

Synthesis Report

Antisemitism in Brazil

CURRENT OVERVIEW (2025) & TRENDS



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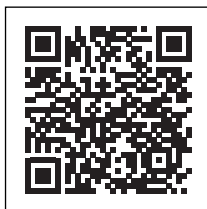
Synthesis Report

Antisemitism in Brazil

CURRENT OVERVIEW (2025) & TRENDS



To access the full version of the
Annual Report on Antisemitism
2025 access the QR Code on the
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FOREWORD

Addressing antisemitism is, above all, an imperative for the health of Brazilian democracy. If the 2024 Report served as a warning in the face of the “tsunami” of hatred unleashed by the October 7 attacks, this 2025 edition records an even more challenging reality: the consolidation of this hatred at historically high levels. It is no longer an isolated spike, but a “new normal” of hostility that demands not only constant vigilance, but also a systemic and professionalized strategy of community resilience.

This year confirmed the transnational and immediate nature of contemporary antisemitism. Data released by Israel’s Ministry of Diaspora Affairs and by international organizations comparable to CONIB in monitoring and analyzing this phenomenon show that events in the Middle East or on North American university campuses reverberate in real time across social media and in the streets of cities around the world. This so-called “globalization of hate” ignores borders and turns the digital environment into the primary arena of dissemination, once again responsible for the majority of reports received through our channels.

Fortunately, confronting this scenario is not a solitary task. In a year marked by persistent global challenges and the complexity of the national context, the Brazilian Jewish community reaffirmed that its greatest strength lies in coordination, cooperation, and unity. This Annual Report on Antisemitism in Brazil 2025 does not merely compile statistical data; it embodies an unprecedented collective effort involving representative institutions from communities across the country, their leadership, professional teams, and, decisively, the dedication of volunteers.

As the national coordinating body, CONIB was responsible for articulating the efforts of the Brazilian Jewish community in confronting antisemitism. In partnership with all Jewish Federations and Associations from north to south of Brazil — with particular emphasis on the Jewish Federation of the State of São Paulo (FISESP) — the Confederation consolidated a network of protection and coordination that transcends state boundaries. This capillarity made it possible, for the first time, to construct a comprehensive picture of the reality experienced by Brazilian Jews, reaching both major urban centers and smaller communities, and ensuring that different voices were taken into account.

The survey Perceptions of the Jewish Community on Experiences, Identity, and Antisemitism in Brazil — an unprecedented initiative in the national context — demonstrates the mobilization capacity of the Brazilian Jewish community. The survey resulted from coordination led by CONIB in direct partnership with state federations and associations, which acted as channels for engagement and institutional security. The collection of more than 1,400 valid responses, encompassing a diversity of religious and professional profiles, shows that the federative structure possesses the political and operational conditions necessary to coordinate large-scale initiatives. By integrating Community Security Departments with regional leadership and organizing and analyzing the resulting data with rigor and intelligence, the project transformed individual perceptions of insecurity into strategic input for collective protection.

The consistency of the diagnoses presented in this report stems from the integration of different areas of expertise. The partnership with StandWithUs Brasil and its Center for Data Study and Analysis (CEAD) was fundamental for conducting, together with AtlasIntel, opinion surveys that make it possible to better understand Brazilian society's perceptions of Jews, antisemitism, and the conflict between Israelis and Palestinians. The combined analysis of these data with incident and reporting records, as well as with the intra-community survey on perceptions of antisemitism, provides more qualified tools to address contemporary polarization, aligned with international best practices.

Likewise, CONIB's consortium with the Holocaust Museum of Curitiba, the Holocaust Memorial of São Paulo, and StandWithUs Brasil added an essential dimension of memory and education. By examining public knowledge about the Shoah through research conducted by the ISPO Group, these institutions reaffirmed that historical education remains a central element in preventing intolerance. Progress was also made in examining the corporate environment: the work of the ECOA Group, by revealing the impacts of antisemitism in workplace relations, opened a relevant front in the field of Diversity and Inclusion, contributing to the promotion of respect for Jewish identity in professional settings.

