

BRAZIL TALKING NEWS



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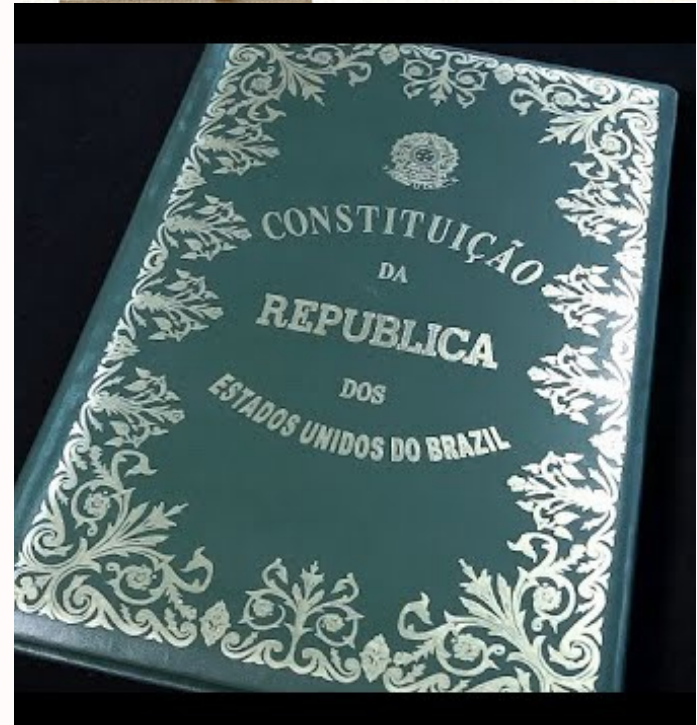
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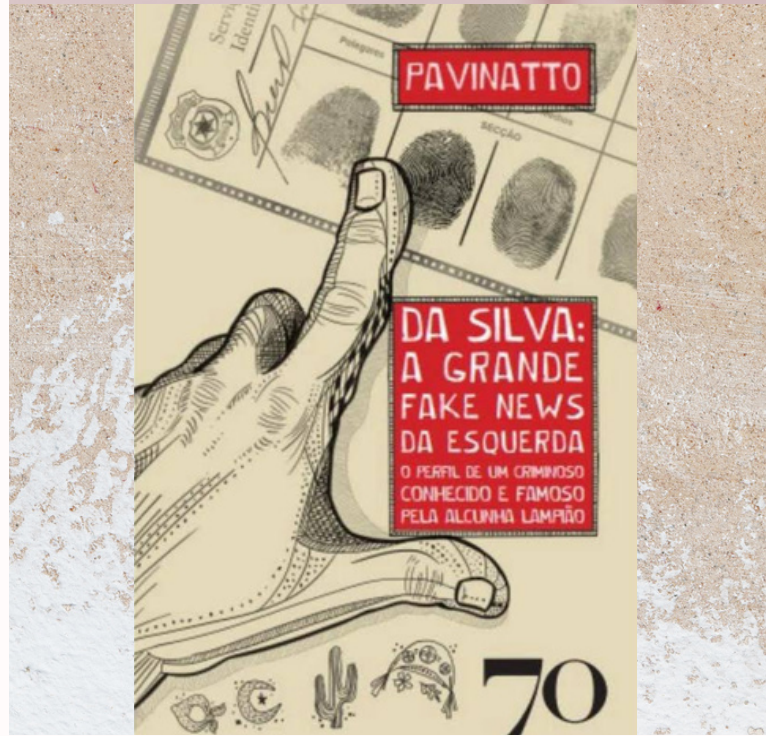


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BOOKS

Da Silva - the best-selling book in Brazil by Tiago Pavinatto

Pavinatto



BRAZILIAN
SCENARIO

THE MINISTERIAL TOGA PEACE PIPE

The function of the Federal Supreme Court is to say whether something is constitutional or unconstitutional. According to the federal Senate website: The Federal Supreme Court (STF) cannot act as a legislator, and its mission is restricted to interpreting laws. Several decisions on federal laws are being undermined by the Supreme Court, as they end up legislating on laws that have already been discussed in the senate and chamber by deputies and senators.

The Brazilian Judiciary has put on the agenda the possibility of reinterpreting the legislation already in force for drug use and trafficking, Law 11.343/2006, which establishes that possession of drugs is a crime, although it is not punishable by imprisonment. Based on the case of a man convicted in 2011 for possessing 3 grams of marijuana, the ministers analyze the constitutionality of an article in the Drug Law that considers it a crime to transport narcotics, even if it is not with the intention of trafficking.

In the current law in Article 28 it is understood

Art. 28. Anyone who acquires, stores, stores, transports, or brings with them, for personal consumption, drugs without authorization or in violation of legal or regulatory provisions will be subject to the following penalties:

I - warning about the effects of drugs;

II - provision of services to the community;

III - the educational measure of attendance at an educational program or course.

§ 1 Anyone who, for personal consumption, sows, cultivates or harvests plants intended for the preparation of a small quantity of substance or product capable of causing physical or mental dependence is subject to the same measures.

The law does not specify the quantity of drugs transported for personal use, which means that only the specific case can say what it is. For example, when the police arrest someone, they are the ones who identify them based on the quantity seized, whether it was personal use or trafficking.

BY ANA CLAUDIA
CARREGARO

General Score

Alexandre de Moraes' vote suggested that between 25 and 60 grams be the amount allowed per user. The session ended with a score of 5 to 1 in favor. Minister André Mendonça asked to see the files to analyze the case, which meant that the continuation was postponed to a date yet to be scheduled.



Zanin Factor

In the light of serenity, Minister Zanin voted against decriminalization and also highlighted the fact of health problems, as people who vote in favor and support decriminalization will not think about the social and public health structure and will leave the country. These people don't care about it. "The mere decriminalization of drugs causes legal problems and could further contribute to health problems. I note that the countries that opted for decriminalization enacted specific laws to address the issue," he added.

We can highlight California, one of the countries that had the liberation and that today is notorious for the zombie land that the country has become, a catastrophic scenario of people paralyzed, defecating, and urinating in a state of trance. This is the result of the recreational use vote in 2018. Other places like Philadelphia, San Francisco, and Dayton (Ohio), among others.

The World Drug Report 2022, from the United Nations Office on Drugs and Crime (UNODC), shows that around 284 million people aged between 15 and 64 used drugs in 2020, 26% more than ten years before. The numbers are also worrying in Brazil. According to the Ministry of Health, the Unified Health System (SUS) in 2021 registered 400.3 thousand visits to people with mental and behavioral disorders due to the use of drugs and alcohol. The majority of patients are male, aged 25 to 29 years.

PRISON SYSTEM

According to a survey by the Institute of Applied Economic Research (Ipea), 43% of marijuana seizures brought into criminal drug trafficking proceedings would be within the limit of 60g. Research by Ipea also suggests that 14% of cases of exclusive marijuana trafficking were seized with a quantity equal to or less than 60 grams. The possession proposal by Moraes would reduce criminal prosecutions by half.

Moraes considered the lack of criteria for qualifying as a drug dealer or user "a very big injustice." The lack of discretion to differentiate users from drug dealers has resulted in the incarceration of people with similar characteristics (ethnicity, race, color, location, etc.).

According to data from the São Paulo Court of Justice, black people are more often convicted of drug trafficking than white people. 70.9% of blacks were convicted after trial in the state, compared to 66.8% of whites. White people were classified as users 1.5 times more often than black people. (FORUM)

Around 27% of those convicted of marijuana trafficking could be acquitted — those who carried up to 25 grams of the drug at the time of the arrest — because they would no longer be considered drug dealers and would become users;

The case's rapporteur, Minister Gilmar Mendes, who had already voted in favor of the decriminalization of drug possession in its entirety, readjusted his vote, limiting it to marijuana. He highlighted the need for dialogue between the executive, legislative, and judicial powers to resolve problems relating to the topic and create a regulatory framework.

Given this, what would stop a user of cocaine, crack, or heroin from asking for equality? In this way, Brazil will be regulating the drug market.

PACHECO PRESENTS PEC THAT CRIMINALIZES POSSESSION OF ANY AMOUNT OF DRUGS

SOURCE: SENADO AGENCY

After great repercussions over the vote on the decriminalization of drugs, the president, Rodrigo Pacheco, presented this Thursday (14) a proposed amendment to the Constitution (PEC) that criminalizes the possession of illicit substances in any quantity.

The proposal needs 27 signatures (one-third of the senators) to begin processing, according to the Senate Rules. The text was filed after Pacheco revealed in a press conference that the topic was discussed at the leaders' meeting this Thursday morning.

The PEC, which adds a provision to Article 5 of the Constitution, establishes that “the law will consider possession and possession, regardless of quantity, of narcotics and similar drugs without authorization or in violation of legal or regulatory determinations as a crime”.



In justification, Pacheco emphasizes that health is everyone's right and the duty of the State, as provided for in the Constitution, and highlights several legal provisions and standards that deal with preventing and combating drug abuse, which constitute an essential public policy for the preservation of the health of Brazilians.

The president of the Senate also highlights that the Anti-Drug Law (Law 11,343, of 2006) provided for the practice of “drug trafficking”, with an aggravated penalty, as well as “possession for personal consumption”, with penalties that do not allow for incarceration.

“The reason for this double criminalization is that there is no drug trafficking if there is no interest in acquiring them. In effect, the drug trafficker earns income — and uses it to acquire weapons and expand his power within his territory — only through the commercialization of the product, that is, through sale to an end user”, states Rodrigo Pacheco.





SEPTEMBER 7TH A DAY TO CELEBRATE BRAZILIAN CULTURE

Rodrigo Abrahão

September 7, 2023, was President Luiz Inácio Lula da Silva's first civic-military parade in his third term. The event, which took place at the Esplanada dos Ministérios in Brasília, had the theme "Democracy, sovereignty and union". This parade was marked by an atmosphere of pacification and rapprochement between civil power and the armed forces. Lula, who arrived at the event in an open car, accompanied by the first lady, Janja da Silva, greeted the military and popular people who were present. During the parade, the acting president also saluted democracy and the Constitution. He said that Brazil is a sovereign country, and the armed forces must be subordinate to civil power.

The event was broadcast live on television and the internet. On social media, internet users praised the climate of peace and unity that marked September 7, 2023.

The public's support for the parade was significant, but not overwhelming. According to estimates, around 25 thousand people attended the event. This represents a very small, even paltry, amount of the Brazilian population, estimated at around 212 million. Although the parade organizers said there were 50,000 people.

President Luiz Inácio Lula da Silva's choice to open the parade to the population was a symbolic one. It represented a departure from the climate of polarization that marked recent years, preferring public servants to the population. On September 7, 2022, with Jair Bolsonaro as president, just over 100 thousand people were on the Esplanade, according to traditional media. On January 1, 2023, at a party with many shows and artists, Lula had an audience of 150 thousand to 170 thousand people.

BEHIND THE SCENES OF SEPTEMBER 7TH

September 7th: The government summoned civil servants to guarantee an audience and prevent booing of Lula. On the night of Wednesday, September 6th, Lula made a speech on national radio and TV in which he highlighted the popular nature of Independence Day. The tone of the speech was one of pacification of the country to show that the green and yellow of the Brazilian flag are a symbol of everyone and not of a ruler.

