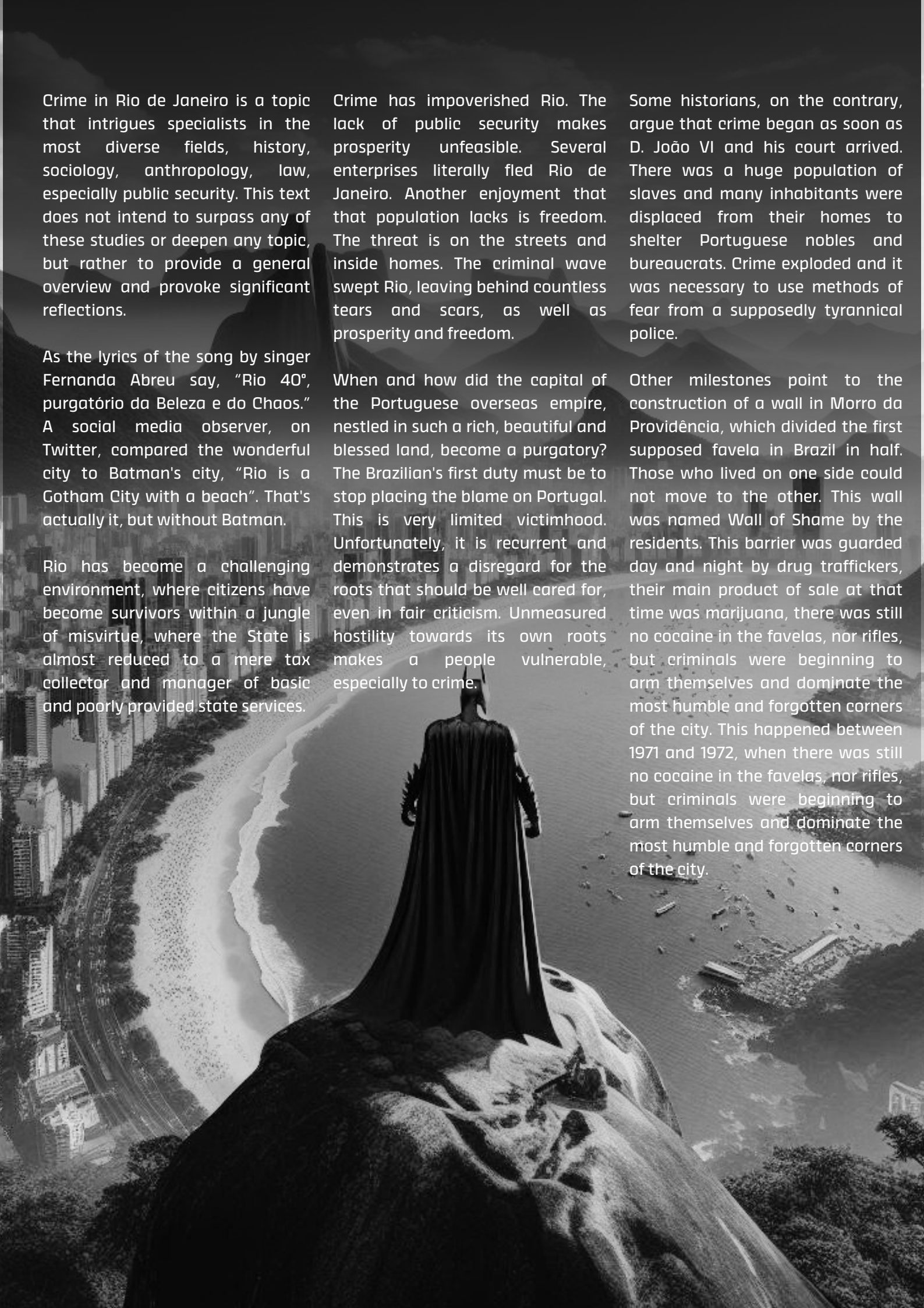
BRAZILIAN
SCENARIO

CRIME IN RIO DE JANEIRO

BY CRISTIANO WHITEWASH



Graduated in law from Uniceub, specialized in constitutional law, is a lawyer, activist and entrepreneur



Crime in Rio de Janeiro is a topic that intrigues specialists in the most diverse fields, history, sociology, anthropology, law, especially public security. This text does not intend to surpass any of these studies or deepen any topic, but rather to provide a general overview and provoke significant reflections.

As the lyrics of the song by singer Fernanda Abreu say, "Rio 40°, purgatório da Beleza e do Chaos." A social media observer, on Twitter, compared the wonderful city to Batman's city, "Rio is a Gotham City with a beach". That's actually it, but without Batman.

Rio has become a challenging environment, where citizens have become survivors within a jungle of misvirtue, where the State is almost reduced to a mere tax collector and manager of basic and poorly provided state services.

Crime has impoverished Rio. The lack of public security makes prosperity unfeasible. Several enterprises literally fled Rio de Janeiro. Another enjoyment that that population lacks is freedom. The threat is on the streets and inside homes. The criminal wave swept Rio, leaving behind countless tears and scars, as well as prosperity and freedom.

When and how did the capital of the Portuguese overseas empire, nestled in such a rich, beautiful and blessed land, become a purgatory? The Brazilian's first duty must be to stop placing the blame on Portugal. This is very limited victimhood. Unfortunately, it is recurrent and demonstrates a disregard for the roots that should be well cared for, even in fair criticism. Unmeasured hostility towards its own roots makes a people vulnerable, especially to crime.

Some historians, on the contrary, argue that crime began as soon as D. João VI and his court arrived. There was a huge population of slaves and many inhabitants were displaced from their homes to shelter Portuguese nobles and bureaucrats. Crime exploded and it was necessary to use methods of fear from a supposedly tyrannical police.

Other milestones point to the construction of a wall in Morro da Providência, which divided the first supposed favela in Brazil in half. Those who lived on one side could not move to the other. This wall was named Wall of Shame by the residents. This barrier was guarded day and night by drug traffickers, their main product of sale at that time was marijuana, there was still no cocaine in the favelas, nor rifles, but criminals were beginning to arm themselves and dominate the most humble and forgotten corners of the city. This happened between 1971 and 1972, when there was still no cocaine in the favelas, nor rifles, but criminals were beginning to arm themselves and dominate the most humble and forgotten corners of the city.

A lot of confusion is made, blaming drug trafficking as the determining factor in crime in that location. It is true that the history of trafficking is linked to crime, but it is not the cause, it is a consequence.

Crime in Rio is an aligned result of many factors, it is not limited to the social, and poverty should never be seen as crime. Nor is it a problem that is limited to the legal aspect.

When the lack of State, lack of virtue, injustice, human corruption contaminates society, it spreads like a disease. In poverty this is even more felt, as there are more people there with fewer options, more vulnerable and in a context of immediate needs.

It is absolutely wrong to try to understand crime in Rio by focusing only on one segment of the problem, for example by studying only the situation of the poorest, as in fact the wealthiest are also responsible for the result we witness today, as well as the middle class, which in Brazil we identify as middle class. Who buys and uses the drugs sold today on the streets and no longer just on the hills?

Under normal conditions, the legal factor should be integrated as a consequence factor and not just a causative factor. However, due to influences and purposes in the global sphere, today it is increasingly noted and proven that Brazilian Law has suffered an ideological perversion from the left, designed to create chaos and open space for a leftist regime. Fighting crime is already exhausting and thankless, and the Federal Supreme Court of Brazil still prohibits the police from climbing the hills and fighting crime.

Yes, crime in Rio de Janeiro is also protected and encouraged! A delicate subject that will not be expanded upon here.

The mismatch between justice and crime has become so pronounced that it is common to hear tones praising the justice served by drug trafficking. Supposedly, traffickers would be more fair, rigorous, efficient and quick in crimes that occur within their territories, informal jurisdictions. The punishments are the most varied, cutting off limbs, such as severed fingers, severed hands, even capital punishments, such as "death in the microwave", the human being is placed between tires and roasted alive. It is said that in communities dominated by drug trafficking there is usually not a single theft.

Rio's state of crime did not occur overnight. It was sparingly built over decades. National law was contaminated by doctrines and social legislation where order and efficiency became secondary aspects in favor of social contexts of equality, social and racial justice, often in norms with more humanistic guises, but without effectiveness.

Therefore, it is correct to say that crime in Rio was influenced by everything that happened in Brazil in recent decades as well. Once again it is proven that there is not a single or isolated factor, but several factors that add up.



The legal sphere was involved in a humanist, passionate appeal, with beautiful features, social justice, but which was ultimately poison and an ingredient for chaos. Crime, which already had several factors to increase, made the current system a vigorous ally.

During a sensitive period it was a maxim to state that criminal law in Brazil was the rule of 3 Ps, jail was only for "blacks, poor people and whores". And indeed it may have been, but today jail is not for anyone else, except for crimes of opinion against the ministers of the Federal Supreme Court. There was a collapse of order, a failure of values and virtues.

The left, in a very well-designed way, showed itself to be a defender of social rescue, of racial debt. She raised seemingly beautiful flags, which deceived many people. And this led to the introduction of a culture of chaos, impunity and corruption in the country.

At the beginning of this transition, which lasted decades, the new legal order that was being installed, more benevolent towards crime, in its exacerbated guarantee, had not yet reached its full range of action. It was not applied to certain racial or social segments of society, so the less favored did not gain access to the supposedly more favorable system yet.

The fight against crime, in the beginning, also ignored the guidelines of the new, more lenient system, as some police officers took justice into their own hands. And to adapt what was written with what was happening in practice, human rights groups emerged, which became powerful voices with the help of the media.


A murderer or thief who killed, or stole, and in the past was executed by police officers, is now no longer the case, or at least with less and less frequency. Crime in Rio began to be more protected by law, and in a more universal way, with better results. Police officers began to be seen more and more as criminals and criminals were portrayed as heroes with the help of newspapers, soap operas and songs.

Today a guy steals 133 cell phones on Copacabana beach, is detained by the military police, but when they arrive at the police station, even after finding that he has 14 police records, they release him, and that is the law. This dynamic generates demotivation not only among security agents, but also indignation and despair among the population, a highly negative mix that generates even more crime, due to the clear reading of a flawed system.



This type of negative dynamic increased crime in Rio de Janeiro. In a place where naturally so much was already out of control. Therefore, impunity was a determining factor in transforming an epicenter of chaos. In addition to the legal, social, historical and economic factors that already exert their negative influence on promoting crime, Rio still has other peculiarities.





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This subversion of values found in Rio de Janeiro fertile ground to encourage crime, not only in trafficking and common crimes, but especially in corruption. It itself also turns the wheel of crime itself. In local music, in funk genres, which become national hits, there is a deification of crime, drug trafficking, drugs, sex, excesses, and profanity. This causes the rooting of ingredients that attract and nurture crime.

Rio de Janeiro's decline in crime is largely due to the cult of crime, as a cultural and power element. It is the glorification of evil.


Inside the favela, children and young people see crime as an opportunity to be stars. Outside of it, children and young people begin to revere and exalt crime as a real factor of power, wealth, obedience, fashion and trend.

Rio is a place where addictions of all types are religiously worshiped, drugs, power, crime, jeitinho, sex, the body. The real marginalized people today in that locality are the citizens who don't agree with this and, for reasons of survival, just survive. This cauldron is used as an antenna to propagate vectors of crime, corruption and impunity throughout the rest of Brazil. There was a trivialization of crime.

Another factor that favored crime in Rio was its geography and the way it was dealt with over the decades. The mountainous terrain, the shelter of the humblest on hills, the takeover of these hills by drug traffickers and the absence of the State, or its planning and coping with natural obstacles, was decisive in worsening the problem of crime.

And, in the end, in the "best of both worlds", the corrupt infest the necrotic state fabric, also leaving their toxic larvae that feed on this chaos. It is a cultivation of disorder that until recently continued firmly and without any hope of the opposite.

It was then that there was the greatest attempt at revolution in the history of Brazil, sabotaged by the left and the STF: the second-instance arrest. And who knows about Lava Jato, with its efficiency in arresting powerful people, with its promising instrument of plea bargaining. In the brief moment in which the effects of a harsher justice system for crime prevailed, without traditional impunity, in all corners of Brazil, the criminal wave momentarily retracted, including in Rio de Janeiro. Unfortunately, everything fell apart.



The pacification police units (UPP) project proved successful while it lasted. That effort proved that it is possible to change this scenario, but there must be a lot of perseverance and political will. It is clear that a project to reduce crime cannot be limited to police force, and must be an effort that lasts, otherwise it will be like an antibiotic that only makes the virus stronger. With the collapse of the project, crime in Rio regained its lost territories and became stronger.

Finally, in this Dantesque plot that is Rio de Janeiro's crime, the corrupt deserve special attention, they are not in communities dominated by drug trafficking, but in luxury mansions and condominiums, with beautiful imported cars, well dressed and operating, or collaborating, from afar, with the crime, many of them, from within the State itself. These are the most dangerous criminals and the most difficult to identify and capture.

And considering everything that has been exposed, an increase in values must be promoted, as no law or will of the State, however strong they may be, can resist bad customs and bad habits. What is meant is that a strong State is not enough, there must be a strong individual. Which makes the challenge even greater, since new trends want to shape increasingly weaker individuals.

Education, order, good customs and virtue still survive in Rio, but they only survive. A collective effort is essential to promote them, so that they can start living again, and thus reduce crime.

In that coastal region, the level of human decay reached biblical levels. A sudden change in crime in Rio de Janeiro would only be possible with a flood or, perhaps, by imposing martial order, with temporary suspension of constitutional rights, accompanied by broad and structured reforms, within an environment of war and severe justice, with a constant vigilance and neutralization of any left-wing ideological current.

The Rio of today is the Brazil of tomorrow and the Brazil of today could be the world later.





Roberto Vianna

“MILITIA / FACTION AND POPULATION”

Militias are armed groups that form a parallel power, without regard to the State security forces. In general, they are formed by agents or former agents of the State itself, such as police officers, firefighters and prison guards, but there are also cases of criminal groups created solely by civilians. Now, the term "faction" can refer to different contexts, but is generally associated with organized groups, especially in politics and organized crime. So, in Brazil we can almost consider them as synonyms.

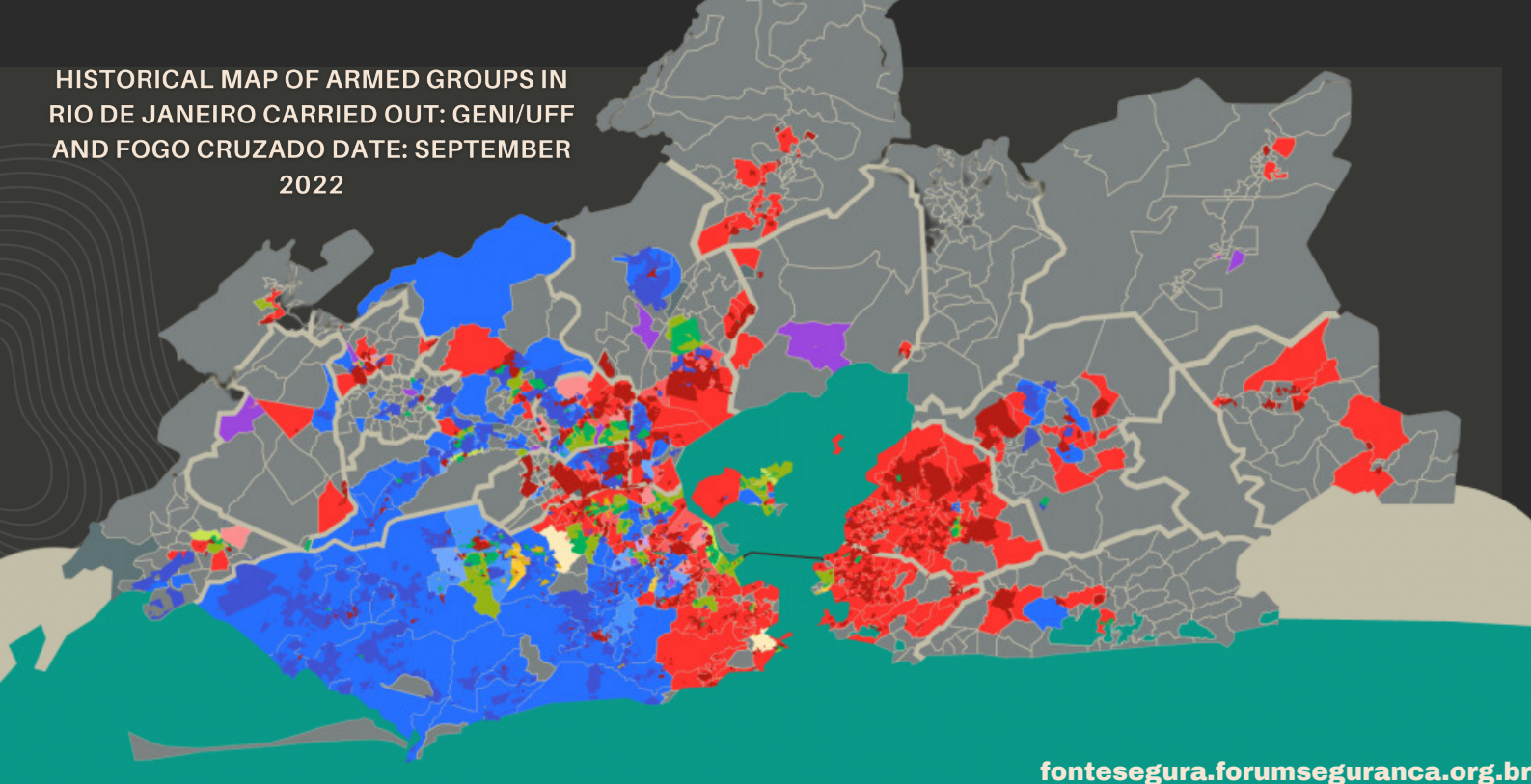
Groups of men armed for defense have been present in world history since the Middle Ages. In some countries, at the beginning of the last century, Army reserves and even the National Guard itself were called militias, as in Australia and Canada.

In the Soviet Union and Cuba, militias were also made up of women and young people. In the Second World War (1939-1945), there were militias against invasions from other countries, but there were also paramilitary militias that served occupied governments.

The first militia groups formed by military police and other public security agents registered in Brazil were created during the military regime (1964-1985). Their justification was to combat the spread of organized crime and drug trafficking in large cities.

A striking feature of militias is their often symbiotic relationship with corrupt politicians and local authorities. In some cases, there is evidence that politicians have direct ties to militia members or even finance them in exchange for electoral support. This creates a cycle of impunity and perpetuation of the militias' criminal activities.

HISTORICAL MAP OF ARMED GROUPS IN
RIO DE JANEIRO CARRIED OUT: GENI/UFF
AND FOGO CRUZADO DATE: SEPTEMBER
2022



fontesegura.forumseguranca.org.br

The original difference between militiamen and drug traffickers is simple: militiamen charge to provide 'security'. Traffickers, in turn, sell illegal drugs and dominate favela territories, becoming the government of these places.

Combating militias is a complex challenge for Brazilian authorities, as it often involves not only law enforcement, but also the need for institutional reforms and strengthening the rule of law. Efforts to dismantle militias require cooperation between different spheres of government, rigorous police investigations, effective punishments for those involved, and measures to address the socioeconomic conditions that fuel support for militias in some communities.

Currently, it is almost impossible to imagine the end of this type of crime. Perhaps, only financial suffocation would be able to put an end to the militias in Rio. But, while nothing is done, the population witnesses and suffers the daily social degradation of what was once the "Marvelous City". Trawls, armed robberies, drug trafficking at will, for example, are everyday scenes in the turbulent life of Rio.

Between the first and last three years of the historical series that make up the Map of Armed Groups of Rio de Janeiro, the militias showed a territorial growth of 387.3% in the areas under their control (from 52.60Km² to 256.28Km²) and population of 185.5% (from 600,813 inhabitants to 1,715,396 inhabitants). The explosive increase, at a faster pace than other groups, ensured that militias went from 23.7% to 49.9% of the total area controlled by armed groups and from 22.5% to 38.8% of the population.