The figures presented here are not abstract. They reflect the anxiety of university students, the discomfort of professionals in their workplaces, and the insecurity of families who, after decades, once again question the public display of symbols of faith and culture. At the same time, the data record consistent institutional responses. The year 2025 was marked by judicial decisions reaffirming that racism and hate speech find no protection under the pretext of freedom of expression, as well as by CONIB's vigilant political engagement with the media and with the Legislative and Executive branches, seeking allies and interlocutors for the consolidation of public policies aimed at the protection of minorities.

This document expresses the competence and resilience of community institutions and, at the same time, constitutes an invitation to shared action. Addressing antisemitism is not the sole responsibility of the Jewish community; it is a commitment that involves civil society, public authorities, and all institutions committed to diversity and the rule of law.

I would like to express my gratitude to the executive boards, councils, professionals, and volunteers who have dedicated themselves to monitoring networks, supporting victims, educating young people, and engaging in dialogue with society. The result is more than a report: it is an instrument of democratic defense that places Brazil in dialogue with the leading initiatives for monitoring and analyzing antisemitism around the world.

May the reading of these pages reinforce the understanding that protecting minorities — including the Jewish minority — means preserving the values of tolerance and coexistence that sustain Brazilian democracy. May this work encourage the continuation of the unity that made it possible and that remains a condition for a safe and dignified future for the Jewish community and for Brazilian society as a whole.

Enjoy the reading.

Dr. Claudio Lottenberg

President of the Jewish Confederation of Brazil (CONIB)

INTRODUCTION

Antisemitism is no longer an episodic or peripheral phenomenon. In different parts of the world, and also in Brazil, it has become part of what can be described as a “new normal”: an environment in which hate speech circulates with ease, digital manifestations translate into concrete hostility, and Jewish identity once again becomes a factor of social vulnerability. This phenomenon, still anchored in the aftermath of October 7, 2023, although showing fluctuations in recorded incidents (in Brazil), reveals a dangerous normalization of anti-Jewish hatred, whose trajectory does not appear to be one of decline.

The year 2025 consolidated this transformation. What previously appeared as isolated spikes has come to constitute a continuous, measurable, and structured pattern. The digital environment has become the primary vector for the dissemination of hatred, while professional, educational, and social spaces increasingly reflect tensions that go beyond political debate and directly affect individuals and institutions.

This Executive Summary presents the main findings of the Brazilian Jewish Confederation (CONIB)’s 2025 Annual Report on Antisemitism—a national diagnosis based on recorded reports, systematic digital monitoring, and multiple public opinion and community perception surveys. Its purpose is to offer Brazilian society an evidence-based account of the scope, characteristics, and impacts of contemporary antisemitism, as well as of the collective response articulated by the Brazilian Jewish community across its various spheres of organization and activity.

Rony Vainzof e Andrea Vainer

CONIB’s National Project Against Hate Speech, Extremism and Antisemitism

Structural constraints in monitoring antisemitism in Brazil

The monitoring of antisemitism is shaped by demographic, psychosocial, institutional, and operational factors that affect data collection, quality, and interpretation. These challenges are not unique to Brazil. Reports by the European Union Agency for Fundamental Rights (FRA), the Anti-Defamation League (ADL) in the United States, and the Community Security Trust (CST) in the United Kingdom recognize that Jewish communities in the diaspora face underreporting, small absolute population size, and discrepancies between lived experience and formal records.

In the Brazilian context, these limitations are compounded by the absence of a structured public system for monitoring antisemitism. Data production depends largely on the Jewish community itself. With an estimated population of approximately 120,000 people—less than 0.6% of the national population—significant changes in the level of hostility may appear statistically modest, creating a misleading perception of the phenomenon’s irrelevance.

Moreover, many antisemitic manifestations—such as conspiratorial discourse, stigmatization, and indirect hostility—do not generate official records, even though they produce relevant symbolic and social impacts. In addition, lack of awareness of reporting channels, institutional distrust, and fear of retaliation contribute to underreporting. International literature shows that self-censorship and the concealment of identity are adaptive responses to hostile environments.

Research by the FRA, CST, and institutions such as the Pew Research Center and the American Jewish Committee indicates that a significant share of experienced incidents is not reported. In response, this report adopts a data triangulation approach, combining formal records, non-formalized accounts, digital monitoring, and community perception surveys. This integration allows for the estimation of underreporting and incorporates variables such as fear and insecurity as relevant indicators of the phenomenon.