Lula referred to former president Jair Bolsonaro, who, on September 7, 2022, according to the Social Communication of the Presidency of the Republic (Secom), André Costa, took stock of the 2022 Bicentenary of Independence celebrations and said that 1.2 million people were in the Federal District.

Bolsonaro never usurped yellow-green to represent himself, but rather the representation of being a patriot and loving the country, the yellow-green colors had a huge following in Jair Bolsonaro's government, which gave Brazilians back true independence, once again hampered by the current government.

“

If the government does not accept booing, it is because it does not accept contradiction, in other words, it is not a democracy, it is an autocracy!”

Ana Claudia Carregaro

JANJA AND HIS REPRESENTATION OF DEMOCRACY

Janja Lula da Silva insisted on participating in the event in red, the color of the Workers' Party. Red is also the color that represents the ideal of the communist revolution.



THE IMPLOSION OF THE CAR WASH

By Ana Claudia Carregaro



On September 6th, Minister Dias Toffoli invalidated all the evidence obtained in the leniency agreement signed by Odebrecht in the Lava Jato operation in 2016. The leniency agreement is the “rewarding of the company, the legal entity,” and this agreement recognizes the crime, points out other crimes, and makes an agreement to return the money with an improved penalty and fine. This agreement affected many politicians, and those who committed corruption and were implicated in the guilty plea in the Odebrecht agreement can go home with peace of mind.

FRIEND OF MY FATHER'S FRIEND

The message in which Marcelo Odebrecht calls Minister Dias Toffoli, president of the Federal Supreme Court (STF), "a friend of my father's friend" was written in July 2007 and makes reference to one of the "champion" works in bribery in Operation Lava Jato: the Santo Antônio plant, with more than R\$100 million in bribes, according to whistleblowers from Odebrecht and Andrade Gutierrez in an article in the People's gazeta.



Toffoli will not review Odebrecht's decision and says that the ministry reinforces the case against whistleblowing.



Toffoli arrived at the STF in 2009, appointed by Lula — with whom he has a relationship considered almost like uncle and nephew

LULA - AN ERROR BY THE JUDICIARY

In the same inversion of values, we also have the Minister's speech about Lula's arrest being a mistake: "Due to the gravity of the appalling situations set out in these records, added to the many other decisions made by the STF and also made public and notorious, it would now be possible, simply, to conclude that the arrest of the complainant, Luiz Inácio Lula da Silva, could even be called one of the biggest miscarriages of justice in the country's history, but in fact, it was much worse.

It was a setup resulting from a power project by certain public agents with the objective of conquering the State through apparently legal means, but with methods and actions contra legem (against the law).

I say, without fear of making mistakes, that it was the true snake's egg of attacks on democracy and institutions that were already foreshadowed in the actions and voices of these agents against institutions and the STF itself. This egg was hatched by authorities who misused their functions, acting in collusion to target institutions, authorities, companies, and specific targets."...



THE ASSOCIATION OF JUDGES WILL APPEAL TOFFOLI'S DECISION; PROSECUTORS DISPUTE ACCUSATIONS

The tendency is for the appeal to mainly question the investigation order on magistrates, which could, in theory, affect not only former judge Sergio Moro but also Gabriela Hardt, who assisted him at the 13th Federal Court of Curitiba, judges of the Court Federal Regional Court of the 4th Region (TRF4), of Porto Alegre, who judged appeals against decisions of the first instance, in addition to judges from the 10th Federal Court of Brasília, where part of the processes were transferred and where conversations from hacked prosecutors were seized.

In parallel, the National Association of Public Prosecutors (ANPR), which represents members of the Federal Public Ministry, must also appeal the decision, also to protect members of the body who worked on the negotiations of the leniency agreement, an article in the people's gazette.

THE INVERSION OF VALUES

AGU will open proceedings against Lava Jato prosecutors

The AGU will investigate the civil liability of prosecutors for the use of illicit evidence to punish and cause harm to the Union and other agents. The group to be created by the AGU will analyze the conduct of public prosecutors and members of the judiciary during the investigation and trial of cases in the then-called "Operation Lava-Jato". The Union's attorney general, Jorge Messias, stated that "once the damage caused is recognized, the functional deviations will be investigated, all in the exact terms of what was decided by the Federal Supreme Court."

PAVINATTO AND THE NAKED TRUTH

By Ana Claudia Carregaro



Tiago Pavinatto is a journalist, jurist, and former presenter of the Jovem Pan channel. Graduated in law at USP, Pavinatto, a Catholic and defender of the right in Brazil, has gained admirers with his political and mainly legal analysis of the decisions of the Federal Supreme Court. The presenter showed remarkable knowledge in the legal field, and in a simple, comical, and sometimes ironic way, he attracted thousands of followers to the program he presented.

UNDERSTAND THE CASE OF PAVINATTO LEAVING THE JOVEM PAN BROADCASTER

Pavinatto criticized Judge Airton Viera of the São Paulo Court of Justice, who was on the list of candidates for Minister of the STJ, as he had made an emblematic decision in his career. He returned for the acquittal of a 76-year-old farmer accused of raping a 13-year-old girl.

If the farmer had caught a 13-year-old victim and another 14-year-old victim in a truck, they would have received R\$50 and R\$20, respectively, in exchange for sexual relations. According to the two minors, the 13-year-old would have informed the farmer of her true age. The decision stated the following: "One cannot lose sight of the fact that on certain occasions we may encounter minors under the age of 14 who appear to be older; normally, in cases where they are involved in prostitution, they use narcotic substances and alcoholic beverages, as in such cases it is evident that not only the physical appearance but also the mental appearance of these minors will differ from what is commonly seen in older people".

Outraged by the judge's decision, the presenter explained: "What is the CNJ going to do with this pervert?" Another speech that the presenter had when defending the presenter, Rodolfo, was, "Comments on the news should not be adjectives because it could cause problems to call a judge who calls a 13-year-old girl a slut." Soon after Pavinatto was called by the production to recant, Tiago denied the request and said that he would not recant a pedophile who earns public money and who still calls the victim a slut. In his new program, Os Tremas nos Us, Pavinatto explains that when referring to the judge, he did not denigrate the honor of the person, Airton. When pronouncing the word "pervert", in a judicial decision, he is the one who perverts the application of the law.

HIS DISMISSAL WAS DUE TO A NOTE FROM THE BROADCASTER

Pavinatto, after the program, went to the director in question's office and was about to hand over his badge, saying thank you very much for this time on work, but we ended here, as he said in his program "Os Tremas nos Us", that he would never recant for something that is not wrong, but the director did not want to attend to it.



“There is no conditioned freedom, if it is conditioned it is a hypothesis, it is a concession, but it is not freedom!” Tiago Pavinatto

He preferred to release a press release saying that I had been fired when before that I had gone there to deliver, but he didn't speak to me and released a press release saying that I had been fired, and that's why I say, I recognize everything that I make. I will never allow words to be put into my mouth that are not mine, and you will never see words that are not mine come out of my mouth.

BRAZILIAN
DEMOCRACY

THE RATS IN THE LAND OF JABOTICABAS



**DR. CLAUDIO
AVELAR**

**Lawyer - Public Law, Criminal and
Business Law Professor of
Constitutional Law**

This fable happened during the first reign of the old mouse, who ate his own finger when he was still a young mouse to get away from work. The mice ate so much cheese that they became fat and consequently lazier and didn't even care about the cats. The hunt began, and at that time the mice began to chew the rope out of fear of the cats. The thieves also appeared, and it became a true God help us. In fact, only God would send some guard dogs to hunt the thieves and rats.

As expected, the surviving injured rats ended up disunited and continued pushing the weaker ones out of their burrow. Some were devoured and others hid, as in the natural order of survival.

At the end of this part of the story, luckily, a tiger and a lion appeared to scare the animals. Hyenas, crows, and vultures, by their very nature, lie in wait, waiting for the opportunity to have their fill again, eating even the leftovers left by the rats. Life in the Jaboticaba forest is incredible. Even though we have a lot of rats, the cheese is big enough to satisfy the lust of the greedy rodents.



**By Dr. Maurício
Vitor Leone**

**Electoral
Lawyer**

SOCIAL- MEDIA

DEMOCRACY AND SOCIAL MEDIA

CONTROVERSY REGARDING CONTROL AND A SOLUTION FROM MAURÍCIO VITOR LEONE'S POINT OF VIEW

Social media, or so-called social networking applications, have entered everyday life and created a new form of communication, interaction, and information exchange.

The change in the way people began to inform themselves, interact, and even have fun has been growing in geometric progression so that a situation that changes personal relationships in such a way could not be established without generating controversy.

With the introduction of social networks, their massive use, especially instant messaging applications, but not least 'social networks,' became part of every type of relationship in society. And that includes political relations, without a shadow of a doubt.

Although the effects of this new world can be felt in the way products and/or services are offered for purchase and sale, in the way personal and family communication began to occur, and in how we can interact in relation to various facts, such as, for example, security, with instant images from anywhere, they would not be left out of the use of accessible, modern, and revolutionary means, political use, or the use for relationships and political purposes, and with such, the beneficial and not so beneficial, to democracy itself.

From this relationship and this use, noises, impressions, and accusations were born—in short, all sorts of solutions and problems that have always accompanied political campaigns, government acts, repercussions of political acts, and defense or opposition to ideas and platforms.



In this area, due to the improper, but not surprising, use of new platforms, there was even the import of an expression used abroad to characterize, or adjective, the conduct of propagating lies, falsehoods, and untruths. On home soil, the expression "fake news" was adopted. I particularly don't like the import of words, and I would use words in our native language, such as "lie", or "falsehood", or, to adapt the legal classification, slander, insult, and defamation, propagated by new networks, be they platforms or messages or the 'social media' platforms themselves.



I think this is nothing new, as the events that occur today have always occurred, such as, for example, in political campaigns. Perhaps the difference now is the speed of spread, which certainly affects more people and therefore causes more damage, or more quickly.

However, society's ability to adapt should not be underestimated, even before intending to put any regulatory measure into practice. Society itself tends to create defenses against this type of situation, considering that initiatives that aim to create embarrassment, or even censorship, in the attempt to 'block' or avoid damage in this area of 'communication' are plagued.

Furthermore, and here is my point of view, I do not see the need to create any specific 'legislation' for control but to put into practice or establish requirements using the already existing legislation, which would enable a reaction to the incorrect use of such platforms.

Note that the Federal Constitution already provides in its art. 5th, IV, that the expression of thought is free (the provision is for absolute freedom, c/c art). 220), anonymity being prohibited. The prohibition on anonymity is precisely to impose the necessary limits so that, if there is untrue, slanderous, defamatory, or insulting information, it is possible to exercise the other rights provided for in the Magna Carta as well as put into practice other rights provided for in infraconstitutional legislation. , not only the right to reply, correction, and even compensation claims.





To this end, given that we have an exemplary Constitution in terms of freedom of expression, but also about individual rights, especially here privacy and honor, and already modernized infra-constitutional legislation, including special mention of the civil framework of the internet, I think that if we created a minimum of requirements to 'register' to have a 'profile' in the use of applications or networks, requiring the provision of CPF and/or CNPJ for such operations, and considering that, even in the world virtual everything (or almost everything) is traceable, we would prohibit anonymity, and we would comply with our legislation, both in terms of freedom of expression, honor, privacy, etc., as we would guarantee means for anyone who feels harmed, to seek through the Power Judiciary, correction and/or reparation.