REQUEST FOR IMPEACHMENT OF LULA

Dr. Alfredo Carneiro

Recently, the current chief executive's speech caused enormous discomfort in International Relations, mainly between Brazil and Israel. In this specific case, Lula's speech went beyond a mere statement absolutely devoid of responsibility and reached the criminal sphere. The declaratory act of the President of the Republic violated the Honor of a Foreign Country and his posthumous memories, thus characterizing an act of anti-Semitism with prejudiced and aggressive speech that consequently leaves the Brazilian Nation vulnerable to the danger of war if the offense against Israel is taken. cable. In this way, the presidential act incurs the Crime of Responsibility provided for in Article 85, item IV, of the Federal Constitution, further regulated in Law No. 1,079 of April 10, 1950, in its Article 5th item 3.

Among the side effects of the unfortunate declaration, there are possible ruptures in commercial agreements, cancellations of imports or exports, generating a great economic imbalance for the country and, consequently, a smaller inflow of money into the country, further aggravating the financial crisis and the financial hole that accumulates a deficit of R\$249 billion, reaching millions of Brazilian families. It will be explained the need to assess the impeachment request from both a legal and political-social point of view, since the current president refused and ignored the guidelines for a retraction request.



“It is important to remember that, in 2010, Brazil was the first country to recognize the Palestinian State. We have to stop being small when we have to be big. What is happening in the Gaza Strip to the Palestinian people does not exist at any other historical moment. In fact, it existed when Hitler decided to kill the Jews” ...

Lula compared the current war (2023) between Israel and Palestine with Hitler's Massacre against 6 million Jews that became known as the Holocaust.

A BRIEF SUMMARY OF WHAT THE HOLOCAUST

WAS

During World War II (1939 to 1945) approximately 6 million Jews were murdered in concentration camps. Adolf Hitler was the author of the massacre. Nazi, leader of the German Nazi Party, committed such atrocity under the pretext of exterminating a race that was not worthy of mixing with the German race in order to keep the origins intact. For everyone's knowledge and it doesn't seem like a mere similarity to me, the name NAZIST is an abbreviation for National Socialist German Workers' Party (NSDAP, abbreviation of the acronym in English). It should be noted that Socialism and the Workers' Party are vehicles that bring misfortune to any country as they are a bankrupt and stillborn institution. Nazi Persecution, caused by racial discrimination, triggered a Genocide against the Jewish People in concentration camps that kept them imprisoned, with insufficient food until they were cruelly killed, some by shooting, others asphyxiated by gases and others burned alive, including women. and children.

It does not seem reasonable to me for a President of a nation to publicly compare the Israel x Palestine War with such a cruel and anti-Semitic Massacre caused by the simple fact that a people were of another race than the Germans. Even because, the Israel x Palestine War had its origins in the invasion of Israeli lands when the terrorist group Hamas launched rockets against Israel on October 10, 2023. In this sense and contrary to Lula's speech, Israel makes use of the right to defense of its territory. Although War is not desirable by any nation, it may be the only mechanism to be used in defense of usurped national honor and heritage.

PERSONA NON GRATA

The Israeli Foreign Minister declared that Lula is not welcome in Israel. After committing the Crime of Responsibility, Lula was granted a period of retraction, yet he refused to do so and reaffirmed what he said. Therefore, there is no doubt about the violations committed by the chief executive that must be penalized to the fullest extent of the law.

"We will not forgive and we will not forget — on behalf of myself and the citizens of Israel, I have informed President Lula that he is a 'persona non grata' in Israel until he apologizes and retracts." Israel Katz



LEGAL BASIS

UNDERSTANDING

IMPEACHMENT

The 1988 Federal Constitution clearly states in its article 85 which acts of the President of the Republic constitute crimes of responsibility. Let's see:

Art. 85. Acts of the President of the Republic that violate the Federal Constitution and, especially, against:

I - the existence of the Union;

II - the free exercise of the Legislative Power, the Judiciary Power, the Public Ministry and the constitutional powers of the Federation units;

III - the exercise of political, individual and social rights;

IV - the country's internal security;

V - probity in administration;

VI - the budget law;

VII - compliance with laws and court decisions.

Single paragraph. These crimes will be defined in a special law, which will establish the rules of procedure and judgment.

In the specific case in relation to the public statement made by President Lula, it focused on item IV of art. 85 of the CF, since there was a clear offense to the Foreign Nation (Israel) in the form of hate speech and confirmed in a repeated statement, including complemented by the first lady's speech.

If Israel carries out the offense, there will be legitimacy for the start of a war between Brazil and Israel if considering that the Israeli Minister of Foreign Affairs (Katz) asked the Brazilian President to withdraw and he did not do so, in fact, he reaffirmed what he said. The gravity of the speech is not a mere declaration, as it must be considered that when comparing the Israel x Palestine War with the Holocaust, President Lula did not take into account the gravity and cruelty of the Genocide committed against 6 million Jews for a futile reason, now already endorsed above.

In this sense, it is up to the President of the Chamber of Deputies (Dep. Arthur Lira) to accept the Impeachment request that has already been filed in the house with 139 signatures and must be submitted to the Plenary for processing and trial of the Brazilian President for violation of Article 85, section IV of the Federal Constitution of Brazil.

Still in this vein, the President violated Article 5, 3 of Law 1,079 of 1950, called the Responsible Crimes Law, in addition to violating Article 8, 4 of the same provision. Let's see:

CHAPTER I OF CRIMES AGAINST THE EXISTENCE OF THE UNION

Art. 5 The following are crimes of responsibility against the political existence of the Union:

3 - commit an act of hostility against a foreign nation, exposing the Republic to the danger of war, or compromising its neutrality;

CHAPTER IV CRIMES AGAINST THE COUNTRY'S INTERNAL SECURITY

Art. 8 The following are crimes against the country's internal security:

4 - committing or contributing to the perpetration of any of the crimes against internal security, defined in criminal legislation;

OF THE CRIME OF RACISM incident in CRIME AGAINST NATIONAL SECURITY

The legislator was clear when referring to the crime of xenophobia, therefore the crime of racism, in the wording of article 20 of the Penal Code:

"Art. 20. Practicing, inducing or inciting discrimination or prejudice based on race, color, ethnicity, religion or national origin. Penalty: imprisonment of one to three years and fine.

When the Brazilian President compares the current War in the Gaza Strip with the Holocaust, attributing responsibility to Israel, he commits the crime of Racism or Xenophobia against the Jews. Therefore, there is no need to talk about a mere political declaration, as the repeated declaration confirms the crimes mentioned above.

See some excerpts taken from the Workers' Party website, of which the Brazilian President is a member:

Jurists explain the dangers of not complying with UN agreements Brazil's history is none other than that of regularly and systematically violating the norms of international human rights treaties
Published on 08/28/2018 3:44 pm



28/08/2018

Juristas explicam perigos de não se cumprir acordos da ONU

Histórico brasileiro não é outro senão o de violar, regular e sistematicamente, as normas de tratados internacionais de direitos humanos

This is a request by Lula in 2018 to the Human Rights Committee of the International Covenant on Civil and Political Rights (ICCPR), to the United Nations (UN) to guarantee former president Lula the exercise of his political rights.

Marked by Nazi atrocities and aware of the impossibility of self-sufficiency, after the Second World War, the conviction was born that the violation of human dignity should not be conceived as a domestic issue of the State, but rather as a topic of universal relevance, as a legitimate concern of the community. International. The States then begin to add elements of openness and mutual cooperation at the international level to their political-sovereign structure, replacing the traditional Westphalian State model with the Cooperative Constitutional State, which no longer claims the absolute character of sovereignty in order to exercise it. in a shared way, appropriate to the new scenario of interdependence between countries.”

Therefore, disrespecting human rights treaties and the recommendations issued by the bodies that supervise their implementation is violating the right and guarantee also guaranteed by the Constitution.

(...) a State Party commits serious violations of its obligations under the Optional Protocol if it acts to prevent or frustrate the Committee's examination of communications alleging a violation of the Covenant, render the Committee's analysis moot, or make the expression of its opinion useless and futile.”

It is also important to highlight that, by virtue of the provisions of art. 5, § 2, of the Constitution, “the rights and guarantees expressed in this Constitution do not exclude others arising from the regime and principles adopted by it, or from international treaties to which the Federative Republic of Brazil is a party”

We need to reverse this historical trend, of a country that has not been able to submit to the order and precepts of Western civility of the free world.

Having said this, the aim is to demonstrate that the argumentative thesis of Lula's legal team today testifies against him. The criminal speech of the current Brazilian President violated Article 9 of the VIENNA CONVENTION.

Article 9

1. The receiving State may at any time, and without being obliged to justify its decision, notify the Accrediting State that the Head of the Mission or any member of the Mission's diplomatic staff is persona non grata or that another member of the Mission's staff is not it is acceptable. The Accrediting State, as the case may be, will remove the person in question or terminate their functions in the Mission. A Person may be declared non grata or not acceptable even before arriving on the territory of the receiving State.

Source: <https://pt.org.br/juristas-explicam-perigos-de-nao-se-cumprir-acordos-da-onu/>

Therefore, it is up to the International Court of Human Rights to rule in NOTA regarding Lula's anti-Semitic act.

Finally, Lula still violated the PRINCIPLE OF NON-INTERVENTION

This Principle is established as a General Principle of International Law. It consists of PROHIBITING a State from interfering in the internal affairs of other States. When analyzing the criminal speech of the current Brazilian President, it is possible to identify that there was intentional conduct in order to affect the sovereignty practiced by the State of Israel. Following this path, it is worth remembering that Brazil is a signatory to the PRINCIPLE OF SELF-DETERMINATION OF PEOPLES, which states that all peoples must be guided by their own means without the need for foreign interference. It was through this Principle that Lula requested the recognition of the Palestinian State in 2010. Now, it is not news that Lula has been acting in a partial way when in the exercise of his public function he should act to the detriment of the good of all. It will be up to the International Court of Justice to analyze the case and resolve the facts.

CONCLUSION

Considering that in an interview, President Lula declared that he would not rest until he took revenge on the former Judge and now Senator of the Republic Sérgio Moro for having been the judge of the crimes committed by Lula in Operation Lava Jato,

Considering violation of Article 85, item IV, of the Federal Constitution,

Considering that the President violated Article 5, 3 of Law 1,079 of 1950, called the Responsible Crimes Law, in addition to violating Article 8, 4 of the same provision,

Considering the commission of the Crime of Racism and Xenophobia against the State of Israel, disrespecting the honor and posthumous memory of 6 million Jews,

Considering a violation of the Principle of Non-Intervention and violation of the Self-Determination of Peoples, the Chamber of Deputies, in the person of its President Artur Lira, has the Constitutional and Institutional duty to receive and submit to the Plenary, the IMPEACHMT of President Luís Inácio Lula da Silva, in order to comply with the provisions of the House's Internal Regulations and also in response to the outcry of Millions of Brazilians in accordance with the legal provisions of the Magna Carta and in respect for Democracy and the Brazilian Rule of Law.

Subsequently, the Federal Senate, in the person of its President Rodrigo Pacheco, must analyze the IMPEACHMT process and accept it so that there can be due judgment under penalty of malfeasance in public office.

God Save Brazil!

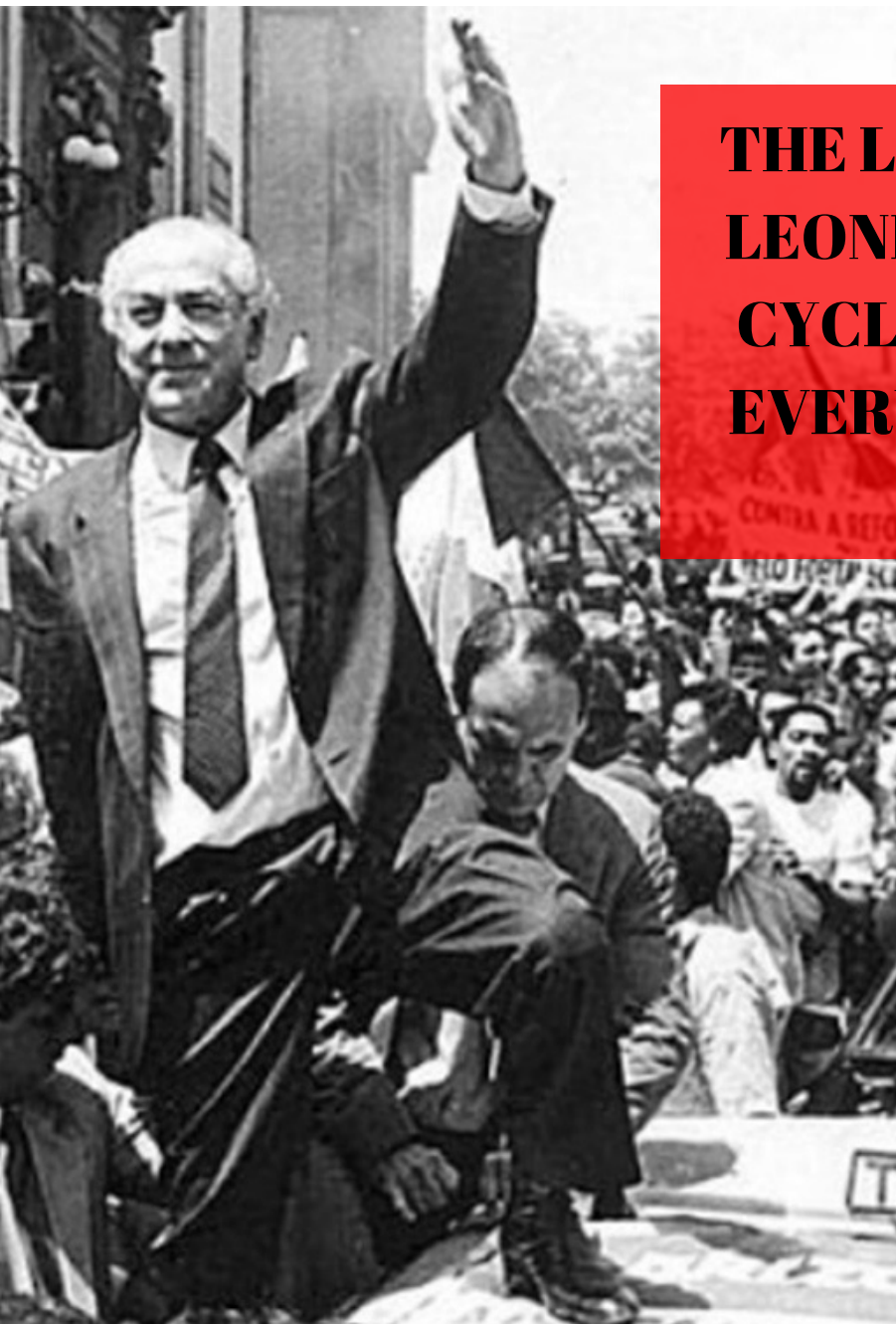


Photo:
Disclosure/PDT

THE LABOR GROUNDHOG: LEONEL BRIZOLA AND HIS CYCLICAL INFLUENCE ON EVERYDAY LIFE IN RIO DE JANEIRO

When we talk about Rio de Janeiro, the first image that usually comes to mind is one of its iconic tourist attractions, true postcards of Brazil. Whether natural like Sugarloaf Mountain or Copacabana beach, or created by man like Christ the Redeemer or Theatro Municipal.

And the image that spread around the world, until recently, was not very different. Who has never been enchanted by Leblon and its surroundings portrayed by Manuel Carlos in so many soap operas, the practically perfect setting for the saga of the most varied Helenas, which the author portrayed for decades.

Rio de Janeiro, especially the South Zone, was seen in these prime time super-productions as "Paradise on Earth", the true "Marvelous City", until at a certain moment all this enchanted aura seemed to have disappeared, and revealed a very good Rio de Janeiro. different. Instead of natural beauty and a welcoming city, the international highlights became violence and urban chaos, falling buildings and care so precarious that we seemed to have returned to the time of the Viceroy, where care and sanitation were unimaginable things.

BY RODRIGO ARRUDA

And it didn't stop there, there was an increase in crime and the increasing organization of factions, governors were arrested and the city, previously considered the most touristic in the world, began to be besieged by crime and out of control by public management, reaching Rio de Janeiro today, with the last governors arrested, mayors of the capital accused of corruption and urban chaos growing every day.

But what went wrong? When it started? Well, this is a story about that, about the harbinger of the end of the once thriving and modern Guanabara, the collapse of Rio de Janeiro and the name behind it: Leonel Brizola.

The joking phrase "from now on is only backwards" seems to reflect well the management and legacy of this governor, who transformed the former Federal District into a place complacent with organized crime and political corruption.



In the 1923 Revolution, his father was murdered by forces loyal to the president of the Province of Rio Grande do Sul, Borges de Medeiros.

In his childhood, Brizola liked to play playing Leonel Rocha. He even fought against his father's killers.

As he didn't like his name, one day he decided to adopt that name permanently. Itagiba became Leonel, Leonel de Moura Brizola.

Ready to read and write by his mother before entering primary school, Brizola arrived in Porto Alegre in 1936. He completed primary school in 1942.

Three years later he passed the entrance exam at the institution that would later become part of the current Federal University of Rio Grande do Sul. He graduated as a civil engineer in 1949.

In March 1950, he married Neusa Goulart, sister of the then state deputy and future president of the Republic João Goulart. They had two children: José Vicente and João Otávio Brizola.

Brizola: the man behind the myth

Every story has a beginning, just as every public figure has a flesh-and-blood person behind the legend, and this case is no different. Brizola is considered by his disciples and the left as one of the great defenders of the Brazilian people, a symbol of the Democratic Labor Party - PDT and almost a political martyr.

However, the man behind the labor myth is much more common and less valuable than he claims.

On January 22, 1922, Leonel de Moura Brizola was born, in Carazinho, a municipality in the interior of Rio Grande do Sul. The son of peasants who had migrated from Sorocaba to his hometown.

His official baptismal name is Itagiba Moura Brizola. The name Leonel is the result of a tribute he paid to his father and to a leader of the Maragatos in the 1923 Revolution, Leonel Rocha. The option to change his name marks how Itagiba's life would turn to political issues, according to his biographers.

Beginning of Public Life

Leonel Brizola worked as an engineer for a brief period. Politics soon became his focus and Brizola dedicated his entire life to it, as his biographers tell us. At the age of 23, he was one of the founders of the Brazilian Labor Party (PTB), in Rio Grande do Sul.

Two years later, he was elected state deputy. Re-elected in 1950, he ran for mayor of Porto Alegre in 1952, but was defeated. Unable to assume such a position, Brizola was appointed secretary of works in his home state.

In 1954, he was elected federal deputy with a national record of 103,033 votes. In 1956, he returned to command the city hall of the capital of Rio Grande do Sul. He won the elections with the slogan "No child without school".

His administration increased the number of schools built and the number of places available in the municipal network. Furthermore, for the first time, the city offered the population education in two shifts.

Infrastructure and sanitation works in peripheral neighborhoods and around the Guaíba River were intensified.

With a successful political career, at the age of 36 Leonel Brizola was elected governor of Rio Grande do Sul, at which time he began a project to build six thousand public schools in his state.

It was during his term as governor that President Jânio Quadros unexpectedly resigned from his position.



Brizola's actions and the Military

Government

João Goulart was supposed to take over the position that Jânio left vacant, but his alignment to the left, in a Cold War scenario, worried the entire population. Jango was avowedly socialist.

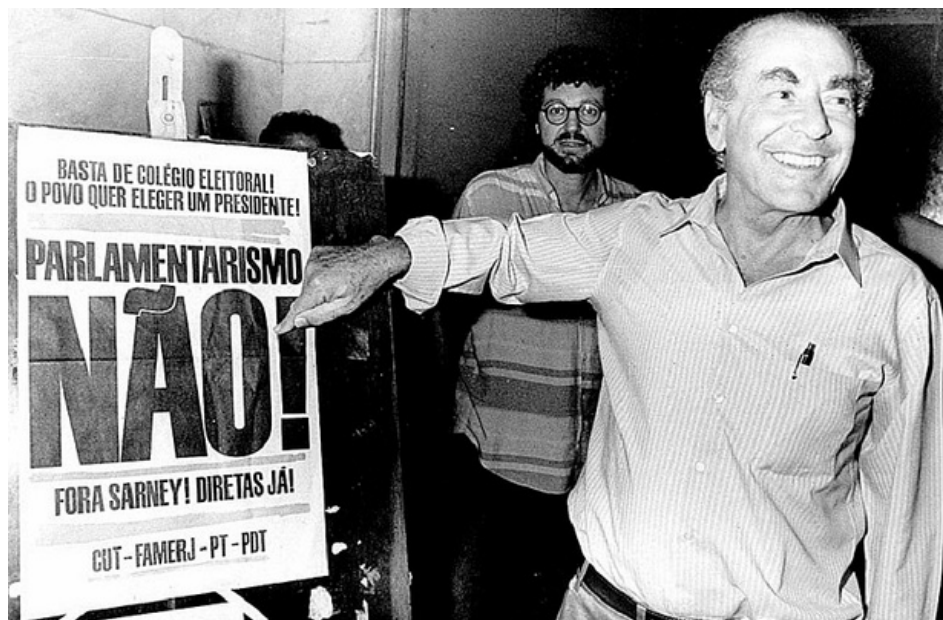
There was a great national effort to prevent Jango from taking office. At this time, Leonel Brizola led the Legality Campaign, which defended Jango's right to take office as the new president.