Given these limitations, the report adopts three central measures: transparency regarding methodological constraints; triangulation between automated monitoring and specialized qualitative analysis; and the systematic presentation of concrete examples to contextualize the severity and discursive meaning of incidents. This strategy enables an understanding of the phenomenon beyond quantification, assessing its intensity, dynamics, and structural impact.

The definition of antisemitism used in this report

The Brazilian Jewish Confederation (CONIB) adopts, for the purposes of this report, the working definition of the International Holocaust Remembrance Alliance (IHRA). This choice is grounded in its international institutional consolidation, its operational applicability to the monitoring of incidents, and, above all, its capacity to identify the contemporary mutations of antisemitism—including when discourse is projected onto the State of Israel as a Jewish collective. Furthermore, the IHRA definition does not—and should not—serve to silence criticism of Israel, unless such criticism is conditioned on the denial of Jewish-Israeli self-determination. Indeed, the IHRA itself states that “...criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic.” The IHRA formulation offers a robust, contextual interpretative instrument compatible with coping with the phenomenon in its current configuration.

Its core text reads as follows:

“Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.”

The IHRA definition also includes a list of examples to guide classification, which can be consulted in the full version of the 2025 Annual Report on Antisemitism by accessing the adjacent QR code or clicking [HERE](#).

A preliminary study of the definitions of antisemitism included in the full version of the report can be accessed through the same QR code above or clicking [HERE](#).



STRUCTURAL ESCALATION AND CONSOLIDATION OF A “NEW NORMAL”

The Reporting Channel
recorded **989**
antisemitic incidents.

Increase of **149.1%**
compared to 2022.

Monthly peak of
occurrences:
138 complaints
in June.

The states of São
Paulo, Rio de Janeiro
and Rio Grande do Sul
lead, with **40%** of
the complaints.

THE DIGITALIZATION OF HATE

Digital environments as the main contemporary vectors

800 of the 989 cases recorded through the Reporting Channel involved online antisemitic incidents.

In 2022, there were **202** occurrences of online antisemitism. An increase of 296.04% in three years.

Instagram was the social network with the most occurrences: **37.13%**.

On **X/Twitter**, the reported cases were **13.88%**.

11.63% of registered complaints of antisemitism online took place in the **Facebook**.

For **81.5%** of respondents to the intra-community survey, online hate speech is the most worrying threat for the future.

IMPACT OF ANTI-JEWISH HATRED ON DAILY LIFE

Antisemitism affects social relations, identity and future projections

46% of Jews have experienced antisemitism in their professional lives.

Antisemitic demonstrations in workplaces were experienced by **25%** of the Jews.

39.84% of the respondents to the intra-community survey have already omitted/thought about omitting their identity for fear of moral/physical aggression.

For **43.72%** of respondents to the intra-community survey, antisemitism will increase a lot in the next five years.

THE BROADER SOCIAL CONTEXT

**Limited historical education +
widespread digital consumption =
fertile ground for distortions**

59.2% of Brazilians use
social networks as their main
source of information about
the Israel-Palestine conflict.

Only **53%** know how to
correctly define what the
Holocaust was.

87.3% had never participated in any educational action on
the Holocaust (inside or outside school).

REPORTS AND INCIDENTS

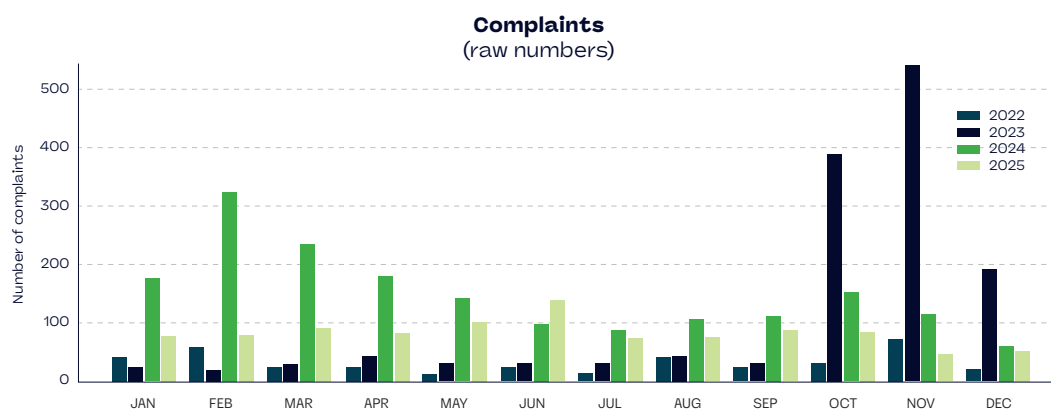
Reporting channels linked to the Jewish community