Anyway, the topic is complex, and I modestly present synthetically an idea, which obviously can be presented more elaborately and comprehensively, but which I hope can contribute to the conduct of a controversial debate, but which must be guided by respect for existing legislation and constitutional principles, so that we can actually move forward and deliver something to society that contributes to democracy, keeping it strong, growing and evolving in this new world of technology.

SEPTEMBER, THE MONTH THAT BRAZIL CELEBRATES DEMOCRACY

Democracy is the political regime in which sovereignty is exercised by the people. Citizens are the holders of power, and they entrust part of this power to the state to organize society.



Lisbeth Vidal de Negreiros Bastos - Lawyer and PhD student in Law

The word democracy originates from the Greek *demokratía*, composed of *demos* (which means "people") and *kratos* (which means "power" or "form of government"). In democratic countries, the political system guarantees citizens their participation since, in this type of political system, sovereignty is exercised by the people, who, in turn, grant part of this power to the State to organize society. In Brazil, democracy developed and went through different periods. It was only in 1932 that women gained the right to vote. In 1937, democratic rights were suspended, and in 1945, re-democratization occurred.

In the 1960s, between 1964 and 1968, the country went through a period of military dictatorship to prevent citizens from participating in politics. The population, reacting to this regime, carried out the "Diretas Já" movement, putting an end to the dictatorship in 1985.

The Federal Constitution, promulgated in 1988, says, in its first article, that Brazil is a democratic state governed by the rule of law. However, social movements from different segments still demand the rights of a full democracy with freedom.

Therefore, in practice, this true democratic state of law is not envisaged, especially because the country's Federal Constitution itself guarantees fundamental rights, which, however, becomes a "dead letter", as the country, divided by its federation units, is inefficient in its management in every way and fails to guarantee these rights to all citizens.



It is important to emphasize that the Federal Constitution is the country's Magna Carta, and the other laws are infra-constitutional, that is, they are below the Constitution and cannot, in their provisions, conflict with its text, under penalty of being subjected to an ADI (direct unconstitutionality action) to annul its effects.

So, fundamental rights and guarantees are included in the Federal Constitution in Article 5, which deals with individual and collective rights, followed by social rights, nationality rights, and political rights, which are nothing more than human rights in essence.

So far, some questions can arise from a quick reflection, among them is whether the country's culture allows its citizens to be aware of their rights and fundamental guarantees. It would be a lot of pretense to answer exactly because, despite the aforementioned rights and guarantees being expressly stated in the constitutional text, for the vast majority of Brazilians, it is nothing more than a utopia.

Starting with the lack of interest in making the Constitution a bedside book. No, this boring text is only useful for operators in the legal field, such as lawyers, judges, defenders, prosecutors, and defenders, among others....

Now, the legal operators themselves use the jargon that the Federal Constitution of Brazil has become a true patchwork due to the various amendments inserted into it after its promulgation.

It follows that if citizens are not motivated to know their fundamental rights and guarantees, how can we demand from these same citizens that they know the true meaning of "democracy"?

How can we demand that citizens have the true scope and breadth of their rights and guarantees? Fundamental rights are the declaratory provisions recognized by the State as valid and are expressly provided for in the Federal Constitution of 1988. Fundamental guarantees are, in turn, the instruments that exist to ensure that constitutional provisions are universally applied within Brazilian territory.

In summary, the fundamental rights and guarantees of the Brazilian citizen are instruments of protection for the individual against the actions of the State. Fundamental rights are protective rights that guarantee the minimum necessary for the individual to live with dignity in a society, and fundamental rights are:

- Right to life
- Right to freedom
- Right to equality
- Right to security and
- Right to property

If every Brazilian citizen was aware of their fundamental rights and guarantees, we would have citizens who are better prepared to demand that governments, through more effective initiatives, comply with what is established in the Magna Carta.

Despite the existence of guarantees, the population does not know how to proceed, as health, education, and security, which are included in the category of fundamental rights under the terms of the federal constitution itself, are precarious.

Another question revisited in quick reflection. Would it be intentional to keep the population ignorant about their fundamental rights and guarantees? I would dare to say that it is convenient for the Democratic Rule of Law to keep the population in obscurantism, especially because the institutions do not have the structure to serve, much less guarantee a minimum of dignity for their citizens.

There is no interest in the population actually having access to education. An enlightened population has a greater capacity to demand their rights. It is through knowledge and awareness that individuals discover ways to ensure compliance with their rights, as these are obligations of the State, and the vast majority do not have this understanding.

One of the forms of collection ends up overloading the State through the judiciary. Not all citizens can have the power to promote specific legal demands against the State itself to guarantee compliance with a fundamental right and guarantee, which appears to be contradictory because, if the State is obliged to guarantee the minimum for a citizen to live with dignity, if that State does not guarantee this minimum, the citizen is obliged to seek the Judiciary, so that it, which is within the administrative structure of that same State, forces him to comply with the text of the law.

We hear a lot about citizens' "rights and duties", but in reality, this democratic state of law is not guaranteeing the minimum necessary for the population. Dark reality, where governments, with exceptions, do not put their promises into practice.

We have the opportunity to see that what is currently happening in Brazil is very far from being a "democracy.". There is no legal certainty, much less respect for the principle of harmony and independence of powers, as stipulated in Article 2 of the Federal Constitution. Brazilian citizens must wake up, organize themselves, and create mechanisms to make the state effectively comply with what it is obliged to do. Otherwise, the country will never experience the breadth of true democracy.

Bolsonaro **The myth**

BY RALPH BRASIL



Has it ever crossed your mind how an ignored and despised figure in Brazilian politics, a parliamentarian who spoke to an empty plenary, became the greatest popular leader, the greatest electoral phenomenon in the history of Brazil, when the then-candidate suffered an attack that almost took his life, something that has harsh consequences on this day, and became president of the Republic?

It can't be easy when you try to oppose a gigantic system designed for years to perpetuate their power, greed, and the most sordid means of manipulating the masses. Just confronting this giant and remaining standing shows that it is a myth.

Jair Bolsonaro is purposely ridiculed, persecuted, and boycotted by this perverse system and has resisted all the attacks of those who claim to be defenders of democracy, but tear up the Brazilian constitution daily, of those who call themselves popular artists, but at the first opportunity come to usurp the money public, the people's money under the mask of the Rouanet Law, tax money to fund their already financially wealthy lives, pursued by the conglomerate that called itself "The consortium" - this is the mainstream media, made up of the old and rotten Brazilian journalism, persecuted by American artists and persecuted by even the biggest scoundrels this country or the world has ever seen or heard of.

Going by logical reasoning, if there are so many bad and perverse people criticizing Jair Bolsonaro, he really bothers the system and in their view, he had to be stopped anyway, before the Brazilian people woke up to reality: that we have always been governed by ourselves, by an elite that appears to be on opposite sides, but in the end, they are all in favor of themselves, by an elite that appears to be on opposite sides, but in the end, they are all in favor of themselves, that we have never had candidates with real right-wing values, concerned about Brazil and its people, but have always been there for the facilities that money, fame and power bring and the big problem for the system is that the people woke up: Jair Bolsonaro received 57,797,847 million votes in 2018. In the 2022 elections, there were theoretically 58,206,354 votes. Even after his defeat in the last elections, Bolsonaro continues to have impressive numbers for a candidate who lost the last election: his social networks have more and more followers, everywhere he goes he is applauded, and thousands want the opportunity to congratulate him. Take a selfie and hug the people's captain. His popularity is something never seen in recent Brazilian history. For a politician called a deputy of the lower clergy, without support and ridicule, to reach the presidency of the Republic and obtain this support from the population, there is no other explanation: he is a myth that rescued patriotism; his loyalty to the Brazilian Army that he served for 15 years made us proud of the institution; the love for the flag, its colors and traditions made the flame rekindle in the hearts of good Brazilians, Christians, patriots, defenders of family values, order, justice, and national sovereignty, and fight until today to have our basic rights guaranteed.

Regardless of what the future holds for him, he has already placed his name in the hearts of Brazilians, and, like the myth that he is, he will soon move a piece on the chessboard so that with his hands on justice and, within the rules of our constitution, let us continue the game more lawfully, after all, the essence of Brazilians is belief in God, love for the country, fighting for the maintenance of the greater good that is the family, and a thirst for freedom.



Jair Bolsonaro (PL) was received on Friday (September 29, 2023) by a crowd of supporters in Fortaleza, Ceará. Surrounded by hundreds of people, the former Chief Executive got on a sound car and promised to return to politics "God willing".



**BY GISELLE COLÉTE
IIPEP AMBASSADOR**

CPAC stands for Conservative Political Action Conference. It is the largest and most influential gathering of conservatives in the world. Launched in 1974 in the USA, CPAC brings together hundreds of conservative organizations, thousands of activists, millions of viewers, and the world's best and brightest leaders. Throughout its existence, CPAC brought together great characters from the American conservative right, such as former presidents Ronald Reagan, George W. Bush, and Donald Trump. The first Brazilian at CPAC was Federal Deputy Eduardo Bolsonaro, celebrating the union between Brazil and the USA. And it was Eduardo Bolsonaro who brought CPAC to Brazil, and now it is in its fourth year. Edition.

***Photograph
Giselle Coléte and Adalex Gois,
current president of IIPEP -
International Institute of Political
Prisoners and Exiles.***

The first edition took place in 2019 in São Paulo (SP), in 2021 in Brasília (DF), in 2022 in Campinas (SP), and in 2023 in the capital of Minas Gerais, Belo Horizonte (MG). On the 23rd and 24th of September, the Minas Centro Convention Center brought together conservative patriots from all over Brazil, bringing important debates about the next steps and practical actions to expand knowledge and positioning in defense of the values of family, God, country, and freedom.



The event had as master of ceremonies the journalist Adalex Gois, current president of IIPPEP (International Institute of Political Prisoners and Exiles). The audience waited anxiously with flags and was predominantly dressed in green and yellow. The first to go on stage was Marco Antônio Costa, a lawyer and political commentator.

The first day was marked by the illustrious presence of speakers such as Rogério Greco, former prosecutor of the MP MG; federal deputies Eduardo Bolsonaro, Hélio Lopes, and Nikolas Ferreira. Nikolas was widely acclaimed when he spoke of the need for everyone to take a stand and not place all their hope in just one person. Conversations also took place with young parliamentarians from other states, such as Lucas Polese, state deputy from ES. Conversations with SP state deputies Tome Abduch and Gil Diniz, Jesse Lopes state deputy in SC, and Cristiano Caporezzo state deputy in MG.