It was one of the most turbulent moments in Brazilian political history. With the support of the regional Armed Forces, Brizola organized paramilitary committees and encouraged the population's resistance with weapons.

Brizola was opposed to the exchange of presidentialism for parliamentarism, as the military demanded. After twelve days under the threat of civil war, Goulart accepted the proposal and assumed the presidency of the republic.

The unconditional support for João Goulart and the armed mobilization he promoted sealed his fate in 1964.

With the seizure of power by the military, Brizola was officially exiled, in practice, the news spread that he fled the country disguised as a woman. Years later, this version was refuted, saying that the disguise was that of a priest.



PDT Disclosure

Whether disguised as a woman or a priest, the fact is that Brizola sought asylum in Uruguay, where his brother-in-law João Goulart was already there, remaining until 1977.

In 1977, the Brazilian military government requested Brizola's expulsion from the neighboring country and he was deported to the United States. The following year, he went to Portugal to join other exiles until he returned to Brazil in 1979, permitted by the Amnesty Law. In the same year, he was one of the founders of the PDT and resumed his political life in Brazil.

It is important to note that since 1961 Brizola had contributed to the Iron Curtain, having been sought out a few times by agents of the StB (Czechoslovak intelligence agency) and the KGB itself, as shown in the books 1964... and...., and even exiled he was considered as one of the voices of the USSR in Brazil. In 1982, Leonel Brizola achieved a feat still unparalleled in the political history of Brazil: he was elected governor of a second state, Rio de Janeiro.

Brizola in the Government of Rio de Janeiro

Leonel Brizola, who had already been mayor of Porto Alegre and governor of Rio Grande do Sul, moved to Rio de Janeiro and, in 1983, became governor of Rio de Janeiro with a promise: to treat the resident of the favela of equal to the resident of the central area of the city. His view that the police were only brutal in the favelas and discrimination was truly responsible for crimes in the capital of Rio, as defined by his biographers, was the motto of his government.

As governor, his main projects were:

1. Full-Time Schools: Brizola implemented an ambitious education program, creating Full-Time Schools, which offered full-time education to needy children. These schools provided educational and social opportunities for thousands of young people, reducing school dropouts and promoting social inclusion, they are called CIEPs (acronym for Integrated Public Education Centers) or Brizolões.

2. Rio-Niterói Bridge: One of the most emblematic works of his government, the construction of the Rio-Niterói Bridge, was an initiative with a great impact on the state's infrastructure. The bridge became an important link between Rio de Janeiro and Niterói, facilitating the transport of people and goods and boosting the economic development of the region.

3. Social Programs: Brizola also implemented social programs aimed at the poorest sections of the population, such as "Cada Família, uma Escola", which distributed school materials to public school students, and "Cheque-Cidadão", which granted benefits financial resources for low-income families.

4. Confrontation with Oligarchies: During his government, Brizola faced the traditional political oligarchies of Rio de Janeiro, challenging their dominance and promoting an agenda of social and political reforms. This combative stance generated support among popular sectors, but also provoked resistance and hostility from opponents.

5. Controversies in Communication: Brizola was a fierce critic of the mainstream media, accusing it of manipulation and bias. In response, he created TVE (TV do Estado do Rio de Janeiro), a public television station, and promoted alternative and participatory communication policies, aiming to expand access to information and guarantee freedom of expression.

According to Pedro Novis, former president of Construtora Odebrecht, the contracts for the construction of the Sambadrome and the CIEPs were won by the company thanks to corruption and bribery schemes during the Brizola government.

Brizola and his egalitarianism deepened a crisis that had already begun in the 70s: the union between common criminals and political prisoners of the dictatorship.

The former gave weapons, courage and violence to the left-wing vanguards. The latter taught drug traffickers to have a political and hierarchical organization,

The public security controversy
One of the most striking controversies of Leonel Brizola's government was the ban on police raids on the hills of Rio de Janeiro. This measure was part of Brizola's broader strategy to deal with violence and drug trafficking in the city.

Context of the Controversy:

During his government, Rio de Janeiro faced high levels of violence, especially in the hills controlled by criminal factions linked to drug trafficking. The traditional police approach, based on violent raids and armed confrontations, often resulted in deaths and human rights violations.

The Prohibition of Police Raids:

In response to this situation, Brizola banned police raids on the hills, claiming that this approach only increased violence and did not solve the problem of drug trafficking. Instead, he advocated a more dialogical approach with a focus on prevention and social promotion.

Controversies and criticisms:

The ban on police raids was criticized by conservative sectors of society, who claimed that Brizola was being condescending towards organized crime and compromising the safety of the population. Furthermore, there were accusations that this measure weakened state power and encouraged impunity.

Measurement Results:

In fact, with this prohibition, clashes between security forces and crime decreased, but crime did not decrease, after all, without resistance from the state, it grew considerably.

Thus, contrary to what was expected, violence in Rio did not decrease with Brizola's social policies. On the contrary: crime was then organized, it even had a legal structure, it was defended as a revolutionary tool by university professors and, most importantly, it had heavier weapons and the territorial protection of the favelas, financed with money from drug trafficking, and began. there is a confrontation between the factions to expand their territorial dominance, with the side effect of a trail of blood and chaos in the Marvelous City.



Brizola's legacy

A controversial figure, loved by some and hated by others, would not leave the Earth unscathed, he would have a legacy for better or worse.

The Bible tells us in the Book of Matthew that "You will know them by their fruits", and if there is a politician who "bears fruit" it is Leonel Brizola.

His legacy has positive points such as the CIEPs, which to this day are an example of success in Brazilian public education, so mistreated by government officials. But, for someone who called himself a communist, the other public schools in Rio did not receive the same attention, nor did they have curricular updates, generating an asymmetry within public education itself.

Infrastructure and urban janitorial works also stand out, as they remain relevant and some are even fundamental to this day, such as the Rio-Niterói Bridge. The "but" at this point is the corruption that drove its achievement.

The most controversial point of his legacy, being one of the most negative, is precisely the public security policy. The prohibition of police raids in the favelas, now known because his daughter had a romantic relationship with a criminal, together with the prison policy of uniting criminals with subversive terrorists generated criminal factions and allowed their full control over state territories.

But Brizola was very politically perceptive and was right with unparalleled precision when he predicted, back in the 1980s, that evangelicals would become a political force of great weight in Brazil.

Another important point is that Brizola was one of the first to alert the country to Lula's demagoguery and danger. In the labels ending in "-ist" that our language has, he already said while governor that Lula was not a Communist, Socialist or Capitalist, but rather Selfish and Opportunist. Being a very dangerous guy. In these last two points, he hit the nail on the head.

Furthermore, Brizola differs from Lula in a fundamental point for a politician to truly be considered a leader. He trained successors. Brizola knew that he would not live forever and that his ideals and worldview had to be passed on to younger generations, so he was always open to teaching what he had learned throughout his life and what he believed to be the best way to do politics.

The quality of their successors may be questionable, this is true, after all, the majority have already used the facilities of the Bangu penitentiary complex, or, at the very least, are being investigated for corruption, impropriety and related crimes.

So if we had the opportunity to see figures like César Maia, Anthony Garotinho, Benedita da Silva, Marcelo Crivella and Sérgio Cabral, among many others, managed to govern Rio de Janeiro (city hall or State Government) we must thank Brizola, who "formed" as politicians.

Almost like in the movie "Groundhog Day", where Bill Murray plays a meteorologist for a television channel who gets trapped in a kind of vicious cycle of time, condemned to reliving the same day indefinitely, the traditional "Groundhog Day" in the USA, the people of Rio de Janeiro seem condemned to reliving Brizola's policies day after day, with his successors in the State Government until today.

In this context, we can say that the "beginning of the end" of Rio de Janeiro is also a legacy of this politician, after all, the actions he initiated in his government and his political successors brought Rio to where it is today.

We do not intend to exhaust the topic here, after all there are countless biographies of Leonel Brizola that go much deeper than this article, but if it is possible to demonstrate his legacy, and contextualize the origins of the social chaos in Rio de Janeiro, notably in Rio, we will already have the feeling of duty accomplished.

Finally, we leave the question: If "by its fruits you will know", how should this controversial politician be known?



INTERNATIONAL
SCENE



Brazilian parliamentarians went to Washington on March 12 to file a petition with the Inter-American Commission on Human Rights of the Organization of American States, about the tyrannical acts of Minister Alexandre de Moraes.

Among the deputies and senators were also: Allan dos Santos who is persecuted and accused of a “crime of opinion”, Paulo Figueiredo, who had his passport and accounts cancelled, Ludimila Grilo, a judge in exile in America. At the press conference organized by Christopher Smith at House Triangule, Gustavo Gayer, Paulo Figueiredo and Eduardo Bolsonaro spoke.

THE WAR AGAINST CENSORSHIP AND TYRANNY

Ana Claudia Carregaro

“...BRAZILIANS ARE SUBJECT TO HUMAN RIGHTS VIOLATIONS COMMITTED BY OFFICIAL BRAZILIAN AUTHORITIES...”



Christopher Smith, who is the highest-ranking official in the United States Congress, said openly: “...since 2022, Brazilians have been subject to human rights violations committed by official, documented and reported Brazilian authorities, including abuse of legal procedures to persecuting the political opposition, including arrest of opposition figures, violation of freedom of expression in the media, including persecution of journalists, silencing of individuals on social media by opposition media, veiled censorship, law that aims to combat disinformation. .”

PAULO FIGUEIREDO ALSO SPOKE AT THE PRESS CONFERENCE. PAULO, WHO ALREADY LIVED IN THE UNITED STATES, IS ALSO BEING PERSECUTED BY BRAZILIAN AUTHORITIES

Paulo Figueiredo: I stand before you as a living testimony of the crisis of democracy in Brazil. Until 2022 I was the most watched political journalist in the country during prime time on cable TV. At that time I had 5 million followers on various social media platforms, so overnight, my social media was blocked in Brazil, my Brazilian passport was canceled and my bank accounts were frozen by order of the Minister of the Federal Supreme Court, Alexandre de Moraes. Ten days later, under Lula da Silva, the Brazilian Ministry of Justice began an investigation against the broadcaster I worked for, Jovem Pan, as we all know, which then fired all conservative commentators, including my colleagues. The persecution recently escalated with the ridiculous claim that I had participated in a coup simply for reporting accurately on the behind-the-scenes activities of the Brazilian armed forces. This is called reporting, journalism.



Photo: social networks

The mainstream media should try every now and then... I was living in the United States for the better part of a decade, but now it's different, I live in exile, unable to return to my homeland. I wanted to say that I'm the only one in this situation, but no, dozens of journalists are being persecuted, with several also in exile here in the United States. I must mention the notable case of journalist Allan dos Santos, present here in the audience, whose arrest was ordered by Minister Moraes for crimes of opinion and whose extradition was denied by the American government. Tens of thousands of ordinary citizens had their social media taken down by the same Alexandre de Moraes.

My friends, I assure you that these are all facts and regardless of your political position, you do not want to live in a country where one man can determine what can be said. This violates all human rights and international treaties, up to the universal declaration of human rights, which guarantees freedom of expression and the press, regardless of borders. All of this also violates my rights protected by the US Constitution, since all my journalistic activity was carried out living here, under American jurisdiction and protected by the sacred First Amendment. What happened in Brazil is criminal, in the Brazilian election to guarantee the election of Lula da Silva, until now, friends of George Soros and the São Paulo forum and the Democratic Party seek to silence our voices.

And how did Lula repay these good services provided by the Democrats?

He antagonized every American interest globally, aligned Brazil with Hamas, Venezuela, Cuba, Russia, Iran and of course China. Under his leadership, within the BRICS, Brazil has been actively working with China to end the dominance of the dollar as an international trade currency, which needs to end.

I urge members of the United States Congress to exercise their oversight responsibilities to advance American geopolitical interests and restore the inalienable human rights given to us all by our creator, which the founding fathers described so well. This is what we ask. God bless America and God bless Brazil

(transcription of Paulo Figueiredo's speech)



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ALLAN DOS SANTOS AT OEA MEETING

Photo: social networks

At the OAS meeting, Allan dos Santos spoke out about the abuses of the Supreme Court.

“What is happening in Brazil is that the legal process is not taking place at all” At the hearing with OAS representatives, the blogger claimed to be being persecuted by Alexandre de Moraes, who had accused him of a “crime of opinion”.

“Opinion crime does not exist in Brazil. But, in my arrest warrant, Moraes, Alexandre de Moraes wrote ‘crime of opinion’, for the United States government. He’s crazy, because he’s a Supreme Court judge,” said Allan dos Santos during his testimony.

In the report, Allan dos Santos classified senators as “cowards” for not voting to impeach Moraes, for allegedly fearing becoming the target of investigations by the STF.

(video available in the newspaper metropole qrcode)

United States denies extradition of Allan dos Santos. Document sent to the Brazilian government does not present a clear denial to the extradition request of Allan dos Santos (metropolis)



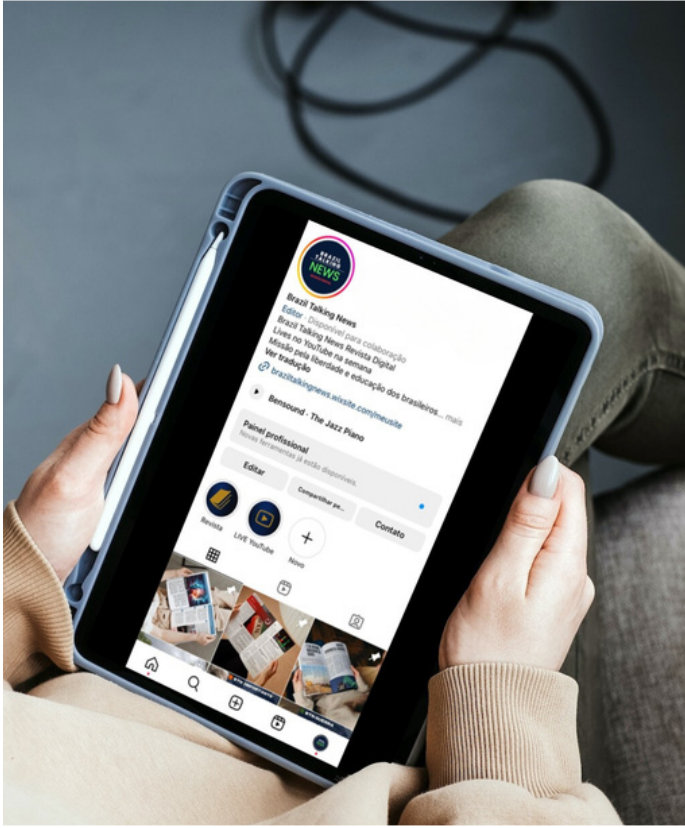


**BRAZIL
TALKING
NEWS**

21:00 PM 



SOCIAL MEDIA



We are on Instagram posting our schedule and updating our followers with relevant information from Brazil and international news

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Our main network is X, formerly Twitter, where we include the main stories on the Brazilian and international scenes. We share it on YouTube live videos for you to follow, so follow us.

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OPINION



**RICARDO VASCONCELLOS - MASTER
IN LAW FROM REGENT UNIVERSITY –
VIRGINIA USA**

**CRIMINAL LAWYER, FORMER DIRECTOR OF CULTURE
AT THE NATIONAL SECRETARIAT OF CULTURE.
(TODAY MINISTRY OF CULTURE).**



In the letters *Summa Theologiæ* of St. Thomas Aquinas, he justified the wars fought in the name of the Church so that Christianity could be exposed in search of peace.

For a war to be fair, three things are necessary.

- First, the authority of the sovereign by whose command the war must be waged.
- Secondly, a just cause is required, that is, that those who are attacked are attacked because they deserve it because of some fault.
- Thirdly, it is necessary for the belligerents to have a legitimate intention, so that they intend the advancement of good, or the prevention of evil.

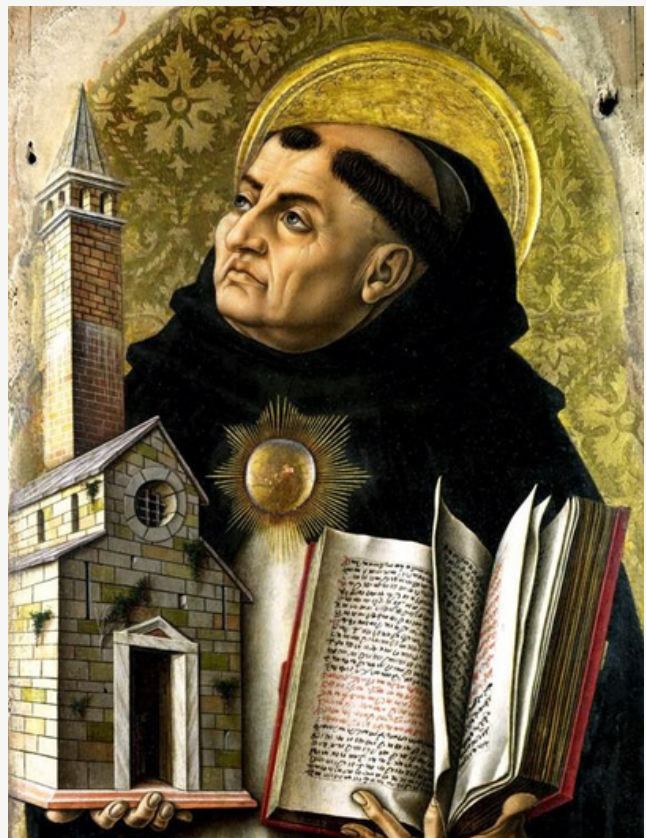
The same thing also happened with the North American nation, which through the second amendment allowed all American citizens to bear arms in defense of their life, freedom and property.

RELATIVIZED SELF-DEFENSE

Since the first years of world history, the right to bear arms has been enshrined so that a citizen can defend himself.

The Bible has several passages that justify the use of weapons against powers that act against the Kingdom of God, among which the following stand out:

- Self-defense is a God-given right. "If a thief is caught breaking in at night and receives a fatal blow, the defender is not guilty of bloodshed" (Exodus 22:2).
- Right to own or bear arms. "Those carrying materials did their work with one hand and held a weapon in the other, and each of the builders wore his sword at his side as he worked" (Nehemiah 4:17-18).
- Peace through strength. "When a strong man, fully armed, guards his own house, his possessions are safe" (Luke 11:21)



Approved in 1789, the second amendment to the American Constitution together with nine other amendments known as the Bill of Rights, reads as follows:

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

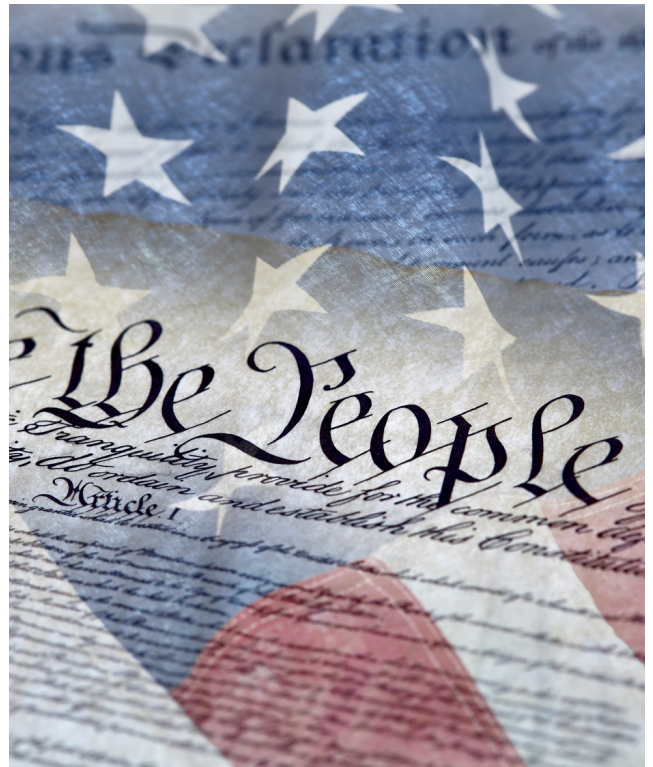
It should be understood that the term Militia does not mean what Brazil conceptualized as militia, mistakenly in Brazil an illicit paramilitary group that controls a certain part of society is called militia, the concept of militia in the United States is a group of well-trained citizens and armed to stop the government from infringing on their rights to life, liberty and property.