Reports of antisemitism are received through **multiple channels** and may be submitted by individuals or institutions. These include online forms available on the websites of the Brazilian Jewish Confederation (CONIB), FISESP, FIERJ, FIRS and other federations; the CONIB Antisemitism Reporting Portal; telephone contacts and WhatsApp messages directed to Community Security Departments (DSCs); emails sent to representative Jewish organizations; and in-person reports made to their staff.

Each report is **formally recorded and undergoes an initial assessment**. Only incidents whose antisemitic character can be established according to the categories adopted in this report are included; records falling outside this scope or duplicates are archived. Each incident is documented only once, including cases in which the same online content is reported by multiple individuals, thereby avoiding statistical distortion.

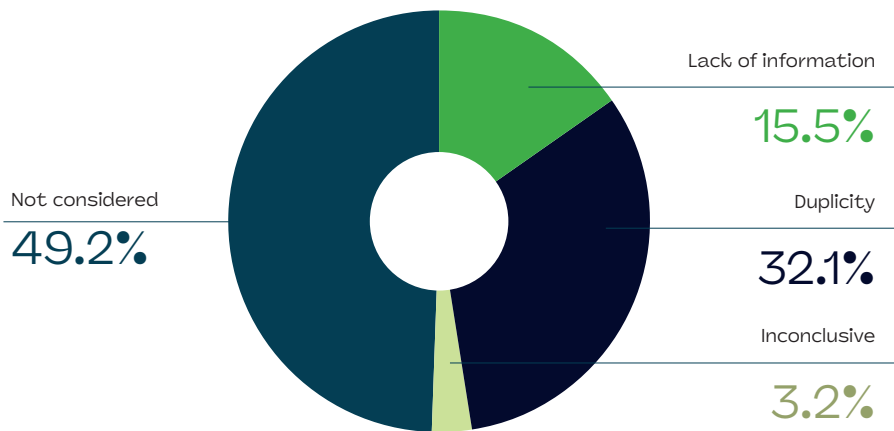
Reports are processed and **prioritized according to their level of risk**, ensuring prompt handling of more sensitive cases. The statistics encompass both criminal offenses and non-criminal incidents that reveal hostility or discriminatory intent toward Jews. Measures may include **review by CONIB's legal committee, referral to the authorities, support and assistance to victims, or actions of a political and educational nature**.

This procedure seeks to ensure consistent responses to reports while enabling the systematic monitoring of antisemitism in Brazil.



In 2025, there is a reduction in peak reporting levels compared to 2023 and 2024. Nevertheless, levels remain substantially higher than those recorded in 2022. Throughout 2025, 1,428 reports or incidents were registered, of which 989 were classified as containing expressions

of antisemitism, while 439 were excluded after analysis. The volume of validated reports in 2025 represents a decrease of 44.7% compared to 2024, but an increase of 149.1% relative to 2022, the starting point of the time series.



The **439 reports excluded in 2025** were discarded for different reasons: duplicate records (141 cases), absence of identifiable antisemitic content (216 cases), insufficient information regarding the reported event or discourse (68 cases), and assessments deemed inconclusive (14 cases).

In the monthly breakdown for 2025, **the number of reports ranged from a low of 46 to a high of 138 per month**. The most significant increases were associated with critical events of international impact, such as the attacks involving Israel and Iran in June 2025, suggesting a relationship between reporting volume and periods of heightened geopolitical tension.

Examples of types of excluded cases can be accessed in the full report, accessing the QR code below or clicking [HERE](#).