**Federal Deputy
Eduardo Bolsonaro,
son of former
president Jair
Bolsonaro**



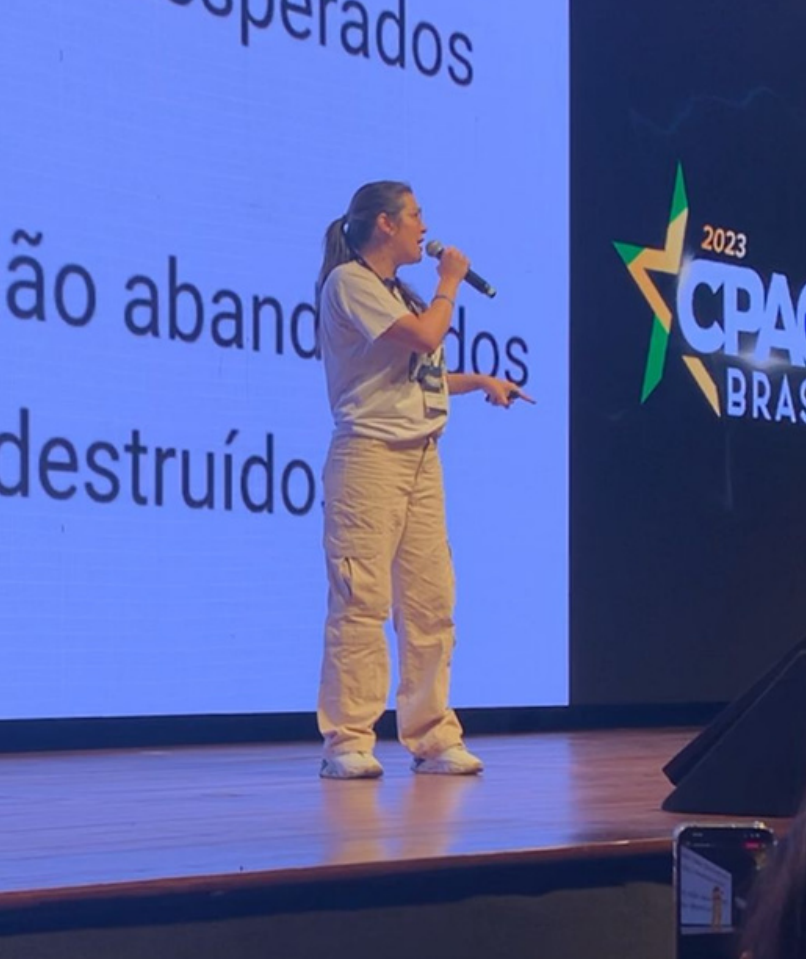


Federal Deputy Nikolas Ferreira, Sergio Santana from the Liberal Conservative Institute and Gustavo Lopes, Author of the book Guerra Cultural

Michelle Bolsonaro recorded a specific video to speak to the audience at the event in defense of the family. Also on stage were federal deputies Gustavo Gayer (GO), Filipe Barros (PR), and Andre Fernandes (CE).

The film *The Sound of Freedom* was shown that night, which deals with child trafficking. On Sunday, Rafael Nogueira, a renowned professor and historian, gave us a lesson on forms of government and democracy.

Via videoconference, Paulo Figueredo spoke about freedom of expression with journalist Adrilles Jorge and state deputy PR Paulo Martins. Our former president, Jair Bolsonaro, could not fail to participate and was acclaimed with shouts and intense applause when he appeared via videoconference on the CPAC screen. Federal deputies Julia Zanatta (SC) and Marcos Pollon (MS) also presented themes of family and freedom of defense, respectively. Senator Cleitinho was also present, and he gave a sincere speech that moved the audience when he spoke about his father, who is fighting cancer.



The well-known Bárbara Destefani encouraged us to keep fighting for what we believe in and remain firm in our faith. All the talks were incredible, but the fact of meeting again with the people of light (since we recognize that we are living in a spiritual war) was renewing and uplifting. CPAC continues to consolidate itself as a vital space for the debate of conservative ideas, playing a significant role in the Brazilian political scene. In short, a fundamental event for the organization of current politics. Next year, CPAC will be held in Santa Catarina. Be Prepared!



***Senator Magno Malta
Spoke about DPF442
- Decriminalization of
Abortion and also on
judicial activism***

AGRIBUSINESS



AGRIBUSINESS RECORDS

In 2023, at least four record harvests should mark the results of Brazil's agriculture: soybeans, corn, wheat, and sorghum. The data comes from the most recent survey by the Brazilian Institute of Geography and Statistics (IBGE) on the performance of local agribusiness, released this Tuesday (13). Rising prices for agricultural products boosted planting for record harvests in Brazilian agriculture. "In addition, there was an increase in investments in crops", commented Carlos Barradas, IBGE research manager. Among crops with historic results, soybeans stand out. According to IBGE estimates, production in 2023 will close at almost 150 million tons. It is the largest volume generated by national crops. Even rice, one of the flagships on the country's family table, is losing space to this crop.

BY SÔNIA VEIGA
FERREIRA

SOY

Among crops with historic results, soybeans stand out. According to IBGE estimates, production in 2023 will close at almost 150 million tons. It is the largest volume generated by national crops. Even rice, one of the flagships on the country's family table, is losing space to this crop. "Producers are reducing the area of other cereals, such as rice, to plant soybeans", explained Barradas.



CORN

Next comes corn, around 125 million tons. The planting of this crop in the country tends to be alternated with soybeans in the same year, optimizing land use. Furthermore, these two grains are the main ones for poultry and pig nutrition. And the country is the world's largest exporter of chicken meat, for example.





WHEAT

In the case of wheat, the impetus for planting came with the Russian invasion of Ukrainian territory. To give you an idea, in 2021, the year before the conflict, the national harvest of this grain closed at 8 million tons. For 2023, the projection is 10.5 million tons. In other words, an increase of 30%.

SORGHUM

Finally, projections show that the current harvest of sorghum, another source used for animal nutrition, will be almost 4 million tons. Thus, the number is the most significant for this crop within the IBGE records on Brazilian agricultural harvests.

Not only do the four products above break the production record, but we also have sugar cane. Presented by DEFENDER Brazil will have records for sugar in 2023–24, with 50% of global trade. The consultancy JOB Economia projected that the country's sugarcane crushing will grow more than expected in 23/24 to 660.6 million tons, compared to 653.4 million initially seen, with a jump of more than 51 million tons in comparison with the season spent amid favorable weather boosting yields.

Source: Forbes



Agribusiness the locomotive of Brazil

BY RALPH BRASIL

Brazilian agribusiness is the locomotive of our economy and is increasingly bringing in considerable numbers, despite the chain of misinformation, the opposing force exerted by the current government, and fake news against the country itself. The numbers themselves show the truth in the face of purposeful narratives, and if we consider only Agro, this represents almost 30% of GDP (gross domestic product), which refers to the sum of all goods and services produced in Brazil. According to the IPEA (Institute for Applied Economic Research), Brazilian agribusiness started 2023 with a surplus of US\$8.69 billion, equivalent to around 43.4 billion reais, a considerable figure and well above US\$2 billion of the total trade balance that considers products from other sectors. Brazilian exports reached a record, reaching more than US\$10.2 billion, an increase of 16.4% compared to January 2022. Imports grew 37.1% and reached a value of US\$1.53 billion.

Brazil is the world's largest producer of sugarcane and soybeans, and, by the way, it was soybeans that boosted Brazilian exports, in addition to being the largest exporter of animal protein. Agribusiness is already responsible for more than 50% of Brazil's exports to the entire planet, and one that stood out was corn. This grain had an impressive increase of 166.5% in value and 125.9% in quantity. It was responsible for 17.3%, or around US\$1.7 billion, of the total exported by Brazilian agribusiness in the first month of the year. Brazil is then the third-largest exporter of corn, behind only the United States and Argentina. We are talking about an activity that elevates the country to a level of prominence in the face of great agribusiness powers around the world, something worthy of pride and defense for the hard work of those who make things happen and ensure that Brazil and the world are very well served, a food guarantee for several countries that consume Brazilian grains.

The month of August 2023 ended with a trade surplus of US\$ 13.99 billion, which went against the deficit that other sectors are facing. There was an increase in exports compared to the same period in 2022, reaching a value of US\$15.44 billion. In imports of agricultural products by Brazil, we had a drop of 13.8%, reaching a value of US\$ 1.45 billion in the last month.

In short, the agribusiness surplus compensates for the deficit in other sectors, and in the 12-month period, we have nothing more, nothing less than US\$ 145.50 billion, or 13.3% more than in the 12-month period previous results, that is, a result of US\$ 162.54 billion in exports (growth of 11.9%) and US\$ 17.03 billion in imports (growth of 1.3%).

Planting in the Jair Bolsonaro Government

Everything we see today is, without a doubt, the result of a lot of hard work from those who work hard across Brazil, but also of serious, responsible public policy. The Bolsonaro Government (2019–2022) conquered new markets by increasing the value of exports and property titles at record levels. Just to give you an idea, in just 3 years and 7 months, Bolsonaro had already presented 402,435 property titles, more than the Lula and Dilma governments combined in their 14 years.

In June 2021, the largest task force to deliver titles in the history of Brazil delivered 50 thousand family titles in the state of Pará alone. Family farming and large producers guarantee food security in Brazil and around the world and have received more support from the Jair Bolsonaro government. In the 2022–2023 Harvest Plan, they were:





In June 2021, the largest task force to deliver titles in the history of Brazil delivered 50 thousand family titles in the state of Pará alone. Family farming and large producers guarantee food security in Brazil and around the world and have received more support from the Jair Bolsonaro government. In the 2022-2023 Harvest Plan, they were:

For small producers alone, R\$53.61 billion was financed by Pronaf, an increase of 36% compared to the last harvest. For the medium producer, there was R\$43.75 billion through Pronamp, an increase of 28% compared to the last harvest. For other producers and cooperatives, R\$243.4 billion.

These resources were aimed at the possibility of the country reaching the target of producing 300 million tons of agricultural products in the current harvest, and according to the IBGE website, in May this year there was already an estimate of a record harvest of 305.4 million tons in 2023, that is, practically in the middle of 2023 we already had a forecast of exceeding the previous target, a clear action by the government of Jair Bolsonaro.



R\$340.88 BILLION TO SUPPORT NATIONAL AGRICULTURAL PRODUCTION UNTIL JUNE 2023, AN INCREASE OF 36% COMPARED TO THE PREVIOUS HARVEST PLAN.



R\$246.28 BILLION FOR FUNDING AND SALES, AN INCREASE OF 39% COMPARED TO THE PREVIOUS YEAR.



R\$94.6 BILLION FOR INVESTMENTS, AN INCREASE OF 29% COMPARED TO THE PREVIOUS ONE.

MEDIA
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BRAZIL
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CULTURE
RELIGION



BRAZIL'S INDEPENDENCE: A LEGACY FOR THE FUTURE

By Rodrigo Abrahão

The Portuguese Royal Family faced several obstacles during Brazil's independence transition. One of the main setbacks was the opposition from Portugal. The Liberal Revolution of Porto in 1820 demanded that the king return to Portugal and summon Cortes Gerais. King D. João VI returned to Portugal but left his son, D. Pedro, as regent of Brazil. D. Pedro, influenced by liberal ideas, decided to proclaim Brazil's independence.

Portugal did not accept Brazil's independence and tried to recolonize it. In 1823, he sent a military expedition to Brazil, which was defeated by Brazilian forces. Another obstacle was the division of opinions among Brazilians. Some supported independence, such as D. Pedro, and others supported Portugal's permanence, such as the so-called "Portuguese".



The division of opinions led to internal conflicts, such as the Confederation of Ecuador in 1824.

The Portuguese royal family also faced economic difficulties. Brazil was a colony of Portugal, and with independence, it ceased to be a source of income for the metropolis.

Portugal also lost control of Brazil's foreign trade, which came to be controlled by the new Brazilian government.

Despite the setbacks, the Portuguese Royal Family managed to overcome the difficulties and establish Brazil as an independent nation.

What were the causes of Independence in Brazil?

The causes of Brazil's independence were complex and multifaceted. Among the main factors that contributed to the independence movement, we can highlight:

Crisis of the colonial system: The Portuguese colonial system was in crisis in the 19th century. Liberal ideas, which defended freedom and equality, were spreading throughout the world and influencing Brazilian colonists.