The so-called "well-regulated militias". They are defended as early as 1789, rooted in traditional American history, in which The Supreme Court in 2008 established the understanding that the Second Amendment in fact protects the individual right to bear arms against the Authoritarian and tyrannical State.

George Washington in 1776 armed all citizens of the 13 colonies to defeat the British, put weapons in everyone's hands, and with that the United States became independent on July 4, 1776.

"When the government takes away the right of citizens to bear arms, it becomes the citizens' duty to remove from the government those who have evil ideas against the freedom of the nation." George Washington, 1776.

A free people must not only be armed, but disciplined..." - George Washington, First Annual Address, to both Houses of Congress, January 8, 1790.



No free man shall ever be restrained from the use of arms." - Thomas Jefferson, Constitution of Virginia, Draft 1, 1776.

"I prefer dangerous freedom to peaceful slavery." - Thomas Jefferson, letter to James Madison, January 30, 1787.

But unfortunately in Brazil, we experience the opposite of what has been preached in the United States since 1776.

In Brazil, the social democratic and communist parties want to remove at all costs the citizen's right to protect themselves against criminals, and on the other hand allow the free use of weapons within communities dominated by the parallel state and drug traffickers.

These days browsing the internet I saw an article about how Brazil in four years became the most unfair and partial judicial system in the world.

Since 2020, Brazil has been listed as the most unfair country with the most partial justice in the world according to the world-justice-project.

Brasil

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REGIÃO América Latina & Caribe
GRUPO DE RENDA Médio Superior

RANKING GLOBAL 114 / 142
REGIONAL RANKING 21 / 32 ↓
RANKING DE RENDA 34 / 41

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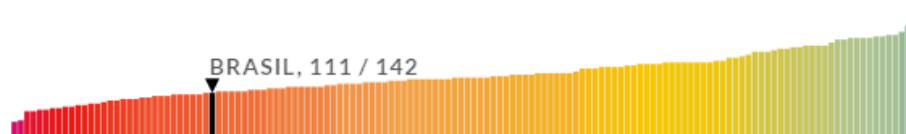


Justiça Criminal

O fator 8 do WJP Rule of Law Index avalia o sistema de justiça criminal de um país. Um sistema de justiça criminal eficaz é um aspecto fundamental do Estado de Direito, pois constitui o mecanismo convencional para reparar queixas e mover ações contra indivíduos por ofensas contra a sociedade. Uma avaliação da prestação da justiça criminal deve levar em consideração todo o sistema, incluindo a polícia, advogados, promotores, juízes e agentes penitenciários.

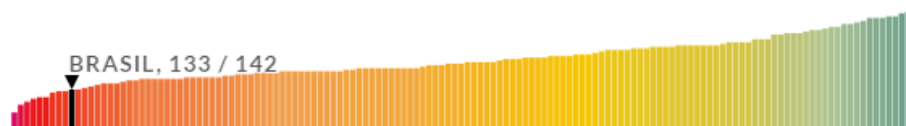
8.1 SISTEMA DE INVESTIGAÇÃO CRIMINAL É EFICAZ

Medidas para que os autores de crimes sejam efetivamente presos e indiciados. Também mede se policiais, investigadores e promotores têm recursos adequados, estão livres de corrupção e desempenham suas funções com competência.



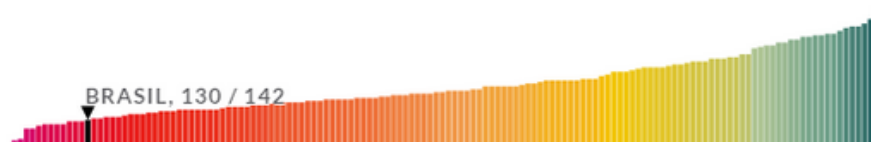
8.2 O SISTEMA DE JULGAMENTO PENAL É OPORTUNO E EFICAZ

Medidas para que os autores de crimes sejam efetivamente processados e punidos. Também mede se juízes criminais e outros oficiais de justiça são competentes e produzem decisões rápidas.



8.3 SISTEMA PENITENCIÁRIO É EFICAZ NA REDUÇÃO DO COMPORTAMENTO CRIMINOSO

Medidas que garantam a segurança dos estabelecimentos prisionais, respeitem os direitos dos presos e sejam eficazes na prevenção da reincidência.



8.4 O SISTEMA PENAL É IMPARCIAL

Mede se a polícia e os juízes criminais são imparciais e se discriminam na prática com base no status socioeconômico, gênero, etnia, religião, origem nacional, orientação sexual ou identidade de gênero.



Furthermore, some regions of Brazil, such as Rio de Janeiro, have levels of insecurity compared to living in the West Bank.

This means that the chance of being robbed, raped or having your safety threatened on the streets of Rio de Janeiro can be compared to being hit by a missile in Gaza.

To understand this fact it is necessary to analyze why the rates of homicide, violence and robberies have increased so much in Rio de Janeiro to the level of 40 people killed for every 100 thousand inhabitants, as Rio has 14 million inhabitants, one person is killed every 70 minutes in Rio de Janeiro.

But how has this been happening since the government's policy is to remove weapons from the streets so that they are "safer", returning to the lessons of George Washington, "the danger of disarming law-abiding citizens lies in the evil objective of weakening them and with it dominates him."

This rampant violence in the city of Rio de Janeiro has a direct cause in the invasion of the powers to legislate that should not be updated by the judiciary, but has become the rule, due to this fact the rates of violence, injustice, partiality become evident to everyone in the world.

One of the greatest Chief Justices of the American Supreme Court once said "Bad cases bring bad decisions, cases with social outcry bring even worse decisions" Oliver Wendel Holmes.

Exactly what happened in the ADPF 635 decision.



The Minister of the Federal Supreme Court (STF) Edson Fachin. | Photo: Carlos Moura/SCO/STF.

Much of this consequence of the increase in violence and homicides comes from the decision issued by Minister Fachin in an INJUNCTION granted in ADF 635, filed by the Brazilian Socialist Party (PSB) on 11/19/2019 and to make matters worse in 2022 the STF consolidated this decision and now the PSB will even remove video cameras that record criminal activities, and police apparatus necessary for the protection and safety of police officers in a new petition in 2024.

With the collateral apparatus of protecting citizens and reducing violence, it even states that the police are responsible for 29% of deaths in the State, but does not mention that 70% of deaths in the State are caused by criminals. It says that the police are violent and responsible for deaths mainly in the favelas and that operations such as operations using helicopters are unconstitutional as they violate the dignity of the human person and the protection of their property.

Helicopters do not enter anyone's home, they just expose that they are maliciously hiding and end up with no chance of retaliation and that is why gangs were being decimated, crime had reduced in the state, but after the injunction an increase in homicides skyrocketed.

The PSB should be held responsible for the increase in violence, and for causing such disorder.

As for the Brazilian Supreme Court, it should follow the example of the American Supreme Court when faced with an action that goes beyond its competence and exacerbates its powers as a judge and begins to legislate. American Justices simply apply the so-called scrutiny test, strict scrutiny (it is a matter that belongs to the Supreme Court) as it is an interest imposed by the state) Intermediate scrutiny (it is up to the judiciary but not the Supreme Court, a substantial interest related to the state) and rational basis (it is up to the legitimate interest of the State power, the power, legislative or executive, which is responsible for making and executing laws, not the judiciary) but this type of principle has been completely ignored in Brazilian courts, and mainly the Supreme Court acts as a legislative power if it were to impose on ordinary citizens a decision not chosen by him, because he votes for deputies and senators to make the country's laws for the benefit of society, Minister has no vote, he should not enter into legislative matters under penalty of causing problems even worse than those that exist.

In the case of removing operations in the communities and favelas of Rio de Janeiro, the Supreme Court causes irreparable damage to state and national security. Under the artifice of ensuring the safety of the population, on the contrary, your Excellencies violated a citizen's constitutional right and the state's duty to guarantee the safety of the population.

Undeniably withdrawing from those who want social peace, allowing criminality to parade with weapons and threaten the population, in defense of a visibly distorted society, liberals have caused social chaos not only in Brazil but internationally. In short, an act that violates the legislative competence of the national congress, violates the competence of the State Governor by intervening directly in the civil and military police, violates the citizen's right to security in light of the visible statistics that violence skyrocketed after this decision of total incompetence in relation to the matter, in relation to function and powers.

As stated, the Brazilian Supreme Court should follow the example of the American Supreme Court.

The separation of powers in the Constitution protects individual freedom by preventing the centralization of government power in regulatory agencies. When the separation of powers is violated, the Constitution's checks and balances lose strength in limiting the government's tendency toward tyranny. (FDA v. Alliance Hippocratic Medicine. 25 US 225, 2024)

One of the facts narrated in ADF 635, it is up to the executive branch to exercise its role to prove that violence has increased, the number of deaths has increased, present new data and revoke the disproportionate decision that violates the separation of powers causing social harm, it is up to the power Executive and Legislative Power take a stand and present new laws with evidence contrary to the fragile constitutional basis of this decision and further call on the population in a plebiscite to know their opinion on the matter, as power emanates from the people and without their right is exercised by those who are elected for this.



ANTONIO VALENÇA DA SILVA

**Criminal and Business Lawyer,
specializing in Economic Criminal
Law,**

CRIMINALITY IN THE CITY OF

RIO DE JANEIRO

**REFLECTIONS ON THIS LEGAL
PHENOMENON.**

Writing an article about crime in the city of Rio de Janeiro is a challenge: a topic that seems easy to reflect on due to its presence in Rio's daily life, but which has deep and complex roots, sown centuries ago, since colonial times.

Talking about crime requires us to talk about the concept of crime. Violence scares us all and, in general, is associated with the practice of conduct classified as crimes in our Penal Code. Hence the first confusion in the interpretation of the legal phenomenon that is crime emerges: violence is not synonymous with crime, nor is crime synonymous with violent conduct.

The causes of violence in a society should not be confused with the causes of crime in this same social group. The internal energy possessed by human beings that is released in a violent act – a child who takes a toy from another child's hand using force – this energy and its form of release is the object of scientific study by psychiatry, psychology, anthropology, etc.

Delimiting the meaning of violence is not a simple task and demands accurate study. So, as a jurist that I am, I will respect other scientific branches and limit myself to reflections that belong to legal science. For this reason, I will bring parameters and premises that can be assimilated at the level of summary cognition on the topic, ok?

There are countless forms of externalization of violence that have been present since prehistoric times in the lives of hominids. At this point I bring a brilliant lesson from Andrea Lessa who teaches us that “unmistakable marks of blows confirm the occurrence of episodes of physical aggression from the time of the australopithecines, more than a million years ago, until the modern age, throughout the world”.

To facilitate our understanding and continue analyzing the phenomenon of crime, which is the topic of this article, we will define violence as physical aggression committed by a human being against another human being, ok? Even so, the concept of violence can vary depending on the social norms of a human group: there are societies in which physical aggression by a husband against a wife, or by parents against their children, is not counted as acts of violence. A very current example is MMA fights, in which athletes face each other in a violent, bloodthirsty manner, until one of them gives up.

What I want to point out is that a society lives with acts of violence in an admirable way, not repudiating it as long as it is practiced according to cultural standards and rules of social coexistence.

Let's now think about the crime. Crime is a legal creation, different from violence which is a “biological” phenomenon. The crime is a legal phenomenon, a fact that the law imposes a sanction upon its occurrence. Therefore, understanding it necessarily involves understanding that it arises from Law.

It is imperative that we remember that our species Homo sapiens is like this: each individual needs to be together with others for their own conservation and evolution. It is a natural human need. The great philosopher Aristotle - when observing society in ancient Greece - had the perception and cognition that “man is a political animal” with the tendency to spend his existence in society. Hence, from this need to organize social life, Law emerged.

Law – which is a formal and material science – has a notable dimension because it deals directly with the dynamics of social life in its everyday dimension of conflicts between individuals. Law is an instrument of social engineering that, through legality, allows society to create social structuring networks.

Criminal Law is the branch of legal science that studies and guides the State's punitive legal production, establishing principles and rules related to punishable conduct and the respective applicable sanctions. Therefore, the law defines what a crime is. Therefore, the law is what makes the criminal emerge.



Now, imagine reading this article: if you wake up tomorrow and read in the news that a law has come into force that obliges all people who have pets to hand them over to the State so they can be euthanized! Would you hand over your pet, or would you hide it, thus becoming a criminal in the eyes of the State?

Note that a state “stroke” can generate an increase in crime by an incalculable number in just 24 hours. In this fictional scenario, millions of Brazilians who refused to hand over their beloved animals would immediately become criminals and could be arrested red-handed if their pets were found in their homes!

For this reason, I affirm that crime is a legal phenomenon resulting from a law that prohibits conduct, which becomes illegal after the validity of this criminal rule.

Let's look at a real example of a crime that existed here in Brazil and that today would be unthinkable: the law of December 16, 1830 that “orders the execution of the Criminal Code of the Empire of Brazil, criminalized in its article 276 religious practice that it was the official religion of the state, which was the Roman Catholic Apostolic, imposed by article 5 of the 1824 Constitution, which stated that “the Roman Catholic Apostolic religion will continue to be the religion of the Empire. All other religions will be allowed to have their domestic or private worship, in houses designated for this purpose, without any exterior form of a temple.”

Therefore, holding a cult in an evangelical temple, for example, was a crime typified in the aforementioned article 276: “Celebrating in a house, or building, that has some external form of Temple, or publicly in any place, the cult of another Religion, other than that of the State.”

Imagine you reading this article now, if you lived in those times what would you do? Would you fight for religious freedom and celebrate worship, committing a crime? Would such a crime be immoral? I don't think so. That's why I say that the potential criminal emerges when the State “creates” criminal laws.

Based on the premise that crime has its origins in the current legal system, to reflect on crime in the city of Rio de Janeiro, we need to highlight some points that differentiate the capital of Rio de Janeiro from other urban centers in the country.

Among the Portuguese colonies, Portuguese control was most intense in Rio de Janeiro, as its port - one of the few on the open sea - served as a political, administrative and military center for the South Atlantic. Rio de Janeiro was the city where gold, diamonds and other products arriving from mining centers were traded. The city attracted many foreigners who sailed to the South Seas or the Indian Ocean, it was the gateway to the slave trade with Africa and cabotage with the River Plate.

Rio de Janeiro remained in constant and direct contact with Lisbon. When it became the seat of the viceroyalty in 1763, Rio was already a major administrative center in the southern region and the mining region. At this point, we need to remember the dynamics related to that global mercantilist economy, we need to remember the political-economic history of illegal trade in the Portuguese and Spanish colonies, admitting that illegal trade was one of the dimensions of mercantilism.

England had a superior economy than Portugal, which did not have the means to prevent the English from smuggling. Thus, the Portuguese crown explored Brazil, but was unable to profit from it, as it was stolen by England. In that scenario, smuggling was an illegal activity, but practiced intensely, with state encouragement in that colonial system.

I am focusing on the illicit activity of smuggling because it serves as a paradigm for understanding the development of a culture condescending to criminal activity that emerged in the city of Rio de Janeiro from the 17th century onwards as an inseparable part of that colonial society, in which groups with different interests cooperated and competed with each other, establishing networks based on their participation in illegal activities. Any similarity with the dynamics of organized crime that operates in the capital of Rio today?

In my perception, smuggling was an illicit activity - a legal phenomenon - inherent to the mercantilist economy in the seas of the Atlantic Ocean in all aspects of Portuguese-Brazilian society. I think that the meaning of that illegal trade, accepted and ubiquitous, is expressed by the culture of condescension towards crime established in the city of Rio de Janeiro. The tolerated illegal trade was a trade controlled by the same people whose state functions were precisely the repression of such activities.

In those times, Portugal was constantly threatened with invasion by Spain, and, in exchange for military and economic aid, the Portuguese State was forced to tolerate the incidence of illegal trade by foreigners. Merchants from nations that supported Portugal, such as England and the Netherlands, found it easy to engage in legal and illegal activities through Portuguese merchants. For example, merchants from foreign nations were judged by their own magistrates, whom they supported through a salary.

Yes, that's exactly it: these merchants had privileged jurisdiction! Note, dear reader, the importance of a "walk" through history so that we can understand the facts that occur today.

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The most disputed area in the city of Rio de Janeiro was the pier, a place where street vendors, merchants, fishermen, soldiers, foreign sailors and officials sought "their share" in the illegal economy. For example, when fishermen returned from the sea to the beaches of Rio de Janeiro they paid a fee of ten percent to whoever hired them, which was collected by the local guard. In the year 1733, news emerged that these guards forced fishermen to sell their catch to them, who then acted as intermediaries.



It is important to highlight that there was a hierarchy in local commerce that was reproduced by legal processes. According to the law in those colonial times, sentences were applied differently to nobles than to common men: status and wealth had a direct relationship with the sentence applied to the offender, making it possible to obtain a more comfortable prison or house arrest, obtain the opinion of doctors attesting to the negative impact of prison on the accused's health and even the possibility of royal pardon. Any similarity with what is happening in the city of Rio de Janeiro in this 21st century?

Now let's note a very important detail: illegal did not mean immoral! If illegal trade was sometimes encouraged by the Portuguese Crown, how could it be considered immoral? This perception by Rio society that criminal conduct does not harm morality seems to me to be directly related to that regrettable customary attitude: "everyone does it, soon I will do it too".

Dear reader, I do not intend to exhaust the reflections on the topic of crime in Rio de Janeiro in this article. But, we can think together: how many Rio citizens violate the laws every day? Think about non-violent conduct, but which is classified as a crime by law. For example, the dissemination of radio signals without authorization, known as "pirate radio".



What about the crime of defamation? How many Rio citizens sit in bars, cafes, squares, etc. and defame someone, attributing something offensive to their reputation? Or are conversations between neighbors who live in the same building nothing more than pleasantries, without insulting the reputation of the other resident?

And the crime of damage, how many people do not destroy, render useless or deteriorate someone else's property and leave, leaving the damage behind? And the violation of copyright, which constitutes a crime defined in article 184 of the Penal Code, how many times is this crime committed daily in bars, restaurants and nightclubs in the Marvelous City?

Will it be possible to measure the size of the portion of society in Rio de Janeiro that commits crimes?

Let us think about the crime of mediation to serve another's lust, typified in article 227 of the Penal Code: "Inducing someone to satisfy another's lust". Or citizens who in some way engage in conduct that "promotes prostitution or other forms of sexual exploitation", typified in article 228 of the criminal law. Does this happen in the city of Rio de Janeiro?

These are examples of crimes in which a significant portion of the population directly commits or colludes in committing them, in the same way that, centuries ago, citizens who lived in Rio de Janeiro practiced smuggling. In other words, a culturally accepted crime that is not seen as being immoral.

Dear reader, let's go back in time, now to reflect on the violent crimes committed in the city of Rio de Janeiro. On November 27, 1914, the newspaper O Imparcial published an article describing the growing increase in Rio's crime and especially violent crimes, based on indices referring to the 7-year period, from 1907 to 1913, trying to build a "character of Rio's crime".

This article stated that, in a period of 7 years, 17,702 crimes were committed, of which 3,186 were committed against property and 11,550 against the person, also stating that "in Rio every 6 hours, a blood crime is committed ; every 42 hours, an indecent assault, and every 10 hours, a crime against property".

Without a doubt, the Marvelous City has also been the city of violence for centuries. Nowadays, the wars fought between criminal organizations reach a level of ferocity that scares all of us who chose Rio de Janeiro to live.

Combating organized crime is an undeniable necessity. We live at risk of death every day when we go out on the streets.