Independence in Spanish America: The independence of Spanish America, which occurred between 1810 and 1825, inspired Brazilian colonists.

The arrival of the Portuguese Royal Family in Brazil: The arrival of the Portuguese Royal Family in Brazil in 1808, fleeing the Napoleonic invasion of Portugal, began a process of modernization in the country. This awakened a feeling of patriotism among Brazilians and increased dissatisfaction with Portuguese rule.

Liberal Revolution of Porto: The Liberal Revolution of Porto, in 1820, demanded that the king return to Portugal and summon Cortes Gerais. King D. João VI returned to Portugal but left his son, D. Pedro, as regent of Brazil. D. Pedro, influenced by liberal ideas, decided to proclaim Brazil's independence.



Among the main groups involved in the independence movement, we can highlight:

The agrarian elite: The agrarian elite, which controlled the majority of Brazil's wealth, was dissatisfied with Portuguese rule. They wanted more autonomy for their businesses and wanted Brazil to have a more liberal government.

The middle class: The middle class, which was growing in Brazil, was also dissatisfied with Portuguese rule. They wanted more job opportunities and social advancement.

The military: The military, who were trained and equipped by the Portuguese, also played an important role in the independence movement. They were unhappy with the treatment they received from the Portuguese and wanted a Brazilian government that valued them.

The Scream, on the Placid Shores

The location chosen for the cry for independence was on the banks of the Ipiranga River for many reasons.

Firstly, the Ipiranga River was a symbolic place for Brazilians. The river is located in the city of São Paulo, which was one of the main centers of Brazil's independence movement.

Secondly, the Ipiranga River was a strategic location. The river was located on D. Pedro's path back to Portugal. D. Pedro was in São Paulo when he received the news that he should return to Portugal. By proclaiming independence on the banks of the Ipiranga River, D. Pedro was sending a message to the world that Brazil was an independent nation and that he was its leader.

Thirdly, the Ipiranga River was an inspiring place. The river was known for its natural beauty and historical importance. D. Pedro believed that the Ipiranga River was a suitable place to proclaim Brazil's independence.

On September 7, 1822, D. Pedro was in São Paulo when he received a letter from the prince regent of Portugal, D. João VI, ordering him to return to Portugal. D. Pedro then shouted "Independence or Death!" and proclaimed the independence of Brazil.



THE PRINCESS WHO LOVED BRAZIL



"Leopoldina married D. Pedro, in 1817, and had a very unhappy marriage."

**BY RODRIGO
ABRAHÃO**

Maria Leopoldina Josefa Carolina de Habsburgo-Lorraine, the first empress of Brazil, was a woman of great intelligence, culture, and sensitivity. Born in Vienna, Austria, in 1797, she was raised to be a high-ranking princess, receiving a solid education in a variety of areas, including history, geography, politics, languages, and the arts.

In 1817, at the age of 20, Leopoldina was promised marriage to the prince regent of Brazil, Dom Pedro, son of Dom João VI, the king of Portugal. The union was arranged for political reasons, but Leopoldina accepted the challenge with enthusiasm. She was eager to experience Brazil and become an important part of its future.

Leopoldina arrived in Brazil in 1817 and soon fell in love with the country. She quickly adapted to the new culture and began working to improve the lives of Brazilians. She founded schools, hospitals, and orphanages and promoted women's education. Not only that, but she was also interested in Brazil's social problems, such as slavery and poverty.

Leopoldina was an important figure in Brazil's independence. She supported her husband during the process of separation from Portugal and was the first to proclaim Brazil's independence on September 7, 1822.



LIVED LITTLE, BUT IS REMEMBERED

Leopoldina died in 1826, at the age of 29, the victim of an infection during childbirth. Her death was a great loss for Brazil, which lost one of its most important figures.

Leopoldina is remembered as a woman of great courage, determination, and love for Brazil. She was an important figure in the country's history, and her legacy continues to inspire Brazilians to this day.

Here are some of Empress Leopoldina's main achievements:

- She was one of the main people responsible for Brazil's independence.
- She founded schools, hospitals, and orphanages, promoting the education and health of Brazilians.
- Likewise, she was interested in Brazil's social problems, such as slavery and poverty.
- Not only that, but she was an important figure in Brazilian culture and art.

Leopoldina is one of the most important figures in the history of Brazil. She was a woman of great intelligence, culture, and sensitivity who dedicated her life to the country she loved.

Sources:

[<https://www.todamateria.com.br/imperatriz-leopoldina/>]

[<https://www.historiadomundo.com.br/idade-contemporanea/maria-leopoldina.htm>]





INDEPENDENCE OR DEATH, A PAINTING BY BRAZILIAN ARTIST PEDRO AMÉRICO.

The painting was commissioned by the Brazilian government in 1888 to celebrate the centenary of independence. Américo worked on the painting for three years, and it was completed in 1889.

The painting is an idealized representation of the event. D. Pedro I is portrayed as a hero, mounted on his horse, with a firm and decisive gesture. The soldiers and civilians who accompany him are also portrayed with an air of determination and patriotism.

The painting has become a symbol of Brazil's independence and is one of the country's most famous works of art. It is displayed at the National Historical Museum in Rio de Janeiro.

Here is some additional information about the painting:

- The painting measures 4.6 meters wide by 7.6 meters high.
- Américo used a painting technique called encaustic, which consists of applying melted wax to a canvas.
- The painting was made with the help of live models, including Américo himself, who played the role of D. Pedro I.
- The painting was exhibited for the first time in Rio de Janeiro in 1889.

Independence or Death is an important painting in the history of Brazil. It is a visual representation of an event that changed the course of the country and is a source of pride for Brazilians.



PERSECUTION OR RELIGIOUS INTOLERANCE IN BRAZIL?

By Pr Alex Moreira

When we talk about religious persecution, we usually attribute it to only those who demand laws that often restrict and prohibit their achievements or the profession of faith. However, there are many other forms of religious persecution.

According to Article 5 of the Brazilian Federative Constitution, article 5, it says that: Art. 5: "Everyone is equal before the law, without distinction of any kind, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, freedom, equality, security, and property, under the terms following: (...)

VI: Freedom of conscience and belief is inviolable; the free exercise of religious worship is guaranteed; and the protection of places of worship and their liturgies is guaranteed, following the law;

VII: The provision of religious assistance in civil and military collective internment entities is guaranteed under the terms of the law;

VIII: "No one will be deprived of rights for reasons of religious belief or philosophical or political conviction unless they invoke them to exempt themselves from legal obligations imposed on everyone and refuse to comply with alternative benefits established by law."

In practice, this is not exactly how it happens, even though it is a fundamental right, persecution and intolerance are very evident.

RELIGIOUS FREEDOM IN BRAZIL

Federal Senate

During the Brazilian colonial period, the hegemony of the Catholic Church remained. Only Catholics enjoyed the benefits of the Portuguese crown. There was a strong link between the church and the state; it was feared that non-Catholics would weaken the colonial structure developed in partnership with religion. In this context, heresy and apostasy were classified as crimes.

In Imperial Brazil, Freemasonry exerted a powerful influence on religious freedom. The Order reflected the prevailing spirit of the time: tolerance, rationalism and, at the same time, faith in God disconnected from the official priesthood. However, freedom was very restricted, with the union between church and State remaining; the Catholic religion was the official religion.

As for other religions, therefore, there was freedom of belief but not of worship.

Art. 5th of the 1824 Constitution 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 that purpose, without any exterior form of a temple.”

Further on, in Art. 179, established that “no one can be persecuted for reasons of religion, as long as it respects that of the state and does not offend public morals”.

In the Republic, the ideology then implemented could no longer live with the restrictions imposed on religious freedom, as the understanding was established that freedom of thought had no value without being able to externalize it.

§ 2 of its art. 11 proclaimed that “the States, as well as the Union, are prohibited from establishing, subsidizing, or hindering the exercise of religious cults”.

The secular state was then established in Brazil, where all religions enjoy state protection. Freedom of belief and worship are enshrined. A fundamental principle, teaches Celso Ribeiro Bastos, [is] that the State must remain absolutely neutral, not being able to discriminate between the different churches, either to benefit them or to harm them.

People governed by public law are not allowed to create churches or religious services, which means that they cannot have any role in their administrative structures either. (BASTOS, 2000, p. 192).

The Constitutions of 1934 and 1937 repeated the terms of the 1891 Constitution, respectively, in Section II of Art. 17 and the letter ‘b’ of art. 32. The 1946 Charter was established in the same way, in Section II of its art. 31.

The 1967 Constitution prohibited the Union, the States, the Federal District, and the Municipalities from establishing religious cults or churches, hindering their exercise or maintaining relationships of dependence or alliance with them or their representatives, except for collaboration of public interest, in the form and limits of federal law, notably in the educational, care and hospital sectors. (art. 9, item II). Finally, the 1988 Constitution, along the lines of the 1967 Constitution, reaffirms religious freedom and the secular character of the State. Item I of its art. 19 provides that the Union, the States, the Federal District, and the Municipalities are prohibited from establishing religious cults or churches, subsidizing them, hindering their operation or maintaining relationships of dependence or alliance with them or their representatives, except, in the form of law, collaboration in the public interest.

CHARACTERISTICS OF THE SECULAR STATE

The possibility of cooperation in the public interest, prescribed in Section I of Art. 19 of the Constitution of Brazil allows the Church and the State to be partners in social work. What the state cannot do is legislate on religious matters or subsidize worship.

The eventual partnership to serve the public interest does not annul secularism, nor does it translate into interference by one institution over the other. This partnership permission reinforces the idea that churches can act in public life, offering cooperation of an educational nature, among other collaborations, without compromising the secularity of the State.

Said cooperation “is one in which the church supplies activities that would be within the scope of the State to carry out, therefore acting as its executor of orders”. (BASTOS; MARTINS, 2000, vol. 3, t.i., p. 42). Therefore, the separation between church and State, characteristic of the secular state, does not mean incompatibility between one and the other or a lack of dialogue between them. Separation requires that the state not only not support any religious current, but also not adopt an anti-religious stance. In short, a secular state is a neutral state.

Secularism must be understood, in its true concept, as autonomy between politics and religion and also as an element of neutrality that allows the expression of different opinions, whether religious, agnostic, atheist, or any other political current or doctrine, as long as no opinion formulated by any of the schools of thought has a binding nature.

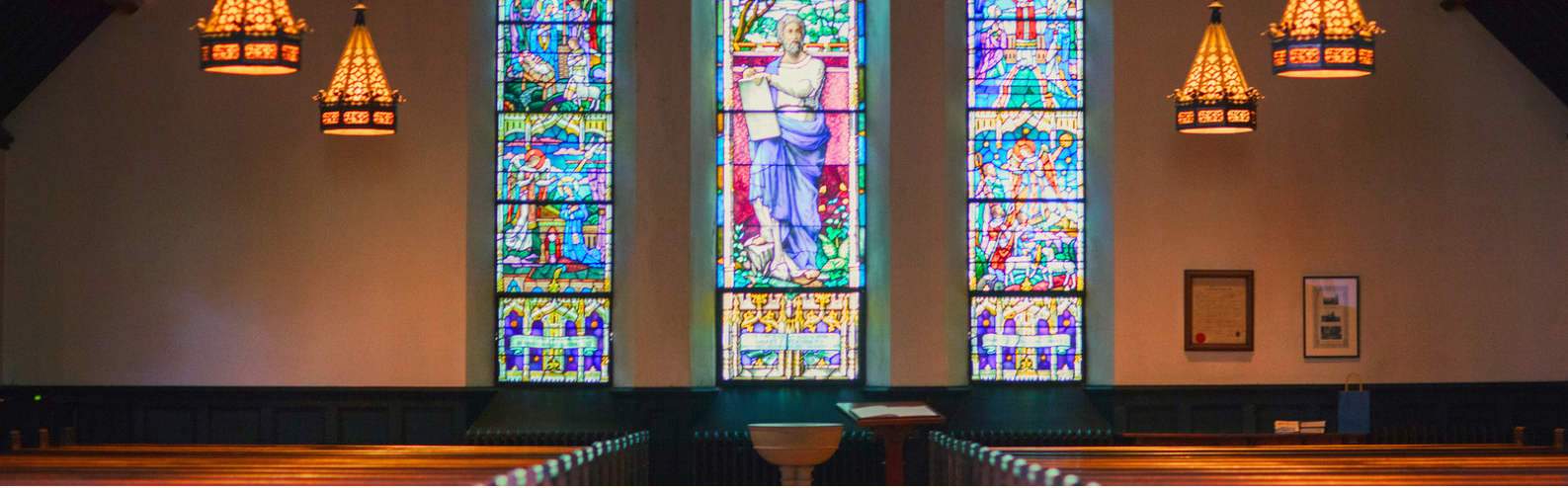
Churches cannot replace the State, but they have the indisputable right to express their opinion regardless of the subject, as do all other organizations, such as non-governmental organizations.

This is the true scope of a truly pluralistic society. Followers of different religions, in turn, may or may not follow the exhortations of their churches, depending on their free will. And it goes without saying that political institutions do not need to follow the five opinions formulated by a given philosophy, whatever it may be.

But it is part of democracy that all currents are heard and repeated without binding character. Dialogue between the various schools of thought is healthy, as they all come together to seek appropriate solutions to the various problems that afflict the community.

In fact, the various churches are required by civil society to monitor the evolution of the world and present solutions. For this reason, it would be inconsistent to exclude religious views from public life.

The Federal Constitution of 1988, in line with international treaties and the true meaning of democracy, is averse to any tendency that involves imposing silence, regardless of the current of thought.



What the Greater Law prescribes is the non-existence of official religion. No religion is privileged. Thus, in its Preamble, it establishes a state that ensures freedom, equality and justice as its supreme values, for the formation of a pluralistic society based on social harmony. In José Scampini's teaching, "the content of religious freedom is not religious truth, it is immunity from any external coercion, while the foundation of religious freedom is human dignity" (SCAMPINI, 1974). The Preamble, in itself, already highlights the zeal of the constituent legislator to protect fundamental freedoms.

The participation of religious people in exposing their ideas on controversial issues does not represent the church's interference in state matters, but translates into cooperation in the formulation of policies that will have effects on all members of society.

Other wide-ranging principles also make up the framework of our constitutional order to outline the profile of our political and legal organizations.

The art. 3 lists, as one of the fundamental objectives of the Federative Republic of Brazil, the promotion of the good of all, "without prejudice based on origin, race, sex, color, age, or any other forms of discrimination". (section IV).

Other forms of discrimination naturally include any and all impediments to the free expression of thought.

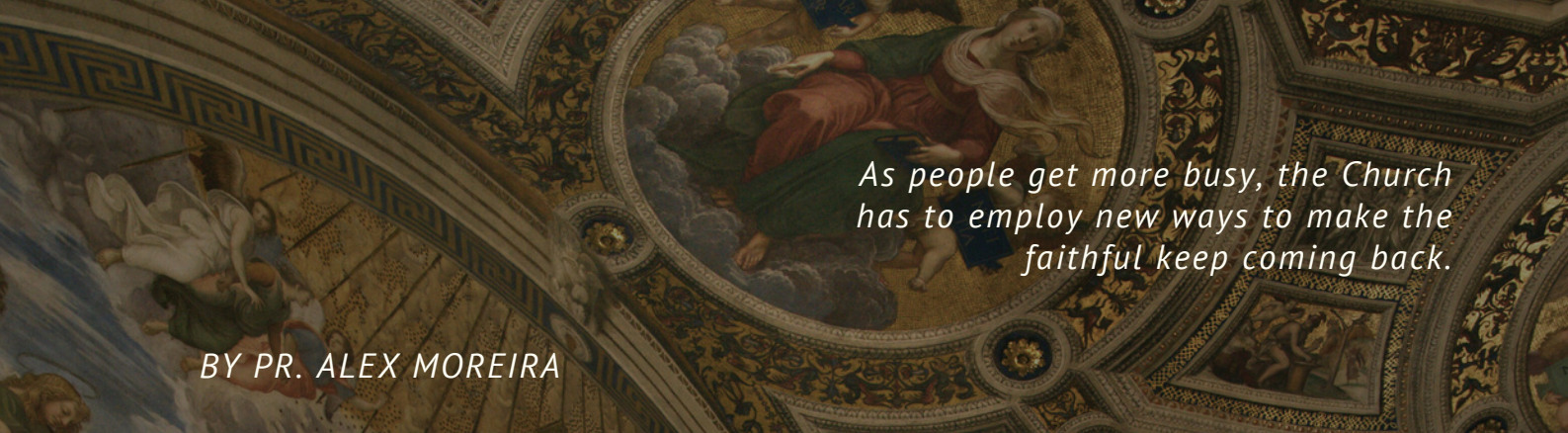
The caput of art. 5th enshrines the cardinal principle of democratic order, the principle of equality, the greatest foundation of the rule of law.

Section IV protects freedom of thought. According to Section VI, "freedom of conscience and belief is inviolable, ensuring the free exercise of religious worship and guaranteeing, in accordance with the law, the protection of places of worship and their liturgies".

According to Section IX, "the expression of intellectual, artistic, scientific and communication activity is free, regardless of censorship or license". To protect the rights guaranteed, "the law will punish any discrimination that violates fundamental rights and freedoms" (item XLI).

Finally, two works of art. 5th pontificates that "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".

The character of the secular state is linked to these three major principles, which underlie the rule of law.



*As people get more busy, the Church
has to employ new ways to make the
faithful keep coming back.*

BY PR. ALEX MOREIRA

It is concluded, within the foregoing, that the understanding of the laws should be implemented, mainly in the protection of constitutional rights. However, the reality is quite controversial, sometimes ideological protesters, artists and politicians, people from various backgrounds, have presented themselves as violators of these rights and laws, when they bring to the scene their personal dissatisfaction and defend the restriction and religious intolerance in a vehement and impactful way, through exhibitions, films, soap operas, series, presentations in theaters, schools, and many other means, including ideologies indoctrinating booklets. Often inciting persecution, causing spurious embarrassment to support his allusions and militancy.

We have seen lately, including in carnivals, where neither religion nor any subject in that aspect should contain, be part of, much less be mentioned, floats made with vexatious themes and the entire musical plot and dancers as well.

Despite defending their rights to free expression, they violate all fundamental rights when they develop movements of persecution and intolerance, including deconstructing ethical, moral and spiritual teachings.

In the false interpretation of protection, the guarantee of law and order, apathetic and partisan politicians still assume the role of supporters of these individuals, which makes the defense of what really should be followed, constitutional laws, which are the foundation of a nation and its preservation of civil and democratic rights, as they should be since we are still a democracy.

It would be extremely important to review who actually fails to comply, instead of recreating favorable laws.

An example to be followed is in the American Constitution, in the 1st Amendment.

“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, restricting freedom of expression, or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.”



Alfredo da Rocha Vianna Filho, known as Pixinguinha, was a Brazilian composer, arranger, conductor, teacher, flutist and saxophonist. Pixinguinha composed popular music, mainly within the musical genre known as choro



Carmen Miranda GOIH OMC was a Portuguese-Brazilian singer, dancer and actress. Her artistic career took place in Brazil and the United States between the 1930s and 1950s. She worked on radio, revue theater, cinema and television.

From the 1900s to the 1960s: the evolution of Brazilian music

BY RODRIGO ABRAHÃO

Brazilian music is one of the richest and most diverse in the world. Throughout the 20th century, Brazilian music went through different phases, reflecting the country's social, cultural and political changes.

The 1900s were marked by the development of lundu, an Afro-Brazilian musical genre, characterized by its syncopated rhythm and danceable character. Lundu was the most popular musical genre in Brazil at the time, and many lundu composers and performers became famous, such as Xisto Bahia, Baiano, Donga and Pixinguinha.

In the 1910s, maxixe emerged as a new musical genre. Maxixe is a mix of lundu, tango and polka, and is characterized by its syncopated rhythm and dancing character. Maxixe was a great success in Brazil and abroad, and many maxixe composers and performers became famous, such as Ernesto Nazareth, Ary Barroso and Carmen Miranda.



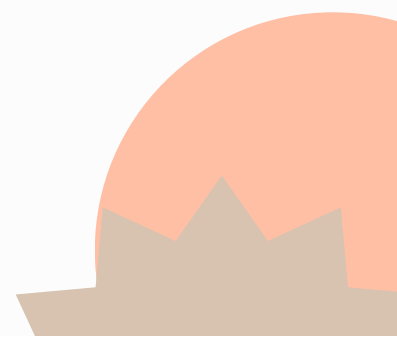
In the 1940s, samba continued to be the most popular musical genre in Brazil. In the 1940s, samba became more sophisticated, with the introduction of new elements, such as harmony and melody. Many samba composers and performers became famous in the 1940s, such as Luiz Gonzaga, Dorival Caymmi, João Gilberto and Tom Jobim.

In the 1950s, Bossa Nova emerged as a new musical genre. Bossa Nova is a mix of samba and jazz, and is characterized by its syncopated rhythm, its smooth melody and its sophisticated harmony. Bossa Nova became a great success in Brazil and abroad, and many Bossa Nova composers and performers became famous, such as João Gilberto, Tom Jobim, Vinicius de Moraes, Chico Buarque and Elis Regina.

In the 1960s, MPB emerged as a new musical genre. MPB is a mix of different Brazilian musical genres, such as samba, choro, baião, frevo and regional Brazilian music. MPB became the most popular musical genre in Brazil in the 1960s, and many MPB composers and performers became famous, such as Chico Buarque, Caetano Veloso, Gilberto Gil, Milton Nascimento, Paulinho da Viola, Maria Bethânia and Gal Costa.

In the 1920s, samba emerged as a new musical genre. Samba is a musical genre of Afro-Brazilian origin, characterized by its syncopated rhythm and dancing character. Samba became the most popular musical genre in Brazil in the 1920s, and many samba composers and performers became famous, such as Noel Rosa, Sinhô, Pixinguinha and Cartola.

In the 1930s, choro emerged as a new musical genre. Choro is a musical genre of Afro-Brazilian origin, characterized by its syncopated rhythm and instrumental character. Choro became a popular musical genre in Brazil, and many choro composers and performers became famous, such as Pixinguinha, Donga, Jacob do Bandolim and Waldir Azevedo.



Brazilian music continued to develop and diversify in the following decades. Today, Brazilian music is a global musical genre, enjoyed by people all over the world. Here are some of the most popular Brazilian songs from each decade of the 20th century:

- 1900s: "This is Good" (Xisto Bahia)
- 1910s: "Your Hair Doesn't Deny" (Ernesto Nazareth)
- 1920s: "I caught you, Gentleman" (Noel Rosa)
- 1930s: "Carinhoso" (Pixinguinha and João de Barro)
- 1940s: "Mamãe Eu Quero" (Assis Valente)
- 1950s: "Girl from Ipanema" (Tom Jobim and Vinicius de Moraes)
- 1960s: "Alegria, Alegria" (Caetano Veloso)

These songs are just a small sample of the richness and diversity of Brazilian music.