What I tried to do when writing the lines above was to bring to reflection the realization that it is not just violent crimes that plague Rio society, but that crime is also embedded in a large part of our society, and the solution to crime organized violence involves the extinction of citizens' collusion with culturally "acceptable" criminal practices.

The solution to reducing violent crime in the city of Rio de Janeiro undoubtedly involves changing the paradigm of our society, which needs to abandon 'cultural condescension' towards criminal practice.

CULTURE
RELIGION



PÃO DE AÇUCAR

RODRIGO ABRAHÃO

The beauty of Sugarloaf Mountain has enchanted locals since the 19th century, attracting adventurers and climbers who climbed its hills. The idea of a cable car arose in 1908, when engineer Augusto Ferreira Ramos devised an innovative project to connect Praia Vermelha to Morro da Urca.

Work on the cable car began in 1909 and lasted three years, facing several technical and logistical challenges. More than 400 people worked on construction, including mountaineers who climbed the hills with equipment and performed risky maneuvers.

The first section of the cable car, connecting Praia Vermelha to Morro da Urca, was inaugurated on October 27, 1912, with great pomp and celebration. The success was instantaneous, attracting thousands of visitors and consolidating Sugarloaf Mountain as one of the main tourist attractions in Rio de Janeiro. And the second section, which connects Morro da Urca to Pão de Açúcar, was opened on January 18, 1913, completing the experience and providing even more stunning views.

The majestic rock formation of Pão de Açúcar, sentinel of Guanabara Bay, witnessed the founding of Rio de Janeiro in 1565. Initially a strategic island for the city's defense, Pão de Açúcar joined the mainland in 1697, paving the way for construction of the Urca neighborhood in the 19th century.

In 2006, Pão de Açúcar and Morro da Urca were united into the Municipal Natural Monument, protecting the Atlantic Forest and the rich local fauna. The natural monument is part of the Carioca Mosaic, a set of protected areas that preserve the city's biodiversity.

In 2012, Sugarloaf Mountain and the surrounding area were declared a UNESCO World Heritage Site, recognizing its natural and cultural value. More than a postcard, Sugarloaf Mountain is a natural refuge in the heart of the city, a place for leisure, contemplation and connection with history.

Sugarloaf Mountain: an invitation to adventure:

- Climbing its hills, taking the cable car and enjoying the stunning views of the city are just some of the experiences that Pão de Açúcar offers.
- Trails, ecotourism activities and cultural events complete the range of activities available for all tastes.

Some notable facts:

- The Pão de Açúcar cable car was the third in the world to be installed, and the first in Brazil.
- In 1972, the park received a visit from Queen Elizabeth II of England.
- The Sugar Loaf Cable Car has transported more than 40 million people.
- The park was the site of several important events, such as the Frank Sinatra concert in 1980 and the final of the World Free Flight Championship in 2003.

What can I do there?

At Parque Bondinho Pão de Açúcar, you can:

- Take the cable car to the top of Sugarloaf Mountain
- Visit the Sugarloaf Mountain Viewpoint
- Walk the park trails
- Visit Red Beach
- Take a tour of the park's history
- Have lunch or dinner at one of the park's restaurants

How much does it cost?

Ticket prices for Parque Bondinho Pão de Açúcar vary depending on the time of year and the type of ticket you buy. Tickets for adults cost an average of R\$92.00.

How to get there?

Parque Bondinho Pão de Açúcar is located in the Urca neighborhood, in Rio de Janeiro. You can get there by car, bus, metro or taxi.

Tips to make the most of your visit:

- Arrive early to avoid queues
- Wear comfortable clothing and rubber-soled shoes
- Bring sunscreen and a hat
- Don't forget your camera!



Contact information:

- Website: The beauty of Sugarloaf Mountain has enchanted Cariocas since the 19th century, attracting adventurers and climbers who climbed its hills. The idea of a cable car arose in 1908, when engineer Augusto Ferreira Ramos devised an innovative project to connect Praia Vermelha to Morro da Urca.
- Work on the cable car began in 1909 and lasted three years, facing several technical and logistical challenges. More than 400 people worked on construction, including mountaineers who climbed the hills with equipment and performed risky maneuvers.
- Telephone: +55 21 2542-4747
- Address: Avenida Pasteur, 520 – Urca, Rio de Janeiro – RJ, 22290-240, Brazil

PEREIRA PASSOS AND THE PARIS OF THE TROPICS: THE LEGACY OF URBAN REFORM IN RIO DE JANEIRO

RODRIGO ARRUDA

At the beginning of the 20th century, Rio de Janeiro was in the midst of a radical transformation. Under the leadership of Mayor Francisco Pereira Passos, the city underwent a renovation that would transform it into a modern and cosmopolitan metropolis. Inspired by French urban planner Georges-Eugène Haussmann and his reforms in Paris, Pereira Passos undertook an ambitious urban restructuring project that would leave a lasting legacy on the city's landscape and culture.

The Beginning At the turn of the 20th century, Rio de Janeiro faced a series of challenges that reflected its complex transition from a colonial city to a modern metropolis, in the words of the belle époque chronicler, Luiz Edmundo, Rio de Janeiro in 1903 was still it kept "the desolate stamp of the time of the Viceroy", known internationally as the "Porto of Diseases". Hence the pressing need to clean up the city.





The rapid urbanization and industrialization of the city resulted in uncontrolled population growth, leading to a disorderly cluster of precarious and unhealthy housing on the hills and peripheral areas, known as "favelas". These subhuman living conditions have contributed to public health problems, such as infectious disease epidemics, and increased the incidence of crime and violence.

Furthermore, Rio de Janeiro's urban infrastructure was completely inadequate to meet the needs of a rapidly growing population. The water supply and basic sanitation system was deficient, resulting in unsanitary conditions that were conducive to the spread of diseases. Public transport was precarious, with few mobility options for citizens, which contributed to congestion in the narrow streets of the city center.

Socioeconomic segregation was also a palpable reality in the city. While a wealthy elite enjoyed comfort and luxury in their mansions in the South Zone, the majority of the population lived in conditions of poverty and marginalization in peripheral areas. This social inequality was reflected in the unequal distribution of public services, education and employment opportunities.

THE REFORM

Faced with these challenges, President Rodrigues Alves recognized the urgent need to modernize Rio de Janeiro and transform it into a capital worthy of the new republican regime. It was in this context that Francisco Pereira Passos was appointed mayor of the city, with the mission of implementing a broad and ambitious urban reform that would address the structural and social problems that were plaguing Rio de Janeiro at the time.

Pereira Passos' experience with Haussmann in Paris was fundamental in shaping his vision for Rio de Janeiro. Observing the wide avenues, tree-lined squares and grandiose buildings of the French capital, Passos saw the potential to transform Rio into a modern and orderly city, capable of attracting investment and tourists from all over the world.

The urban reform led by Pereira Passos in Rio de Janeiro was based on four main pillars:

1. **Urban Restructuring:** Pereira Passos' plan aimed to reorganize the city's urban space, inspired by Haussmann's model in Paris. This involved the opening of wide avenues, the creation of public squares and parks, and the demolition of areas considered unhealthy or congested. The objective was to create a more orderly and accessible urban network, capable of promoting economic development and improving citizens' quality of life.

2. **Infrastructure Improvement:** One of the main challenges faced by Rio de Janeiro at the time was the lack of basic infrastructure, such as water supply, sanitation and public lighting. Pereira Passos prioritized the expansion and modernization of these services, building new water and sewage networks, installing lighting systems in streets and squares, and improving public transport in the city.

3. **Beautification and Monumentality:** Inspired by Parisian aesthetics, Pereira Passos sought to create a more beautiful and monumental city, with imposing public buildings and well-kept urban spaces. This included the construction of grandiose architectural works, such as the Rio de Janeiro Municipal Theater and the Tiradentes Palace, which reflected the neoclassical and ornate style of the Belle Époque.

4. **Modernization and Hygiene:** Pereira Passos' reform also aimed to modernize the city and improve hygiene and public health conditions. This involved the implementation of new building and sanitation standards, the demolition of tenements and unsightly housing.

These pillars were fundamental in transforming Rio de Janeiro into a more functional, beautiful and healthy city, leaving a lasting legacy on the city's urban landscape and cultural identity. However, the reform also generated controversies and social conflicts, especially due to the forced displacement of poor communities and the destruction of part of the city's historic heritage.

One of the main features of Pereira Passos' reform was the demolition of a large part of the city's historic center, known as "Little Africa", to make way for wide avenues and monumental squares. This drastic measure, inspired by Haussmann's approach in Paris, generated controversy and displaced thousands of people, but it also allowed for the modernization and economic development of the city.

In addition to physical restructuring, Pereira Passos also implemented measures to improve urban infrastructure, such as expanding the water and sewage network, installing public lighting and building new public buildings, including schools, hospitals and theaters.

However, just as Haussmann's reforms met with criticism and resistance, Pereira Passos's intervention in Rio de Janeiro also faced opposition from various sectors of society. Many criticized the destruction of the city's historical and cultural heritage, as well as the forced displacement of poor communities.





LEGACY

Despite the controversies, the legacy of Pereira Passos' reform is still visible in modern Rio de Janeiro. The city became known by the nickname "Marvelous City", becoming an icon of tropical urbanism, combining the natural beauty of its beaches and mountains with an urban infrastructure that reflects the influence of Haussmann and the visionaryism of Pereira Passos.

In addition to urban transformations, Pereira Passos' legacy can be seen in several architectural works that were inspired by Parisian models. Rio de Janeiro's iconic Municipal Theater, for example, is a clear homage to Paris' Opéra Garnier, with its neoclassical architecture and ornamental details. Other examples include Palácio Tiradentes, headquarters of the Legislative Assembly of the State of Rio de Janeiro, which evokes the architectural style of large Parisian public buildings, and Avenida Rio Branco, which resembles the wide Parisian boulevards. These works not only reflect Haussmann's influence on Pereira Passos, but also highlight the mayor's commitment to transforming Rio de Janeiro into a true Paris of the Tropics.

ORIGIN OF FUNK

and his trajectory in Rio de Janeiro

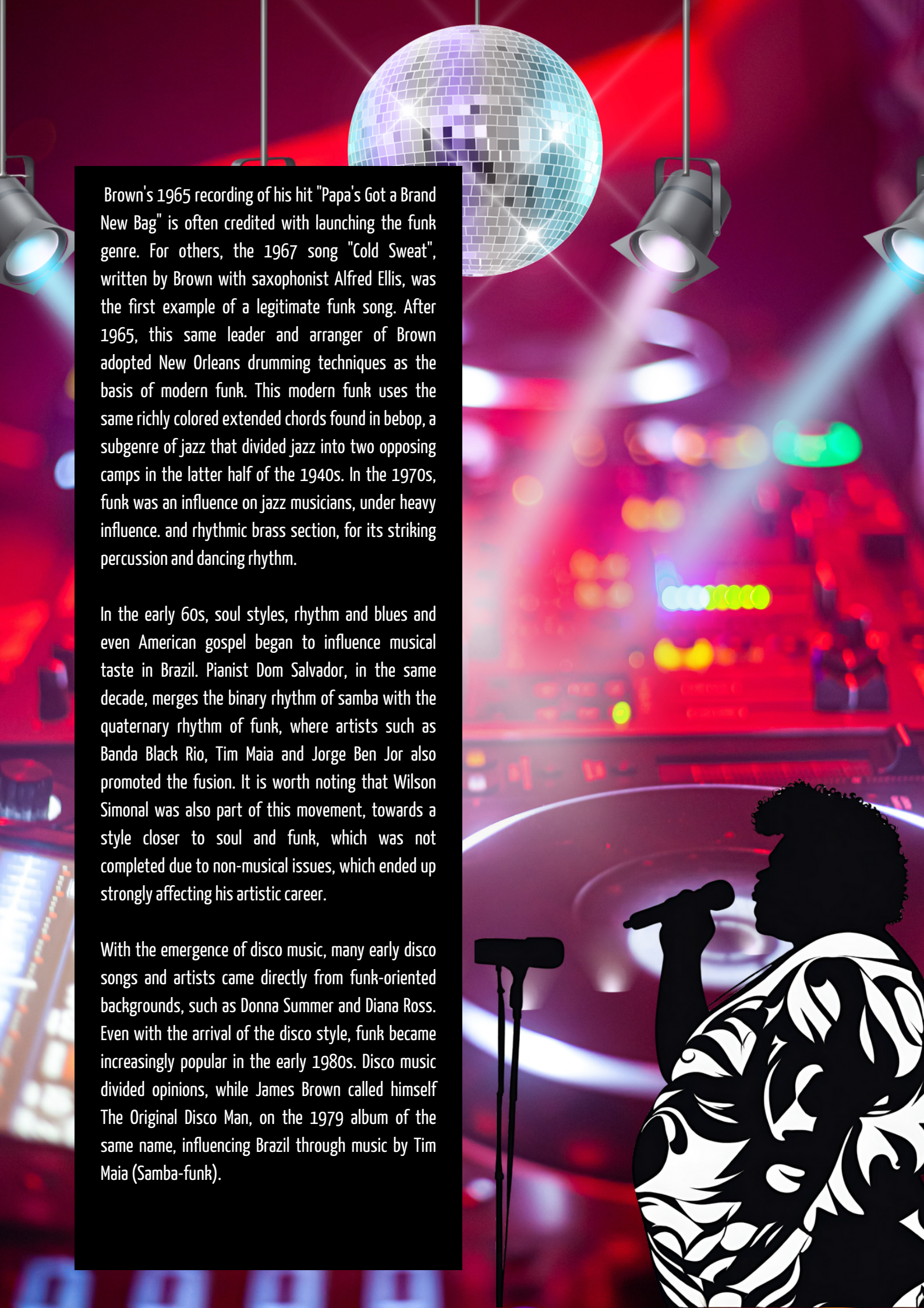
According to historian and anthropologist Robert Farris Thompson, in his book *Flash Of The Spirit: African & Afro-American Art & Philosophy*, the word funky has its semantic root from the word "lu-fuki" spoken by the Congo people, on the African Atlantic Coast. According to his thesis, "both jazz musicians and congos used funky and lu-fuki to praise people for the integrity of their art, who worked to achieve their goals. Therefore, "funk" could mean earthly, the return to the basic, authentic, in American jazz jargon.

African-American jazz musicians originally used the term to apply to music with a slow, melodious "groove," which has a rhythmic pattern that encourages dancing or foot tapping on the part of listeners. Later, a harder and more insistent rhythm was applied, relating bodily or carnal qualities to the music.

In 1907 there were already songs with titles like "Funky Butt Ballroom" by Buddy Bolden. Always being seen as inappropriate and rude until the early 1960s, when the styles began to be used increasingly with soul music. With a concept developed by James Brown in the 60s, funk came to be considered a distinct genre, with a signature that emphasizes downbeat, considered the godfather of funk, brought possibilities of improvisation even in rock, through Jimmy Hendrix, in the 70's.



BY ANDREA SCHMIDT



Brown's 1965 recording of his hit "Papa's Got a Brand New Bag" is often credited with launching the funk genre. For others, the 1967 song "Cold Sweat", written by Brown with saxophonist Alfred Ellis, was the first example of a legitimate funk song. After 1965, this same leader and arranger of Brown adopted New Orleans drumming techniques as the basis of modern funk. This modern funk uses the same richly colored extended chords found in bebop, a subgenre of jazz that divided jazz into two opposing camps in the latter half of the 1940s. In the 1970s, funk was an influence on jazz musicians, under heavy influence. and rhythmic brass section, for its striking percussion and dancing rhythm.

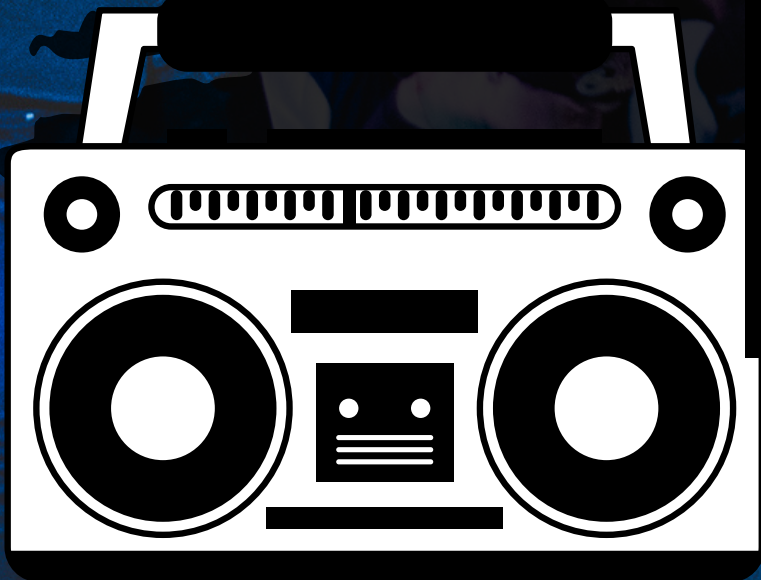
In the early 60s, soul styles, rhythm and blues and even American gospel began to influence musical taste in Brazil. Pianist Dom Salvador, in the same decade, merges the binary rhythm of samba with the quaternary rhythm of funk, where artists such as Banda Black Rio, Tim Maia and Jorge Ben Jor also promoted the fusion. It is worth noting that Wilson Simonal was also part of this movement, towards a style closer to soul and funk, which was not completed due to non-musical issues, which ended up strongly affecting his artistic career.

With the emergence of disco music, many early disco songs and artists came directly from funk-oriented backgrounds, such as Donna Summer and Diana Ross. Even with the arrival of the disco style, funk became increasingly popular in the early 1980s. Disco music divided opinions, while James Brown called himself The Original Disco Man, on the 1979 album of the same name, influencing Brazil through music by Tim Maia (Samba-funk).



In the 1980s, many of the core elements that form the basis of the P-Funk (Pure) formula began to be usurped by electronic machines and synthesizers. Brass sections were replaced by synthesizer keyboards, and the brass that remained received simplified lines and few solos. Classic funk keyboards, such as the Hammond organ or piano began to be replaced by new digital synthesizers. Drum machines began to replace the "funk drummers" of the past, and the bass playing style was often replaced by the synthesizer. The lyrics of funk songs began to shift from suggestive double entendres to more graphic and sexually explicit content. Some derivations of funk also emerged, such as electro, which made great use of samplers, which are stored musical excerpts, and also synthesizers. Such rhythms became fuel for the break and hip hop movements and began to spread.

In the 70s, dances in the most upscale areas of Rio de Janeiro, in neighborhoods in the South Zone, such as Leblon and Ipanema, were inspired by national productions inspired by these rhythms. However, even with the emergence of MPB, Brazilian funk, still heavily influenced by international productions - with accelerated beats, more eroticized lyrics and in English - reached the Rio suburbs and, in a short time, rocked the black movement throughout the country. In an attempt to portray the reality of the outskirts, funk became one of the most popular rhythms in Brazil.



In September 1989, DJ Marlboro added electronic drums to the beat of the song as well as lyrics exclusively in Portuguese, fundamentally portraying the reality of Brazilian favelas and released the first album considered ground zero of Rio funk. Fernanda opened for the band Black Rio, she was also a precursor of funk, today called old school funk, a time when there were still melody and lyrics, still active in swing-samba funk. Even samba artists supported and criticized it, so funk continued for a long time and continues to be controversial.

Over the years, the rhythm became increasingly accepted by the population, no longer just the sound of the favelas, but became popular on the radio, bringing the names of several artists such as Claudinho and Bochecha (1992) and other names in funk melody, passing through from ostentatious funk to funk mixed with pop, which today is gaining international prominence, represented by artists such as Anitta and Ludmilla. However, sung by people who don't know how to sing, produced by people who don't know how to produce, as some critics say. And in this way, part of the population increasingly moves away from good music, from true culture, where poor quality and taste gain space. The appealing lyrics and dances bring the decadence of the style that, in the past, influenced so many musicians and styles, to the point of no longer being recognized in its essence.