MPB and Brazilian identity

Brazilian Popular Music (MPB) left a rich and diverse legacy for Brazil and the world. Through its lyrics, melodies and interpretations, MPB reflected the history, culture and identity of the Brazilian people.

- **A rich musical diversity:** MPB is a musical genre that incorporates a wide range of influences, from traditional Brazilian popular music to jazz, rock and electronic music. This diversity is one of the main characteristics that make MPB such an attractive and universal genre.
- **A strong social and political presence:** MPB has always been an important vehicle for social and political expression. Many MPB artists used their music to denounce social inequality, political repression and other important issues.
- **A significant contribution to Brazilian culture:** MPB is one of the main symbols of Brazilian culture. Their songs are played all over the world and are often used in films, soap operas and other cultural products.

Some specific examples of MPB's legacy include:

- The work of composers such as Chico Buarque, Caetano Veloso, Gilberto Gil and Milton Nascimento, who created a canon of songs that are considered masterpieces of Brazilian music.
- The voice of artists like Elza Soares, Clara Nunes and Maria Bethânia, who broke barriers and inspired generations of musicians.
- The influence of MPB on other musical genres, such as samba, forró and funk.



MPB continues to be an important force in Brazilian and world music. Its artists continue to create new music that reflects the diversity and richness of Brazilian culture.

Here are some specific examples of how MPB contributed to Brazilian culture:

- MPB helped popularize Brazilian music abroad. Artists such as Chico Buarque, Caetano Veloso and Gilberto Gil were pioneers in the export of Brazilian music to the world, helping to create international interest in Brazilian culture.
- MPB helped promote Brazilian cultural diversity. MPB incorporated a wide range of musical influences, from traditional Brazilian popular music to jazz, rock and electronic music. This helped promote Brazilian cultural diversity and show the world the richness of Brazilian music.
- MPB helped promote Brazilian identity. MPB is one of the main symbols of Brazilian culture. Their songs are played all over the world and are often used in films, soap operas and other cultural products. This helped promote Brazilian identity and show the world what it means to be Brazilian.
- MPB is a Brazilian cultural heritage that will continue to be appreciated by future generations. And it is celebrated on September 27th.

Sources:

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HEALTH

The impact of drugs on physical, psychological and social health

BY SIMONE HAZIN



Drug use is a public health problem that affects millions of people around the world, causing serious physical, psychological and social consequences. But what are drugs, and how do they act on our body and mind.

Drugs are substances that can alter bodily functions, whether physically or psychologically. They can be classified as natural, semisynthetic, or synthetic, depending on their origin and chemical composition. They affect the central nervous system and alter the functioning of the brain. Not only that, but they are divided into three main groups, according to their effects on the central nervous system (CNS).

Hallucinogens are drugs that cause distortions in reality, such as hallucinations, delusions and mental confusion, such as LSD, mescaline and some types of mushrooms.

Depressants are drugs that reduce the activity of the central nervous system, causing relaxation, drowsiness, decreased reflexes, and decreased motor coordination. Some examples are marijuana, alcohol, barbiturates, benzodiazepines and opiates.

Stimulants are drugs that increase the activity of the central nervous system, causing euphoria, agitation, insomnia, and increased blood pressure and heart rate, such as cocaine, amphetamines, ecstasy and caffeine. Some psychoactive drugs can be addictive, which means that they can interfere with the brain's reward and motivation systems, causing the person to feel a compulsive need to continue using the drug, regardless of the damage it may cause.



Effects of drugs on the human body

Psychoactive drugs are those that affect the central nervous system (CNS), leading to behavioral changes and implications for perceptions and feelings. They can cause a series of different effects on the body and mind, causing changes in perception, mood, behavior and consciousness.

Effects of drugs on perception

Drugs can alter how the user perceives reality, causing hallucinations and delusions. Hallucinations are false perceptions of objects or events that do not exist or are not present at the moment. Delusions are false or irrational beliefs about yourself or the world. These effects can lead the user to engage in inappropriate or dangerous behavior.

Effects of drugs on mood

Drugs can alter the user's emotional state, causing sudden or extreme changes in mood. The user can feel anything from intense euphoria to deep depression. Euphoria is an exaggerated feeling of happiness, confidence and energy. Depression is a persistent feeling of sadness, hopelessness, and a lack of interest in life. These effects can affect the user's self-esteem, interpersonal relationships and quality of life.

Effects of drugs on behavior

Drugs can alter how the user behaves, causing changes in personality, impulsivity, aggression and psychosis. Personality is the set of characteristics that define a person's identity. Impulsivity is the tendency to act without thinking about the consequences. Aggressiveness is the tendency to react with violence or hostility. Psychosis is a serious mental disorder that affects the ability to distinguish reality from fantasy. These effects can harm the user's social life, professional performance and respect for laws.

Effects of drugs on cognition

Drugs can change how the user thinks, making it difficult to concentrate, reason and remember. Concentration is the ability to stay focused on a task or activity. Reasoning is the ability to solve problems and make decisions. Memory is the ability to store and retrieve information. These effects can compromise the user's learning, creativity and intelligence.

Effects of drugs on physiology

Drugs can alter the functioning of organs and systems in the human body, causing changes in heart rate, blood pressure, body temperature and breathing. Heart rate is the number of heartbeats per minute. Blood pressure is the force that blood exerts on the walls of the arteries. Body temperature is the degree of body heat. Breathing is the process of exchanging gases between the body and the environment. These effects can cause arrhythmias, hypertension, hyperthermia, hypothermia, asphyxia and cardiorespiratory arrest.

Effects of drugs on health

Drugs can cause various health problems for the user, such as infections, liver, kidney, heart and brain diseases. Infections are invasions of microorganisms that cause diseases in the body. Liver diseases are those that affect the liver, the organ responsible for metabolizing drugs. Kidney diseases are those that affect the kidneys, the organs responsible for eliminating drugs. Heart diseases are those that affect the heart, the organ responsible for blood circulation. Brain diseases are those that affect the brain, the organ responsible for controlling vital functions.

Effects of drugs on death

Drugs can lead to the death of the user, whether through overdose, accidents, violence or suicide. An overdose is a serious intoxication caused by excessive or combined consumption of drugs. Accidents are unforeseen events that cause physical or material damage to the user or third parties. Violence is a form of physical or verbal aggression that causes suffering or harm to the user or third parties. Suicide is the voluntary act of taking one's own life.

THE PATH: FROM USER TO DEPENDENCY

Dependence is a condition in which the user loses control over the use of the drug and feels a compulsive need to continue using it, regardless of the damage it may cause. Dependence can be physical or psychological, depending on the type of drug and the user. Physical dependence occurs when the body adapts to the presence of the drug and needs it to function normally. Psychological dependence occurs when the user develops an emotional relationship with the drug and needs it to obtain pleasure, relief or escape from problems.

Addiction to these chemical substances is a chronic and complex disease that affects the user's brain and body. It can originate from genetic, environmental and individual factors, and is characterized by the loss of control over the use of the substance, the need to consume it more and more to obtain the same effects or avoid withdrawal syndrome, and the persistence in use, despite the negative consequences for health, family, work and society.

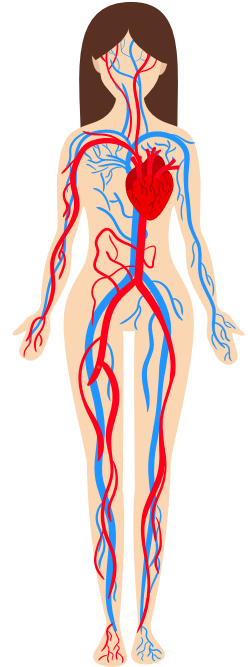
THE ADDICT CAN SUFFER SERIOUS PHYSICAL, MENTAL, EMOTIONAL AND SOCIAL HARM, IN ADDITION TO INCREASING THE RISK OF DEATH FROM OVERDOSE, ACCIDENTS, VIOLENCE OR ILLNESS.

Addiction is a problem that affects not only the user, but also the people who live with it. Often, drug addicts are unable to recognize their dependence or lack the motivation to seek treatment. Therefore, it is essential that he receive help from qualified and specialized professionals, as well as from family, friends and other people who care about him.

CONSEQUENCES

In the physical

The constant use of drugs can cause a series of damages to the human body. Various systems of the human body can be affected. For example, the respiratory system can suffer from bronchitis, emphysema and lung cancer; the cardiovascular system can suffer from hypertension, arrhythmia and heart attack; the nervous system can suffer from seizures, strokes and dementia; the digestive system can suffer from gastritis, ulcers and cirrhosis; the immune system can suffer from infections, hepatitis and HIV; and the reproductive system can suffer from impotence, infertility and fetal malformations.



In the psychological

The constant use of drugs can cause a series of psychological changes in the user. Changes in mood, perception, cognition, personality and dependence may occur. For example: the user may feel euphoria, depression or anxiety; may have hallucinations, delusions or paranoia; may have difficulty concentrating, reasoning or remembering; may become impulsive, aggressive or isolated; and may develop chemical or psychological dependence.



On social

Constant drug use can cause a series of social problems for the user. Various areas of the user's life can be affected, such as family, friends, work, school and the community. For example, the user may have conflicts, violence or separation with their family; they may lose contact, respect or trust from friends; they may have low performance, drop out or be fired from work or school; they may go into debt, steal or prostitute themselves to support their addiction; they may be arrested, fined or prosecuted for involvement in drug trafficking or consumption; and they may be marginalized, discriminated against or stigmatized by society.



Treatment

Chemical dependency is treatable and can help the drug addict overcome their addiction. Qualified and specialized professionals are needed. There are different types of treatment that can be adapted to the needs and characteristics of each user. Some of the main types of treatment include detoxification, a process that seeks to eliminate drugs from the user's body, relieving the physical symptoms of withdrawal. It can be done in a hospital or outpatient setting, with medical supervision and the use of specific medications. Psychotherapy is essential, psychological techniques help the user understand the causes of their addiction and develop new skills to deal with life's problems without resorting to drugs. It can be done individually or in a group, with the support of a psychologist. Drug therapy, where the psychiatrist helps treat chemical dependency through the use of medication, aims to reduce the desire for drugs, prevent relapses or treat comorbidities associated with the use of the substance. Family therapy is also important, which seeks to involve the user's family in the treatment, improving communication, support and understanding between family members.

It is also possible to assist in the treatment with the help of occupational therapy through playful, artistic or professional activities, encouraging the user to occupy their time in a productive and pleasurable way and aiming to increase the user's self-esteem, creativity and social integration. And also support groups, formed by people who share similar experiences about drug use. They aim to offer emotional support, information and guidance to users in recovery. Some examples are Narcotics Anonymous (NA) and Alcoholics Anonymous (AA).

These are some of the treatments available for drug addiction. They can be combined according to the needs and characteristics of each user. The important thing is that the person wants to be treated and has the willpower to overcome drug addiction.

Prevention

Preventing drug use is especially important among young people, as they are more vulnerable to the harmful effects of drugs and more susceptible to social and cultural influences that can encourage drug use. Furthermore, drug use in adolescence can interfere with the physical, mental and emotional development of young people, compromising their personal and professional futures.

To prevent drug use among young people, it is necessary to act at different levels and contexts, involving different social actors. Some of the main ones are education, with the aim of transmitting knowledge, skills and values that can help young people make conscious and responsible decisions about drug use. It can be done at school, in the family or in other educational spaces, using participatory, playful and interactive methods; information is provided through the provision of data, facts and scientific evidence about drugs and their effects on the human body. It can be done through campaigns, booklets, folders, websites, applications or other means of communication to raise awareness and sensitize young people to the importance of taking care of their physical and mental health and avoiding or reducing drug consumption. Not only that, but it can be done through lectures, workshops, debates, testimonies or other activities that can generate reflection and dialogue on the topic of family: offering love, support, guidance and limits to your children while also serving as a model of healthy behavior or as a source of information and awareness about drugs.

In short, drugs are substances that can alter bodily functions, whether physically or psychologically. They can be classified as natural, semisynthetic and synthetic, depending on their origin and chemical composition. Psychoactive drugs are those that affect the central nervous system and alter the functioning of the brain, causing changes in perception, mood, behavior and consciousness. They can be subdivided into hallucinogens, depressants and stimulants, depending on their main effect on the central nervous system. In addition to psychoactive drugs, there are other types of drugs that do not directly affect the central nervous system, but can cause other effects on the body.



MUSIC AND HEALTH

“Be careful with the music that the government gives to the people, I know a state by the music that the rulers give to the people” Plato, The Republic

In this passage from The Republic, Plato defends the idea that music is a powerful tool that can be used to shape people's souls. He states that the government must be careful about the music it promotes, as this music can have a profound impact on society.

Plato believed that music could influence people's thoughts, feelings and behaviors. He believed that music could be used to promote positive values and behaviors, or negative values and behaviors.

In the quoted passage, Plato states that he can tell a state by the type of music the government promotes. He believes that the music the government promotes is a reflection of the government's values and goals.

Plato's view of music is still relevant today. Music is an important part of the culture of any society. The music people listen to can have a significant impact on their thoughts, feelings and behaviors.

It is important that governments and other social leaders are aware of the power of music. They must take care to promote music that promotes positive values and behaviors.

Here are some ways music can be used to shape society:

- **Music can be used to promote positive values and behaviors.** For example, music can be used to promote peace, tolerance and cooperation.
- **Music can be used to promote negative values and behaviors.** For example, music can be used to promote violence, hatred and discrimination.
- **Music can be used to manipulate people.** For example, music can be used to promote excessive consumption or spread false information.

It is important for people to be aware of the power of music and how it is being used.

Source: PLATÃO. A República. São Paulo, Ed. Martin Claret, 2002.



Evolution is nothing more than the purification of taste.

Sri Ram

In this quote, Sri Ram states that evolution is a process of purifying taste. He suggests that as we evolve, we develop a more refined taste for what is good and true.

Sri Ram is referring to taste in a broad sense, which includes not only aesthetic taste but also moral and intellectual taste. As we evolve, we develop a deeper sense of what is beautiful, fair and true.

For Sri Ram, evolution is a process of growth and development. As we evolve, we become more complete and fulfilled beings.

Sri Ram's quote can be interpreted in several ways. One interpretation is that evolution is a process of learning and discovery. As we evolve, we learn more about the world and ourselves. This allows us to develop a more refined taste for what is good and true.

Another interpretation is that evolution is a process of purification. As we evolve, we free ourselves from our prejudices and attachments. This allows us to see the world with more clarity and insight.

Regardless of the interpretation, Sri Ram's quote suggests that evolution is a positive process. As we evolve, we become higher and more enlightened beings. Here are some ways in which taste clearance can be seen as an evolutionary process:

- As we evolve, we develop a more refined sense of beauty. This can be seen in the development of art, music and literature throughout history.
- As we evolve, we develop a more refined sense of justice. This can be seen in the development of fairer laws and social systems.
- As we evolve, we develop a more refined sense of truth. This can be seen in the development of science and knowledge.

Taste purification is a continuous process that occurs throughout life. As we experience the world, our taste refines and adapts. This process helps us grow and develop as human beings.

BOOKS



DA SILVA

the great fake news of the left

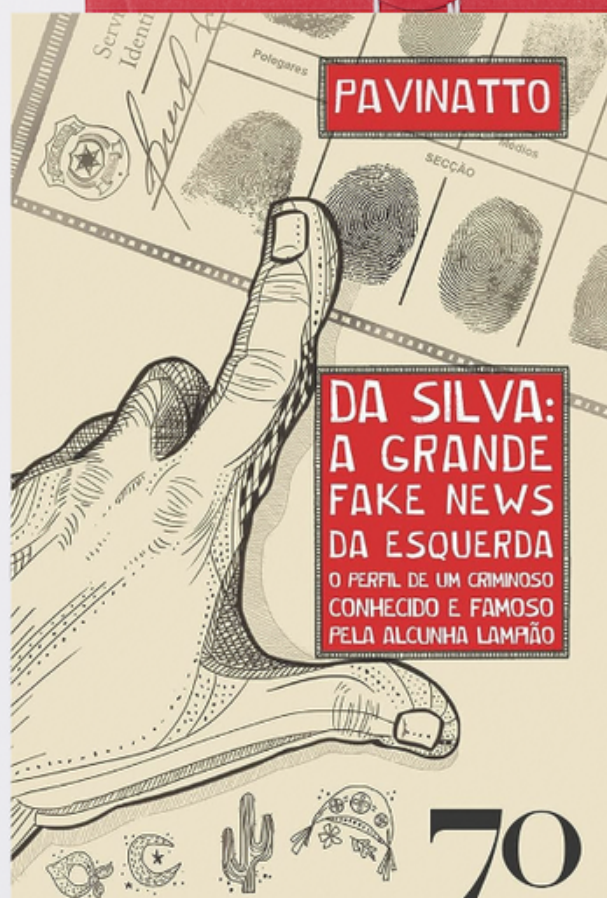
The best-selling book in Brazil by Tiago Pavinatto

For more than a month, the book, *Da Silva, the Great Fake News of the Left*, has been the number one book in Brazil. With a signing night with more than 5,000 people until two in the morning, Tiago Pavinatto managed to get the right to leave the barracks and bookstores and form an army of readers. Pavinatto explains in his videos and interviews that when he saw the Imperatriz Leopoldinense samba school that won the 2023 plot by paying homage to the rapist, thief and bandit Lampião, he saw that he needed to bring the real story of the cangaceiro.



"I don't know why I've never seen a man blush in front of me."

Said in Queimadas, Bahia, while seven police soldiers were bleeding (putting the huge dagger into the clavicular fossa).

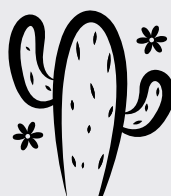


The book tells the story of Virgulino Ferreira da Silva, known as Lampião, the biggest cangaço leader in the Northeast. He was the biggest capitalist, as he wanted all the money for himself, which doesn't change much from today's communist leaders. During the invasions by Lampião's gang, when the population was denied money and food, the cangaceiros reaction was violent. Lampião's group is accused of kidnapping children, setting fire to properties, stealing, killing livestock, raping, murdering in cold blood, and torturing.



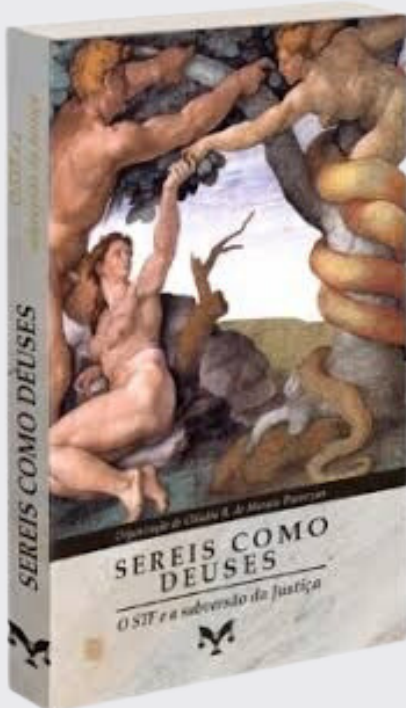
"Exalted by Communism, the Brazilian was NEVER a hero, on the contrary, he only robbed the poor, raped the poor, killed the poor, and made Maria Bonita, known as Maria de Déa, his "sexual partner". Very vain, always covered in gold, Heinz lenses, a silk scarf, imported perfume, and a rifle covered in gold and White Horse Whiskey, Lampião was a very sophisticated man for the backlands of Pernambuco." - Pavinatto.

Lampião's story, after 85 years with only paper records, came to light, imagine other stories with digital records that can be revealed. Many other lampoon stories and truths are revealed in the book, and certainly, the real history of the Brazilian cangaço and left-wing narratives begin to spread, as not all truths are for all ears.



"HERE COME THE LITTLE MONKEYS. LET'S TAKE THEM TO CREATE THAT THEY ARE CUTE." PROVOCATION, REFERRING TO THE SOLDIERS, WHO THE CANGACEIROS CALLED MONKEYS.

I WILL BE LIKE GODS - THE STF AND THE SUBVERSION OF JUSTICE

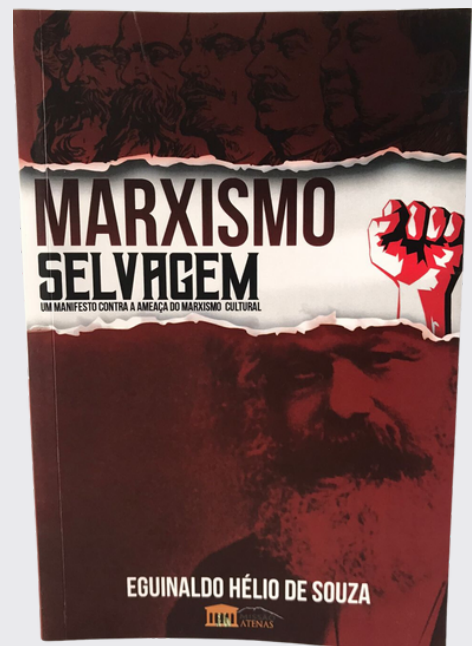


The people choose councilors, deputies, senators, mayors, governors and presidents. If they are not satisfied with the results, they will remove them in the next election. Judges are not elected and serve for life. When they usurp the functions of elected officials, they are, in effect, defrauding representative democracy and the popular vote. But activist judges and courts ignore the vote of the majority of the population; in fact, they like to be “against the majority” (another misleading discourse on judicial activism that this book will explain to you). The activist court does not want to apply the law, but rather to impose its worldview and ideological convictions—about abortion, drugs, public safety, handcuffs and even electronic voting machines. If the law does not coincide with these convictions, it is worse for the law.

WILD MARXISM: A MANIFESTO AGAINST CULTURAL MARXISM

In a country in which the evil attempts to combine and merge the doctrines of the political left with the Christian faith have achieved considerable success and caused intellectual, moral and, therefore, spiritual damage that has not yet been adequately measured, a work like "Savage Marxism" must have its place highlighted.

Eguinaldo Hélio de Souza makes clear the clearly anti-Christian nature of the philosophical and ideological premises of socialism, the cultural agenda and behavioral engineering of left-wing movements, as well as the intrinsic evil of the methods and objectives of such collectivist revolutionary currents.



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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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