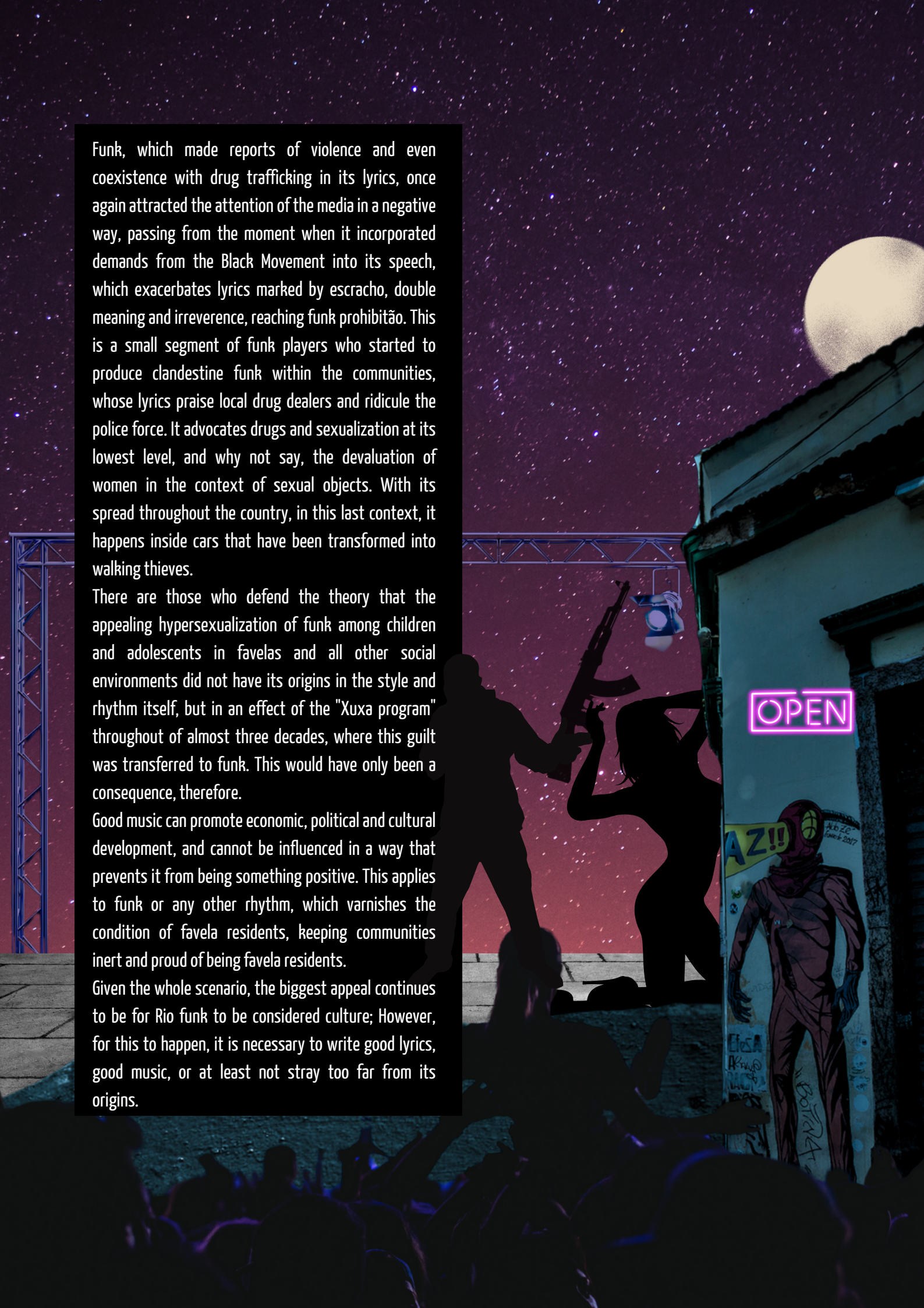


Funk, which made reports of violence and even coexistence with drug trafficking in its lyrics, once again attracted the attention of the media in a negative way, passing from the moment when it incorporated demands from the Black Movement into its speech, which exacerbates lyrics marked by *escracho*, double meaning and irreverence, reaching *funk proibitão*. This is a small segment of funk players who started to produce clandestine funk within the communities, whose lyrics praise local drug dealers and ridicule the police force. It advocates drugs and sexualization at its lowest level, and why not say, the devaluation of women in the context of sexual objects. With its spread throughout the country, in this last context, it happens inside cars that have been transformed into walking thieves.

There are those who defend the theory that the appealing hypersexualization of funk among children and adolescents in favelas and all other social environments did not have its origins in the style and rhythm itself, but in an effect of the "Xuxa program" throughout of almost three decades, where this guilt was transferred to funk. This would have only been a consequence, therefore.

Good music can promote economic, political and cultural development, and cannot be influenced in a way that prevents it from being something positive. This applies to funk or any other rhythm, which varnishes the condition of favela residents, keeping communities inert and proud of being favela residents.

Given the whole scenario, the biggest appeal continues to be for Rio funk to be considered culture; However, for this to happen, it is necessary to write good lyrics, good music, or at least not stray too far from its origins.



CHRIST THE REDEEMER IN RIO DE JANEIRO

By Andrea
Schmidt

It all started when Father Pierre Mari Boss had a dream, in 1859, of building a religious monument on Monte do Corcovado. The priest recorded this idea in the book "Imitation of Christ", from 1903.

A tribute to Princess Isabel, regent of Brazil and daughter of Emperor Dom Pedro II, was suggested. However, with the advent of the Golden Law, Princess Isabel did not accept, as a statue would be placed that would represent her as "The Redeemer" and then, she suggested an image of the Sacred Heart of Jesus. However, when Brazil became a republic in 1889, the proposal was discarded.

A second proposal took place in 1920, by the Círculo Católico do Rio de Janeiro. More than 22 thousand women signed a petition to ask the president of Brazil at the time, Epitácio Pessoa, for authorization to build the monument. So an event called "Monument Week" was organized to attract donations and collect signatures to support the construction of the statue.





STATUE IN 1931.

There was a vote for the choice and the Statue of Christ the Redeemer with open arms, a symbol of peace, was chosen.

The proposal began to be materialized in the preparations for the centenary of Brazil's Independence, in 1922. There was competition between the projects and collaboration continued between the designer Heitor da Silva Costa, the painter Carlos Oswald and the sculptor Maximilien Paul Landowski, who sculpted head and hands monument in France.

The construction lasted nine years, being completed in 1931 and cost 2,500 contos de reis, which is equivalent to R\$9.5 million, through donations made by the Catholic circle in Rio de Janeiro.

The statue of Christ the Redeemer is one of the largest statues in the world, portrays Jesus Christ and is located at the top of Corcovado, 709 meters above sea level and with a beautiful view over much of the city in Rio de Janeiro. There are thirty-eight meters of reinforced concrete and thousands of soapstone triangles glued by hand onto a fabric and then applied to the statue by pastilheiros. There are eight meters of pedestal, with a wingspan of twenty-eight meters, a weight of 1145 tons and resistance to winds of up to 250 km/h.

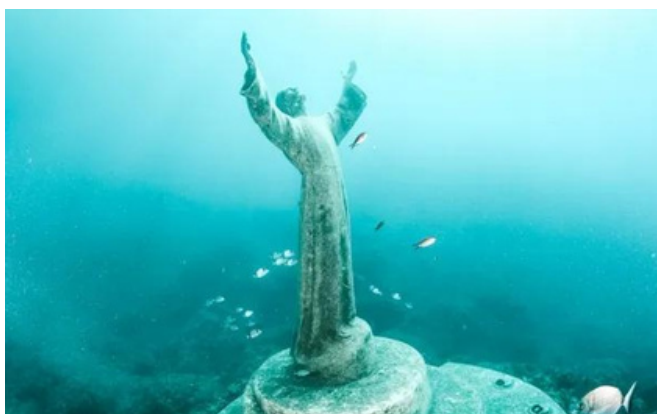
It is the tallest statue in the world in the Art Deco style (Decorative Art), a style of visual art, architecture and international design that began in Europe in 1910, just before the First World War, reached its peak in the 1920s and 1930, with a decline in the following ten years.

Its inauguration took place on October 12, 1931, the day of Our Lady of Aparecida, with the presence of thousands of pilgrims from all over the world. In October 2006, on the 75th anniversary of the statue's completion, a chapel was consecrated beneath the statue, in honor of Our Lady of Aparecida, patron saint of Brazil, where Catholics perform baptisms and weddings.

The monument is part of a Catholic sanctuary, administered by the Archdiocese of Rio de Janeiro since 1930, including maintenance and celebrations in the area. However, access to the statue is through the Tijuca National Park, which is managed by the Chico Mendes Institute for Biodiversity Conservation (ICMbio), which charges admission. Although the maintenance of the monument requires considerable resources from the Archdiocese of Rio, the amount related to the ticket office for access to the statue goes entirely to the federal agency.

In 2007, in a celebration held in Portugal, the statue of Christ the Redeemer in Rio de Janeiro was informally elected, through approximately one hundred million votes via internet and telephone, as one of the seven wonders of the modern world. The competition was not supported by UNESCO, which pointed out a lack of scientific criteria for the choice. However, in 2012, Christ the Redeemer was added to the list of World Heritage Sites by the entity itself. The monument is an important tourist attraction and is also considered a cultural icon in Latin America, receiving around two million visitors per year.

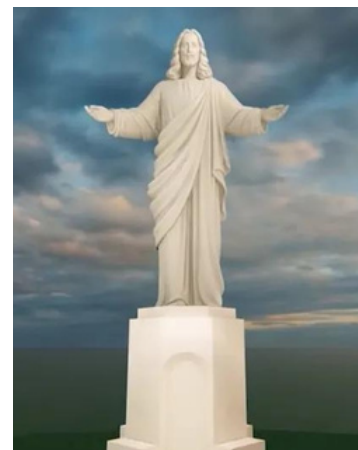
Throughout the century, the statue of Christ the Redeemer has been mentioned in several songs by national artists and bands, the stage for various national and international cinema scenes, or the adventure of successful artists going to the top of the statue to say their thanks.



CHRIST OF THE ABYSS, ITALY



CUBA



ARMENIA



ARGENTINA



POLAND

The statue of Christ the Redeemer in Rio de Janeiro has served as inspiration for the installation of other statues throughout Brazil, such as Christ the Redeemer in Poços de Caldas – MG, measuring 30 meters, inaugurated in 1938; Cristo Luz in Balneário Camboriú – SC, measuring 33 meters, opened in 1997; the statue of Christ the Protector of Encantado - RS, with a height of 43.5m, inaugurated in 2022, the largest to date. Another project, recently approved, as it is close to an archaeological site, has been under construction for 10 years, in Serra do Chapéu, in the city of Palmas -TO, with a height of 30 meters. Statues of Christ are also highly visited works around the world, such as in Bolivia, Mexico, Philippines, Indonesia, Peru, Portugal, Poland.

RATANABÁ THE LOST CITY OF THE AMAZON

BY ANA CLAUDIA CARREGARO

In almost the entire globe we find structures from ancient civilizations, we have them in: Egypt, Cambodia, Mexico, Indonesia, China, Machu Pichu, China, Iran, Polynesia among others. It would be very strange in a large territory like Brazil if we didn't find anything. Not a trace? Here comes Dakila research to show the world that Brazil has its heritage.

Created by Urandir Fernandes, philanthropist, scientist, indigenist and researcher, he created the think tank Dakila Pesquisas and the city of dreams, Zigurats. Dakila has been carrying out research in the Brazilian Amazon for 30 years and has study bases in several regions, such as four in the State of Rondônia (Porto Velho, Abunã, São Miguel do Guaporé and Costa Marques), one in the State of Amazonas (AM), one in Macapá (AP), Alto Alegre (RR) and Rio Branco (AC).

According to Urandir, ground zero, after much research, was the Serra da Muralha to the Ápiaca lines. Lines that were scanned using LiDAR technology to detect the city hidden under the vegetation. Urandir states that they discovered the exact location of Ratanabá, but the reason for the secrecy is because the organizations want to take away the sovereignty of the Amazon from Brazil.

Ratanabá, a place where the Muril lived, an extremely developed civilization full of riches. Ratanabá is a word from the Irдин language that means "from the kingdoms to the world". The city represented the central empire of this important civilization.

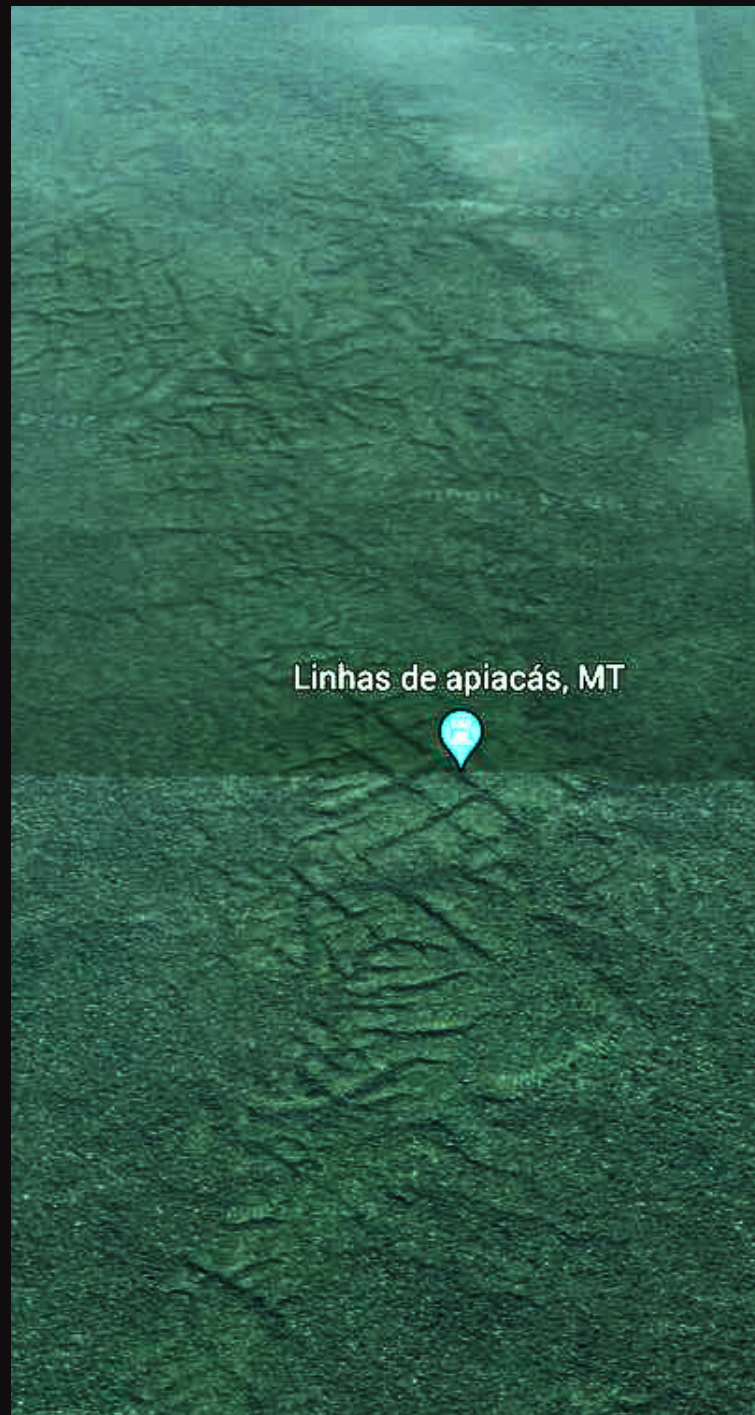
FORT REAL PRÍNCIPE DA BEIRA. A CONSTRUCTION FROM THE MURIL CIVILIZATION THAT STILL REMAINS PRACTICALLY INTACT.



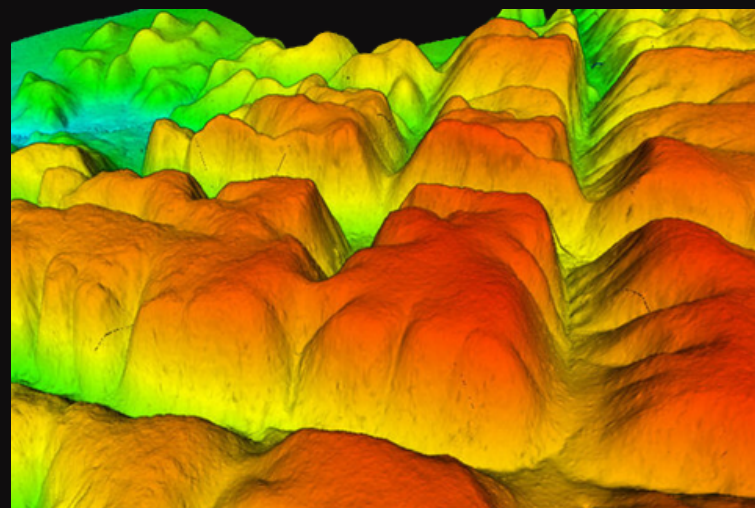
The Muril have accumulated great knowledge and advanced technologies in stone cutting and construction. Most of the ancient stone buildings were made by the Muril, but ended up being credited to later civilizations. The Muril civilization was the first to arrive on Earth 600 million years ago. They stayed here until just before the rise of the Andes, around 450 million years ago. They settled for a period of 150 million years mapping and demarcating our planet.

The Muril have accumulated great knowledge and advanced technologies in stone cutting and construction. Most of the ancient stone buildings were made by the Muril, but ended up being credited to later civilizations. The Muril civilization was the first to arrive on Earth 600 million years ago. They stayed here until just before the rise of the Andes, around 450 million years ago. They settled for a period of 150 million years mapping and demarcating our planet.

Fragments of the Muril story can be found in Sumerian tablets, some Dead Sea scrolls, and the Book of Enoch. Furthermore, Pedra do Ingá in Paraíba tells part of this story, especially the one that talks about the creation of Man. In Nova Brasilândia, in Rondônia, there is a stone that also bears the record of the entire history of humanity and the mechanism of the universe.



Dakila researchers used LiDAR technology to detect city hidden under vegetation



Urander Fernandes gave us the honor of being interviewed and Brazil Talking News on March 21st carried out this live.

Watch the full live on our channel using the QR code



@braziltalkingnewsBTN

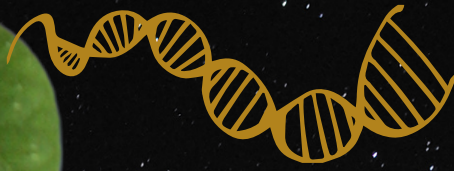
URANDIR FERNANDES HONORS



- Diploma and Medal of Merit Cabo Carlos Adalberto Ilha de Macedo
- In October of the same year, the Legislative Assembly of Mato Grosso do Sul, through former deputy, Dr. Paulo Siufi, granted a congratulatory motion in favor of the dissemination of knowledge that the Dakila Research Association offers to humanity.
- Rochedense Citizenship Title
- Medal of Honor for Merit - Municipal Council of Corguinho (MS)
- Illustrious Citizen of the Municipality of Carapeguá - Paraguay
- Nelson Trad Deputy Trophy
- Personality Brazil - Union of Chambers of the State of Mato Grosso do Sul
- The Winner 2019 Trophy Awards - Internacional Business Magazine
- Campo-Grandense Citizenship Title
- Municipalist Merit Medal in Education - Union of Councilors of Brazil
- American Eagle Master - São Paulo
- Illustrious Visitor - Luque
- Medal and Diploma of Honor for Merit "Citizen Grade 10"
- MBA Award - CONFEP
- Medal of Honor for Special Legislative Merit of Rochedo
- Recognition for promotion and socio-cultural integration - Luque, Caacupe and Yaguaron
- Excellence Trophy - Future Innovation Summi
- 3rd edition of the Future Innovation Summit

SEARCHES STOPPED!

As for the Brazilian Government, contrary to the national interest, the National Institute of National Historical Heritage – IPHAN, denied the progress of the research, and having no technical arguments capable of supporting its refusal, it limited itself to the use of ad hominem arguments. That is, attacks on the person of Urandir Fernandes instead of refuting the ideals he presented. The most serious thing is that despite the Federal Prosecutor's Office having given a favorable opinion to Dákila's research, IPHAN ignored the AGU's recommendations and maintained its negative opinion.



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AFFIRMATIVE SOVEREIGNTY SOVEREIGNTY OVER OUR ENVIRONMENT PRESUPPOSES TERRITORIAL CONTROL

**By Antonio Fernando
Pinheiro Pedro**

The concept of national sovereignty has been immutable, due to a sacred principle of international relations. It is a principle that will slowly and emphatically yield to the new imperatives of global environmental cooperation.”


(United Nations Commission on Global Government 1999)

The New Affirmative Sovereignty

Tupiniquin abuses and negligence in dealing with territorial and economic control of our environmental resources, as well as the difficulty of imposing authority in resolving social conflicts and combating crime with international effects, may come to justify interventionist measures in the Brazilian Amazon.

If this happens, our “intelligentsia” on duty should not be surprised, as the international system may not treat the case as undue interference or an affront to our national sovereignty.

In fact, “politically correct” interventionism, of pacification in the face of lack of territorial control or defense of fundamental guarantees in the event of aggression against human rights or the environment, tends to be legitimized by the new international regulatory frameworks, and is a strategic risk to be considered in the development of diplomatic relations with economic and regional blocs across our globe.



In the scope of international relations, what I will call Affirmative Sovereignty prevails today, that is, international treaties and conventions no longer adopt a formal concept of self-determination or merely a nominal concept of national sovereignty to outline lines of implementation of their objectives. Now, international diplomas have been using the diffuse concept of “sovereignty rights”, linking the exercise of sovereignty to material evidence of effective State control over its territory.

A practical and emblematic example of the implementation of the concept of affirmative sovereignty in international diplomas is the Convention on the Rights of the Sea. It is an international environmental legal text of the highest importance, which, when it came into force in 1993, reduced the sea Brazilian territory from 200 nautical miles to 12 miles. Regarding the previous range, the Treaty protected an Exclusive Economic Zone, conditioning “sovereignty rights” to the State

Pursuant to the Treaty, the Brazilian government established the CIRM – Interministerial Commission for Sea Resources and was obliged, among other measures, to carry out periodic inventories on the maritime platform, aiming to maintain sovereign rights over the EEZ, even allowing itself expand it to shield the country from further suppressions.

The example above makes the relativization of the traditional concept of national sovereignty indisputable and alerts us to the strategic consequences of this new trend. It is important to consider, therefore, that the concept of “Environmental Justice”, at the international level, includes aspects and conflicts of an ideological, ethnic, social, religious and land nature, contrary to the ecological, reduced and narrow vision, which we observe in Brazil inscribed in the term.

Affirmative Sovereignty, therefore, is a reaction to Relative Sovereignty, applied by new international treaties, which understand the right to sovereignty as a good to be claimed, and no longer respect for sovereignty as a presumed legal fact. Therefore, respect will imply a material affirmation of the State's sovereign control over its territory.

The Relativization of Sovereignty

An analysis of the world scenario informs us that over the last 15 years - notably after the fall of the Berlin Wall and the advent of so-called economic “globalization”, the diffuse concept of affirmative sovereignty has legitimized the intervention of foreign armed forces in national states. , without prior official declaration of war, with the surgical objective of resolving all types of environmental and social conflicts, internal or regional.

Military interventions authorized by the UN Security Council in Eastern Europe, Asia, Africa and even Latin America – Haiti is a recent example – occur due to the lack of assertion of sovereignty in the territories under intervention. In this case, relative sovereignty does not prevent the adoption of measures dictated by the World Order in the state whose territorial control has been notoriously weakened.

The United States of America, always followed by Great Britain, stood at the forefront of Affirmative Sovereignty.

The Anglo-American stance, in this sense, implied relativizing the expressed will of Sovereign States under the auspices of the United Nations. As an effect of the so-called global unipolarity, the UN's “hesitant” stance in authorizing so many other interventions deemed to be of diffuse international interest led the US and GB to “take the lead” - as was the case with the invasion of Iraqi territory and overthrow of the dictator Saddam Hussein.

The tendency to relativize the sovereignty of States that “do not assert themselves” in controlling internal conflicts or threatening regional stability, persists even though new players, such as China, emerge in the



Origin of Affirmative Sovereignty

The relativization of sovereignties based on transnational interests, disregarding the traditional state of war, has been developing since the Cold War. However, in this new geopolitical puzzle, an important piece emerged in 1997, little discussed and much less analyzed.

In 1997, the North American Armed Forces imposed a strategic change in their continental defense policy: they left aside the specific doctrine (of the "domino" type - country by country), called "National Security", to adopt a "Security Doctrine Environmental", comprehensive, of regionalization of means of defense and intervention in conflicts on the American Continent, aiming at the joint protection of essential environmental resources, biomes of global interest and control of conflicts that put the security of regional economic relations at risk.

This doctrine, built under an advanced and pluralistic perspective of the Clinton Administration, was profoundly modified with George W. Bush, after the terrorist attack on the WTC and the Pentagon in the USA.

In effect, after September 11, 2001, Bush introduced the concept of a global fight against terrorism, based on preventive actions, which removed any pluralist remnants from the Environmental Security doctrine.

Through the new strategic doctrine of Regional and Preventive Security, the geopolitical and regional centers of strategic interest (supply or maintenance of security) of the USA began to be monitored more closely, especially meeting the demand for territorial stability, economic resources and biomes whose territorial control by the local State was weakened.

The US government's concern today is with "regional defense", that is, every time the Armed Forces or the intelligence service detects a potential risk of terrorist activity or attack, or destabilization of the flow of strategic resources to the economy. In the United States, no matter in which part of the world this occurs, the "real" need to establish surveillance bases in those regions prone to conflagration will be put into perspective.

The North American school is already followed by European States and ironically rescues an old interventionist device from the late Warsaw Pact - but still used by Eurasian coalitions under the tutelage of the Russian Federation.

The central idea of relativizing sovereignty, therefore, is to ensure "stability" and make the range of "values essential to the West" prevail, such as respect for "human rights" and (why not?), respect for the use of environmental resources considered to be of strategic interest to humanity, repressing "improper genocide" (extermination of the civilian population) and bloodthirsty dictatorships.

The intervention will take place without declaring war on the country "victimized by the conflict" - as the action does not involve sovereign states and, rather, presupposes the relativization of the sovereignty of the country targeted by the intervention, precisely because it understands that the local State no longer controls its own territory.

There is no combat against regular forces and, rather, combat against "forces operated by illegitimate leaders, who no longer assert themselves as sovereign" - a typical case of the intervention that took place in Saddam Hussein's Iraq (accused of keeping weapons of mass destruction). Intervention may also target enemies involved in asymmetric, extraterritorial conflicts, or those seeking to impose themselves in regional conflicts (even if they use this tactically). A typical case of this framing are Muslim jihadists.

One characteristic, observed in every modern war, is symptomatic of the relativization of sovereignty: the loss of control of airspace. In the relativization of sovereignty, the first space lost is air space. First for monitoring purposes. Then for location and surgical destruction of enemy targets. Dominance of airspace precedes any official intervention by foreign troops on the ground.

In one way or another, the sovereignty of the National State is not only relativized but also considered non-existent following the intervention.

4th Generation Asymmetric Conflicts

The doctrine of preventive response and regional security, with the relativization of sovereignty through the loss of territorial control, is a response to the so-called 4th Generation War, or fourth generation conflicts (4GW).

In fact, in the field of politics and human geography, diffuse 4th generation conflicts transcend territorial issues, involve non-governmental actors, carry political-ideological connotations - linked or not to ethnic-racial or religious issues and, therefore, gain profound asymmetry.

In these types of conflicts, there is intensive use of tactics, techniques and procedures of irregular warfare, subversion, insurrection, guerrilla warfare and terrorism. The recurrent use of proselytism, media actions and regimentation of staff through relationship networks, environmental links or social networks is permitted.

The action to combat the enemy in this new context of conflicts requires surgical cuts from the theater of operations, interventions preceded by intelligence, care with the discourse that justifies actions and the absolute relativization of sovereignty and jurisdictions.

At this moment, if there is no assertiveness in the exercise of sovereignty by the State targeted by relativization, any conflict will be a pretext for intervention.



The Situation in South America

With the new Preventive Response Doctrine, after the September 11 attacks, the USA advanced the strategy of meeting regional security in South American territory.

Among other serious issues, the implementation of the doctrine of relativization of sovereignty on the continent aims to demobilize a supposed "São Paulo Pact", which would have been agreed in the 90s between Latin American radical left movements, narco-guerrilla segments and Muslim terrorist factions. oriental.

Another reason is undoubtedly the security of strategic environmental resources, of international interest - linked to international treaties, such as the Climate Change Convention, the Sea Rights Treaty and the Biodiversity Treaty. Which imply the maintenance of the Amazonian environmental balance, the defense of mineral resources of military interest (niobium), the extremely important regional water resource (surface and underground) and, also, oil resources beyond the territorial sea.

What is certain is that the two doctrines mentioned above - the doctrine of Affirmative Sovereignty, inoculated in the UN treaties, and the military doctrine of Environmental Security, implemented by the USA, support the initiative adopted since the Clinton administration, to allocate the most powerful nation of the planet, garrisons of its elite troops, the so-called special forces, in all parts of the world, not only to curb the actions of terrorists, but also to closely monitor whether the National State in focus in the region, has it under effective control social conflicts and strategic environmental resources present in its territory - minerals, water, fossil fuels, forest biomes and biogenetic resources and important pharmaceuticals.

It was in this context that the US has sent marines to Suriname and Colombia. Free trade and reciprocal aid treaties were signed with both countries, in addition to the unrestricted transit of North American troops along the Amazon border, to combat the installation of clandestine landing fields for drug trafficking, the cultivation of marijuana and coca and assist in the combating narco-guerrillas. As a result, there is reinforcement of environmental surveillance in the region.

There are hundreds of US Marines, stationed in South America, in border areas with Brazil, a fact that does not go unnoticed by our Armed Forces, although our diplomacy, apparently, ignores...

In addition to Suriname and Colombia, the marines recently settled in Paraguay. Chile appears to be the next host.



Extra officially, the news circulated that the US also has elite troops in Bolivia, an object of attention in the last electoral campaign, and a target of the policies of the new Bolivian president-coca grower, Evo Morales.

If we look carefully, the North American Government has already managed to station its special troops throughout the Amazon region and, as a result, has access to strategic points on our border and the most environmentally relevant conclaves, that is, to the sources of the Amazon rivers. , the mouth of the Prata Basin, the largest reservoir of drinking water in the world – the Guarani Aquifer, the Prata and Paraná waterways and the main South American hydroelectric generation projects, including those already designed in the Amazon.

Problems related to drug trafficking, intense weapons smuggling, the existence of narco-guerrilla units, such as the FARC, in Colombia, and the Sendero Luminoso, in Peru, would justify the setting up of bases within the doctrine of preventive response, included in the Security doctrine. Environmental.

Also in the Bush Government's sights is the Triple Border region - Argentina-Brazil-Paraguay, where a large Muslim community lives and where Islamic terrorist cells are suspected of maintaining (they even say that the place has been visited by Al Qaeda leaders) .

Brazilian Affirmative Sovereignty

When the USA began to apply the Environmental Security doctrine, Brazil, still in the FHC era, sought to provide a response of Affirmative Sovereignty to match - not because the leaders of the PSDB, who were in power, or the PT, in opposition, they they wanted (to this day, unfortunately, these parties conceptually ignore what territorial security, public order, public security and military defense are and, absolutely, do not understand what is at stake when they encourage programs that allow immigration policies, shared management of forests, Conservation Units, or environmental observation and research with foreign NGOs or those uncommitted to the defense of our territory, in the Amazon biomes or the Pantanal...).

It was the Brazilian Armed Forces that pressured the governments on duty to implement the SIVAM (Amazon Surveillance System) and, later, the SIPAM, and draft and enforce the legislation that today allows the downing of aircraft in unauthorized flight over the Amazon Brazil and bombing of clandestine airfields.

A personal testimony is worth giving here.

When the FHC government - deeply anti-national and ignorant in matters of affirmative sovereignty, was still hesitant to implement SIVAM, we were still at the head of the OAB-SP Environment Commission and, together with important personalities in the environmental area, such as the late engineer Ben Hur Luttembarck Batalha, representatives from USP (Foundation for Aquatic Studies, NISAM - Environmental Health Information Center and Institute of Geology), the Institute of Engineering, CREA-SP, SINDUSCON and AELO, we held seminars on the Concept of Territorial Control. We also visited military authorities and, on the occasion of the international protests that were taking place against the large-scale uncontrolled fires in the Amazon region, we gave the OAB an ultimatum to the government about the need to implement and use SIVAM as an environmental monitoring instrument - and this language was understood by the hesitant president. Fortunately, the Amazon defense system was finally implemented.

The government's final attitude proved its effectiveness in exercising Brazilian territorial control, framing the country within the framework of the concept of Affirmative Sovereignty.



**AFFIRMATIVE
SOVEREIGNTY -
GLOBALIST RISK,
NATIONAL
INTERESTS AND THE
CRISIS OF
SOVEREIGNTY**

In recent years, and this fact reaches the Lula government, no less than 1 billion and 500 million trees have been felled in the Amazon region. The number is shamefully astronomical and was obtained because the vegetation cover was thinned just “down”. Old satellites took images on larger scales and were therefore unable to record all the frenetic predatory activity.

Aside from deforestation, there is an entire clandestine support structure in the region for organized crime and money laundering, carried out especially via mining, public works and timber trafficking.

There is a need for Brazil, linked to an advance in military strategy, to immediately reinforce its intelligence and environmental surveillance services, as today we know about the problems inside and outside our borders and the legitimacy that the principle of affirmative sovereignty confers on foreign nations in case we treat natural resources in our territory, on the mainland or at sea, with carelessness.

It is also necessary for the government and organized civil society to pay attention to a new modality of international intervention, underway with globalization in the world of strategic operations of the Anglo-American axis: the privatization of military activities (see Iraq and Afghanistan - where information that 25,000 mercenaries work under contract by the US government through specialized companies, intelligence companies and “non-governmental” organizations).

The environmental issue is a mantra in all governments in Brazil. The problem is the lack of integration of the preservationist policy with the logistical and energy planning, land regularization and agricultural exploration to be established for the same region.

Mistakes in the establishment of international partnerships, in the macro economic exploitation of the territory, when not well-conceived, can result in something bad for our concept of territorial management and constitute a worrying movement for the global economy.

However, implementing public policies and partnerships, objectively speaking, is good for reinforcing the doctrine of Affirmative Sovereignty...



Conclusion

True or not, what we want is for the Brazilian government not to take this strategic issue adrift.

The only thing we need is a decisive attitude, to assert our sovereignty with concrete measures for planning and executing territorial control, such as the application of strategic environmental zoning instruments, territorial ordering on a regional scale, with a list of activities and conditions for environmental licensing of the same and integrated surveillance actions (as, in fact, in this field, has been observed for a few years now, although still timidly...).

Otherwise, Brazilian governments will be justifying interventionist measures in our country. And the ammunition needed for this is already found at the edge of our borders.

* text originally published for Revista Ambiente Legal, Year 1, n. 2, Jan. Feb. sea. 2006



Brazil of Brazilians?

Brazil, throughout its rich historical-cultural history, has generated in its society foundations and values that constitute its axiological foundations. Among them are: the pre-eminence of the person, who as such, rises above the State and, this and society must provide this Man with the conditions for his self-realization. Due to this premise, individual freedom is, culturally, a priority value in the construction of our social order and of a democratic nature. However, such pre-eminence of the individual and his full freedom would generate tension between social life. Hence the idea of the Common Good, which together with this freedom, we would have to impose two other values, such as equality and fraternity to establish the ideal and fundamental conditions of social coexistence and strengthen a National will.

Obviously, this statement above is superficial and involves immense detail, - which is by no means the objective here -, but it is fundamental material to illustrate our formation as a country/Nation and determine our National Objectives and achieve, above all, our Power National (former of a concept of State and its elements: People, Territory and Sovereignty). These three elements that form the State are inseparable and, through them, we have the State as a politically organized Nation, with its people belonging to a given territory and its organization in accordance with their free and sovereign will. The rupture of this organizational structure, that is, the break of this monopolistic detention of the legitimate means established by the State, only leads us to the chaos of violence and anarchy between individuals, throwing to the ground the idea of guaranteeing order, this foundation, based on the political -social-legal, whose mission is to ensure that all citizens are equal before the law.



The extension of this paragraph as an introduction - and in principle, without contextualization (since it is a conceptualization) - will be fundamental so that we can constantly refer to it, in order to increasingly understand the topic that will be addressed. Likewise, it will serve as a parameter to indicate the contrast and dimension of the plot that Brazil has been involved in on the path of disrupting its secular organization as a Nation, depriving its people of their own authority (voters that is) and identity, placing them on a path of total subservience to international interests and, consequently, on the path to a misery of moral and financial values, as well as, practically placing him in the condition of a slave when carrying out his work. This contextualization now has a name: and it is called the São Paulo Forum.

The São Paulo Forum is an organization founded in 1990 by Luiz Inácio Lula da Silva (1945 - Lula, the current president of Brazil) and Fidel Alejandro Castro Ruz (1926-2016, or just Fidel Castro). This organization comes together to bring together more than a hundred legal political parties (from several Latin American countries) in alliance with several criminal organizations linked to terrorism, drug trafficking and the kidnapping industry. Among criminal organizations, the FARC (1964 - Fuerzas Armadas Revolucionarias de Colombia - Ejército del Pueblo) and the Chilean MIR (1965 - Movimiento Izquierda Revolucionaria) stand out, both organizations with a Marxist-Leninist and Guevarist bias, which act as paramilitary organizations that They operate using guerrilla tactics, as well as identifying themselves as a vanguardist movement of the workers and peasants sectors. The FARC was founded by Pedro Antonio Marin (1928-2008), who later adopted the name Manuel Marulanda Vélez and was known as gerarfijo (accurate shot) for the precision with which he fired his shots. The MIR was founded by Miguel Enríquez Espinosa (1944-1974).



Delimiting the main objectives, among many others, which the São Paulo Forum proposes, it is essential to understand that the focus of this promiscuous organization - integrated with political parties, terrorist organizations and drug trafficking groups - is to form a socialist bloc of continental scope in opposition to the United States, in order to outline common action strategies for all countries involving Latin America (twenty countries) establishing exchange and unified action, in the effort to reconquer this area based on a foundation that “promises” a “free” Latin America , “fair” and “sovereign”. In all of the sixteen countries he has governed, the methodology applied has always included the rigging of the State, infiltration of the judiciary, limitation of civil liberties, relaxation of both prisons and the fight against drug trafficking, persecution of the opposition and the free press. In the latter case, the term free refers to the production of content that independently seeks to present the real facts and their analysis of causes and consequences. This type of content, today, is practically restricted to social networks, since the traditional press has simply become a propaganda instrument that agrees and shares with the methodology mentioned above, since, these traditional communications vehicles (radios, TVs) , newspapers, among others) for the most part feed on the strong governmental financial apparatus of these regimes.



It is unbelievable to know that for sixteen years, newspapers, TV channels and radio stations across the country in no way recorded even a single note about the existence and activities of this organization. The investigations into this São Paulo Forum phenomenon took place through São Paulo lawyer José Carlos Graça Wagner who, through the collection of materials about the Forum, such as minutes of meetings, reports in magazines, photos of events, among other documents, began the “ visualization” and understanding of the historical and strategic importance of this organization in 1995. However, only since 1999, the professor, writer and philosopher Olavo de Carvalho and his collaborators Carlos Felice and Evandro Santos de Albuquerque managed to give intelligibility and publicity to this organization . For almost two decades, the São Paulo Forum grew in the shadows - in secret - ignored in public debates, removed from reality, which favored its growth as a form of power, fueled by its own invisibility, apparently disconnected and independent actions of various left-wing parties , country governments, criminal organizations and terrorist groups in Latin America. This invisibility became a driving force in the historical transformation of the Latin American scenario, which, as a theme (the Forum) absent from any cultural activity of the population, just like an engineering of alienation, appears to everyone's astonished eyes as the largest communist organization in the world. Latin America, which “has never seen, in the world, on such a gigantic scale, such an intimate, persistent, organized and lasting coexistence between politics and crime” (CARVALHO, 2022, p.25).

What at first was just a meeting in São Paulo (hence the origin of Foro de São Paulo, a name consolidated in 1991, in a second meeting in Mexico City) to debate the international situation after the fall of the Berlin Wall (1989), The strategic plans of this structure were transformed into an unprecedented project for continental integration, bargaining of political orders and exchange of experiences between countries and consensus actions, that is, unified, to advance left-wing agendas in Latin America. It is important to understand that, from this moment on, each meeting of the São Paulo Forum would establish an Action Plan, which would be the coordination of broad-based strategies on the continent. In view of all this complex “transit” already underway through the Forum comes the elections of Hugo Chaves (1954-2013 - Venezuela) - after a failed coup attempt in 1992 - who governed Venezuela from 1999 to 2013, and, Luiz Inácio da Silva (Lula), who governed the country from 2002-2010, was then succeeded by Dilma Vana Rousseff (1947), who governed from 2011-2016, and during this period, Lula himself was always present “indirectly” in government administration, and returned to power in 2023 after serving a sentence of one year and seven months in prison and remains the ruler of Brazil to this day.

The first meeting of the São Paulo Forum was coordinated by former president Lula da Silva, on July 4, 1990 / PT



In order to understand the real situation in Brazil with a president like Luiz Inácio Lula da Silva at the head of government, it is essential and sufficient to observe the aspects contained in his presidential speech on July 2, 2005 on the occasion of the Forum's fifteenth anniversary celebration. from Sao Paulo. As a secret entity, or at least as an invisible organization, in order to remain in the shadows without arousing any popular curiosity and causing the public inability to observe the complexity of the ability to deceive the people, the following can be observed in his speech (Lula, 2005, p.2):

This was how we were able to work together in other countries with our companions from the social movement, from the parties of those countries, from the trade union movement, always using the relationship built in the São Paulo Forum so that we could talk without it seeming like it and without people understanding any political interference. This is how our conviction arose that it was necessary to make the integration of Latin America stop being a speech [...] to become a concrete and real policy of action by those in power”.

The obscurity of the acts, the disregard, or even contempt, for the real facts of public interest in national politics, and, even more serious, the active interference of other Latin American nations in the country's internal politics (who knows, otherwise others also non-Latin) determining decisions, as well as courses of events, totally outside the knowledge of public opinion, institutions of government, justice, parliaments are clearly and luminously stated when, “[...] using the relationship built in the Forum of São Paulo so that we could talk without it seeming and without people understanding any political interference [...] it was necessary to make the integration of Latin America stop being a discourse [...] to become a concrete and real action of rulers”.

In this same speech he goes on to say (ibid.):
“It was like this that, in January 2003, we proposed to our comrade Chávez, the creation of the Group of Friends to find a peaceful solution which, thank God, happened in Venezuela. And it was only possible thanks to political action by comrades. It was not a political action by a State with another State, or by a president with another president. If you remember, Chávez participated in one of the forums we held in Havana. And thanks to [sic] this relationship, it was possible for us to build, despite many political differences, the consolidation of what happened in Venezuela, with the referendum that consecrated Chávez as president of Venezuela.”

The São Paulo Forum is once again seen as a secret entity, now as a “Group of Friends of Venezuela”. However, it is very serious and unprecedented in our history, for the head of the Brazilian State to categorically state that he acted clandestinely for the Forum in political decisions of another country, already as President of Brazil and, therefore, exempt - or at least giving the impression of being exempt - from any activity linked to this organization. In this way, he participated and acted as an agent, in order to contribute to producing the result of the plebiscite of August 15, 2004 in Venezuela, apart from any meeting with his ministries, as well as issues involving Brazilian foreign relations policy. He also highlights in his own words that “[...] thanks to this relationship it was possible for us to build [...] the consolidation of what happened in Venezuela, with the referendum that consecrated Chávez as president”. As if it couldn't get any worse, he discards his duties as president of the republic, when he offers his loyalty to his “comrades”, subjecting Brazil to the same procedural conditions of action imposed by the Forum, because, after all, according to president Luiz Inácio Lula da Silva , the organization and its interference with other Latin American nations “was only possible thanks to political action by comrades. It was not a political action by a State with another State, or by a president with another president.”



The last edition of the Forum took place in Havana, Cuba. This year, the event will be hosted for the second time in Venezuela. The first was in 2008 - Photo: Disclosure

As seen previously, so that it would not appear and no one would understand, assemblies of this organization took place throughout the years of its shadowy existence, subjecting Brazil to decisions taken by foreigners under the total ignorance of these actions on the part of the Brazilian people. Not to mention that in these decision-making meetings there were participants from the aforementioned organizations such as the Chilean MIR - which worked in the kidnapping of Brazilians - and the FARC - Colombian narco guerrilla, whose partner here in Brazil was the drug trafficker Fernandinho Beira-Mar, who supplied the market of drugs with around two hundred tons of cocaine per year in Brazil. It is also clear that, as previously mentioned, there was a corruption of immense proportions of public consciousness due to the complicity of politicians, media owners, journalists, businesspeople, intellectuals, among others.

What can be observed through this speech, which went unnoticed in its time, and which remains today, is the unspeakable contempt of absurd proportions for the Constitution, laws, institutions and an entire electorate of an immense country like Brazil, granting to a organization full of criminals, like the São Paulo Forum, decision-making authority over the destinies of our nation and neighboring countries. Certainly, in President Luiz Inácio Lula da Silva's own words, the moral abjection to National Sovereignty resonates to the highest degree. A president places loyalty to "comrades" above his duties, making this gesture pass at a distant distance in the eyes of his people, even bordering on invisibility.

Remember the Action Plan above? Then they'll say: No, no. It's not like that either! No one comes here (Brazil) and does what they want, or orders something, or takes what they want and stays anyway! Yes, there has always been the establishment of pacts, the elaboration of strategies and tactics that are periodically adapted, through the submission of governments and parties to the Forum's rules, of course with total disregard and disregard for national interests.

At the beginning, before the elections on October 6, 2002, the current president of the republic, Luiz Inácio Lula da Silva, told the French newspaper Le Monde on October 2 (4 days before the election) that:

"THE ELECTION IS A FARSE THAT YOU HAVE TO GO THROUGH TO GET TO POWER" (THE FARSE EMPHASIS IS OURS AND THE INTERVIEW WAS GIVEN TO JOURNALIST JEAN-JACQUES SÉVILLA). HE WAS THEN ELECTED ON OCTOBER 27TH (2ND ROUND OF ELECTIONS) OF THE SAME YEAR.

Started well? What did you think about this? In fact, he didn't think. That was the method. Above in the text, the purpose of the growth and strengthening of the Forum was not invisibility, growth in the shadows outside the eyes and knowledge of public opinion and, having as a crucial tool, the omission/submission of organizations as means of communication, etc. , as has already been said? The methods are multifaceted and complex, and there is no scope for detailed discussions about this here. But, if you want to understand the methodology of the process even better, I suggest reading the work of David Horowitz and John Perazzo: From the Shadow Party to the Clandestine Government. Already citing the preface by Alexandre Borges, this book exposes mega millionaire George Soros, "The most powerful, rich and influential activist in the world, who overthrows regimes and elects presidents, who sets the tone for the most important discussions in current global public opinion, [...] rarely discussed, scrutinized or investigated. It's not a distraction." Quick and direct example: at this moment, writing this text, Guido Mantega (1949) - accused of participating in a shady scheme at BNDES for embezzling around trillions of reais - is being suggested by current president Lula to be in charge of one of the largest business capitals of the country, the mining company Vale do Rio Doce. Coincidence or not, one of the company's largest shareholders is the recently mentioned George Soros, holder of 11% of the shares (the largest shareholder being Capital Group with 12.89%).



Continuing the Plan de acción, let's look at some facts. (1) In 2005, Olivério Medina - terrorist, criminal, wanted in Colombia for murder, kidnapping and smuggling was arrested in Brazil by the Federal Police and Interpol - he was denied extradition to Colombia by President Lula and still received political refugee status. Subsequently, the Minister of the Civil House, Dilma Rousseff, assigns a position of trust to the terrorist's wife in the Ministry of Fisheries. (2) 2006, Evo Morales, cocaleros union leader and president of Bolivia, took over the installations of the Petrobrás refinery in Bolivia as his army's occupation, for the purpose of nationalizing gas and oil exploration in his country, taking over a gigantic Brazilian heritage - without absolutely any resistance from the Brazilian government -, and then Brazil even granted him a loan of US\$ 332 million to build a road. (3) 2011, Fernando Lugo (president of Paraguay) proposes to change the Itaipu Treaty and, then president Dilma Rousseff, in response to the request, triples the annual fee for UNused energy paid by Brazil, from US\$ 120 million to U ₹360 million. (4) 2013, the Forum's most daring maneuver, the "Mais Médicos" program, which financed an industry of "humanitarian missions", involving twenty countries, including Brazil - which contributed at least hundreds of millions of dollars (as there are no published values). The collection for the Cuban government (with Raul Castro - 1931 - the president) reached US\$6 billion, placing Cuban doctors close to a slavery regime, since most of the money they earned remained with the government Cuban.

Among other exorbitant values that remain imprecise in terms of values are: the Caracas metro (Venezuela) US\$ 383 million, the Via Expressa de Luanda (Angola) US\$ 198.8 million, the Port of Mariel (Cuba) US\$641.2 million. According to BNDES (www.bndes.gov.br), Brazil disbursed between 2007 and 2015 - regardless of national interests - the equivalent of US\$ 10.5 billion.

In relation to finances related to corruption schemes, initiated under the Lula government and continued under the Dilma government, they are considered the largest embezzlement of money in the history of humanity. While the so-called "Mensalão" and "Petrolão" appeared to be the tip of the iceberg, the BNDES deviations could be equivalent to the submerged part of it, which, in addition to the scandals presented in the paragraph above, were granted around R\$ 1.2 trillions to companies - considered "friends" - in the period from 2007 to 2016 approximately. Obviously, it is not possible here to describe or specify details of even a single one of these stratospheric scandals. After all, we only have one article here and, the scale of these plots carried out, would never fit into a single book. But in a simple summary, we have according to the MPF: "163 temporary arrests, 132 preventive arrests, 1,450 searches and seizures, 211 coercive conducts, 35 actions of administrative improbity, two collaboration agreements approved by the Federal Regional Court of the 4th Region (TRF- 4), 138 agreements approved by the STF, 533 denounced, 723 requests for international cooperation, R\$4.3 billion returned to public coffers, R\$2.1 billion provided for in compensatory fines resulting from collaboration agreements, R\$12.7 billion in compensatory fines resulting from leniency agreements, R\$14.7 billion expected to be recovered and R\$111.5 million in voluntary resignations from defendants. [...] Lava Jato cost Brazil 3.6% of GDP and up to 4.4 million jobs, due to the stoppage of works and the activities of companies involved in corruption schemes, between 2014 and 2017." ((https://www.cnnbrasil.com.br/nacional/o-que-foi-a-operacao-lava-jato/))



TESTIMONIES, AUDIOS AND EXCHANGES OF MESSAGES TO WHICH ISTOÉ HAD ACCESS REVEAL THAT CUBAN DOCTORS LIVED ALMOST LIKE SLAVES IN BRAZIL. WATCHED BY AGENTS SENT BY HAVANA, THEY COULD NOT LEAVE ONE MUNICIPALITY TO ANOTHER WITHOUT AUTHORIZATION EVEN ON THEIR DAYS OFF, THEY WERE SEXUALLY HARASSED AND EVEN EXTORTED. NOW, ANYONE WHO DOESN'T WANT TO RETURN TO THE ISLAND FACES THREATS

If the modus operandi is basically the functional elements necessary to be successful in crimes, with the aim of not being captured, apparently, the system set up in the media - in order to resist/avoid dissemination of the data presented above -; and in justice - since the accused and condemned (2017) unanimously (in higher courts of all kinds) as head of this endless corruption scheme, the current president Lula (imprisoned from 2018-2019) was "unconvicted" through a juggling act complex and extensive legal matter - the subject of a book or more -, he left jail and assumed the presidency of Brazil again. The effectiveness of the method and its application can then be seen. This articulation opens up a fertile field for the São Paulo Forum, which is, without a doubt, no longer needing to act in the shadows or hidden in basements to achieve its objectives. Because, with the precipitous drop in public consciousness over the years, which the population was already suffering significantly, it was enough to bet on the people's inability to assimilate such/or the endless ability of this scheme to act in extreme bad faith with the treasury. public, or with any other situation within the institutional sphere of the government.

Calling for this - even with all the noise and repudiation from conscious citizens, in addition to the elections being a FARCE (mentioned previously) there is the former Minister of the Civil House José Dirceu (1946) stating that "within the country it is a matter of time for us take power. Then we will take power, which is different from winning an election" (El Pais, 2018). As a demonstration of strength and advancement in its processes, the XXVI meeting of the São Paulo Forum was in Brazil (2023), in Brasília and with as guest of honor the dictator of Venezuela Nicolás Maduro Moros (1962), who, according to the department of Justice of the United States is accused of leading "a criminal drug trafficking organization with the Revolutionary Armed Forces of Colombia (FARC) called the Soles Cartel. [...] corrupt Venezuela's institutions, such as the Armed Forces, intelligence apparatus and legislative and judicial powers, to facilitate the smuggling of tons of cocaine into the United States." Hence, the advance of the hegemonic plan underway in Latin America can already be seen, defining, without a doubt, Brazil as a promoter and financier of this project. But because he is president again, shouldn't Lula be exempt and disconnected from the Forum? Now it is without shadows and basements. Lights, camera and action.

Still at this meeting at the São Paulo Forum in Brasília, Lula states:

And you know how many times we have been accused, [...] and how many pejorative attacks are made against the left in South America. We are not seen by the fascist extreme right, neither in Brazil nor in the world, as democratic organizations. They treat us as if we were terrorists, they accuse us of communists, thinking that we are offended by this. We are not offended, we would be offended if they called us Nazis, neo-fascists, terrorists, but never communists, socialists. This doesn't offend us, it makes us proud, we often know that we deserve these attacks. [sic!]

Transposing the fragile and primary construction of the cited text, it is worth remembering that both Nazis, fascists, as well as communists need the use of authoritarianism to impose their regimes. A direct consequence of this is the prospect of a centralized and rigidly controlled State, interventionist both in the economy and in the control of society. All these ideologies have as their only tendency, totalitarianism. The text is a statement - albeit confusing and erroneous with ideological terminologies - of what it claims to be. Following the speech, he points out the total disregard for the social constitution, which the country built its solid foundation and remains to this day, when he continues saying that "here in Brazil, we face the usual speech, the family speech, the discourse of patriotism, that is, here we face the discourse of everything that we have historically learned to fight against". We now have precisely the organizational disruption of habits, tradition, customs of what is the soul and essence of the Brazilian people. There is then a serious and irreversible disregard for the very construction of the country as a Nation, indicating the confession of an institutional rupture with everything that forms the identity of the Brazilian people. Since this organizational structure will be combated, the tendency is for the legitimate means established by the State to be broken, causing an increase in violence and chaos, because as was initially seen, these are the means that promote the guarantee of order.

Based on a few proven data (such as those cited throughout the text), would it be surprising that every day the closer ties between crime and the spheres of government would occur in a more explicit and accelerated way? Would it be “normal” to know that a lady known as the “Amazonian drug lady” (Luciana Barbosa Farias) was received twice at the Ministry of Justice by advisors to the Minister of Justice? And, on top of that, as state representative of the Committee to Prevent and Combat Torture in the state of Amazonas? (see Gazeta do Povo, 11/14/2023). Likewise, a former Minister of Justice and current Minister of the Superior Federal Court (Flávio Dino) entered the Maré complex (a group of 16 favelas in Rio de Janeiro) at will without any security apparatus, since, for the trafficking of drugs, is this a prohibited territory for state security forces? Does none of this even surprise you? (see available images in any traditional media or social networks). Will we see the persecution and capture of people who oppose the modus operandi?

All aspects mentioned in this text would easily be considered a mere “conspiracy theory”. Objectively, what has become clear is that Brazil is no longer representing its people. But, if the elections were held and their results do not represent their people, could these same elections have been taken from us? If this really prevails, we would have the same idea of the meaning of the phrase that criminals use after committing crimes: “lost mané”. An internationalized institutional group like the São Paulo Forum, together with its sinister ties, took over the Brazilian State. Review the beginning about freedom and National Power (People, Territory and Sovereignty). Closing this cycle where we return to the origin of this article: are the people in full freedom? Do Brazilian institutions coexist in harmony and exercise their powers in a way that represents the organization and decisions of its people? Is our territory really ours, or is it being negotiated at the price of the greed of foreigners and interests unrelated to those of the Brazilian people? Are we living our free and sovereign will? Is a humiliating transfer of National Sovereignty to this foreign entity/authority – strange to the Brazilian population – underway, or has it even already occurred? Has Brazil truly belonged to Brazilians?

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RÉGIS GOMIDE COSTA

Pianist with a bachelor's degree from UNICAMP, a master's degree in Music from UFRGS. Concerts presented in Brazil, USA, Portugal, Germany.



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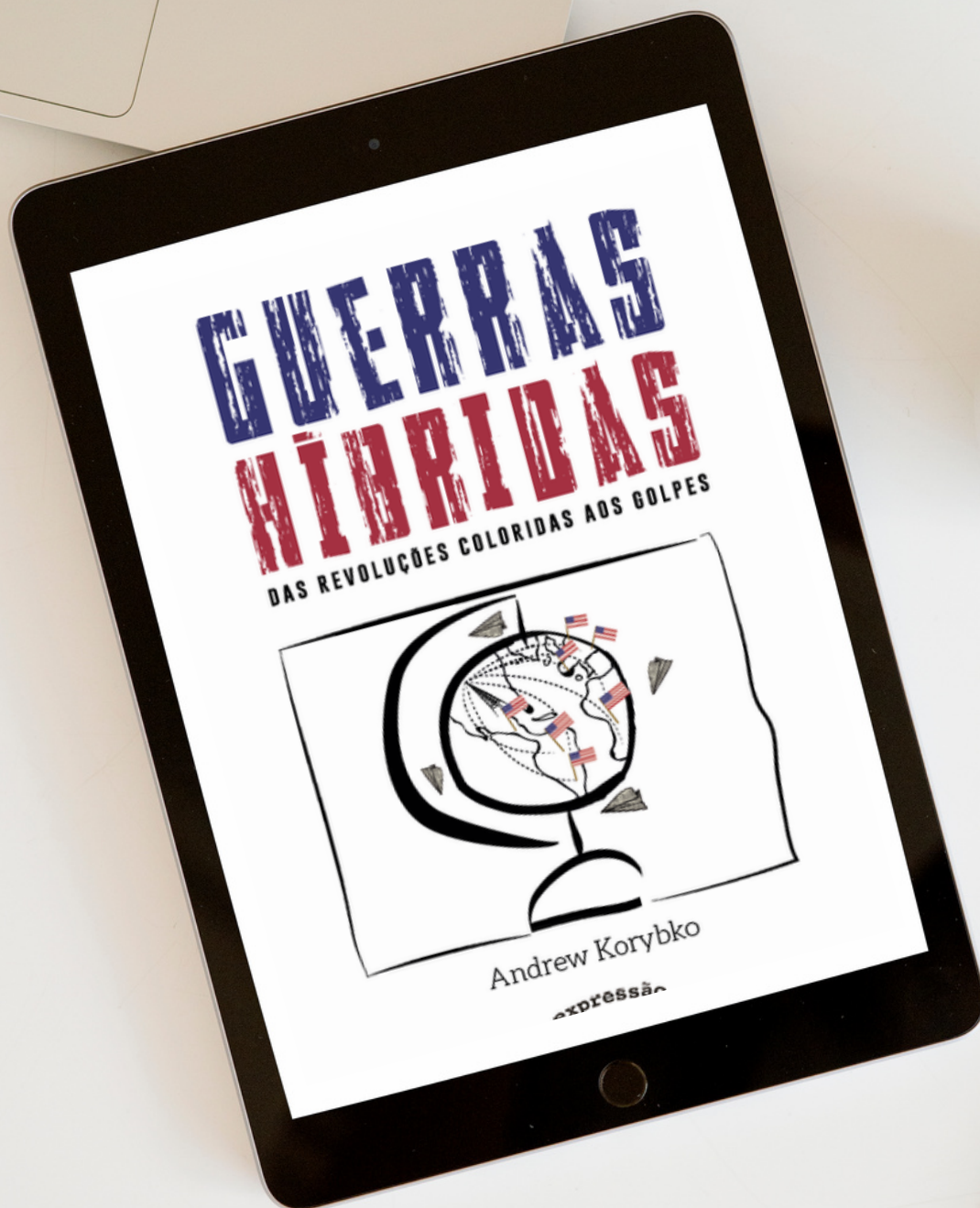


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***“Commit your works to the
Lord, and what you have
planned will come true.”
Proverbs 16:3***

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