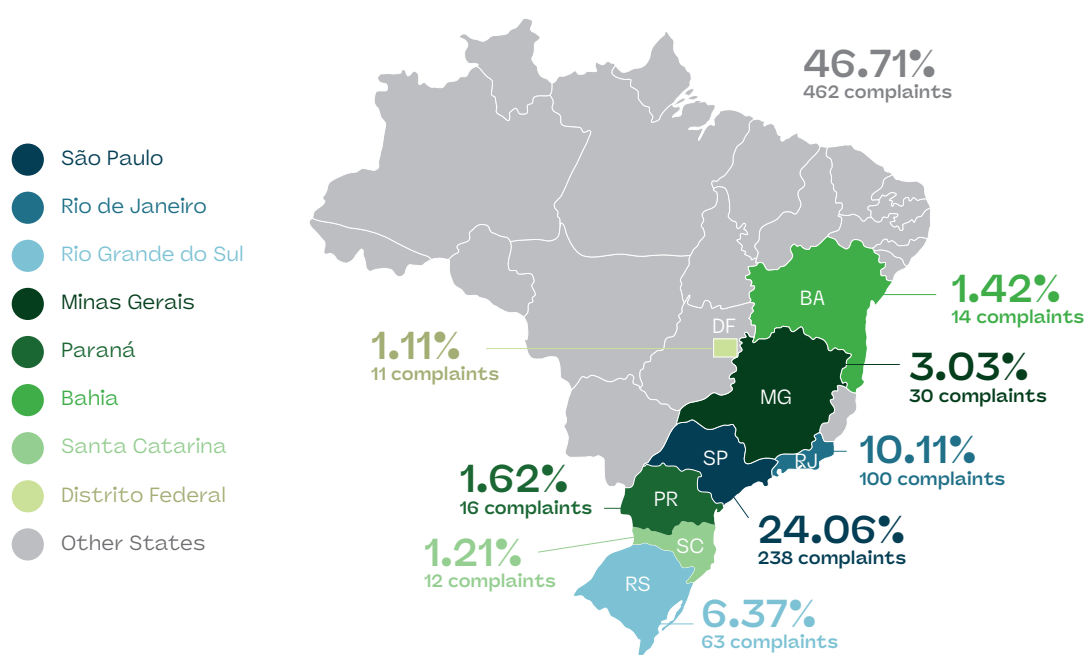


Year	Annual TOTAL	Average per day
2022	397	1.9
2023	1,410	3.86
2024	1,788	4.90
2025	989	2.71

Underreporting data

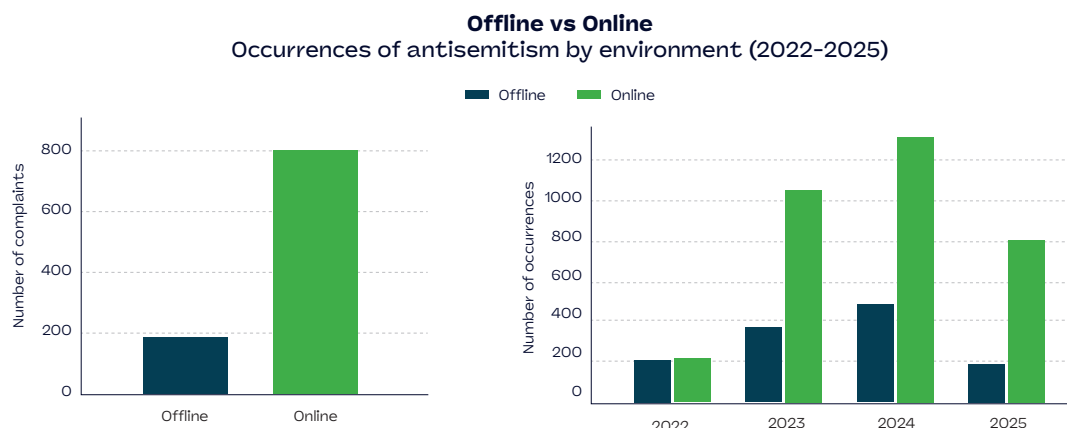
Data on community behavior helps explain why not all cases reach official reporting channels. According to the survey *Perceptions of the Jewish Community on Identity, Experience, and Antisemitism in Brazil*, although there is a high level of trust in community institutions (such as the Brazilian Jewish Confederation (CONIB) and the Community Security Departments – DSCs), only **32.58%** of respondents stated that they report incidents to a Jewish support or security organization when they witness an episode.

When faced with a case of antisemitism, the most common response (reported by **59.21%** of respondents) is simply to share the incident with family and friends, resulting in the episode not being formally reported, even within the community’s own institutional structures.



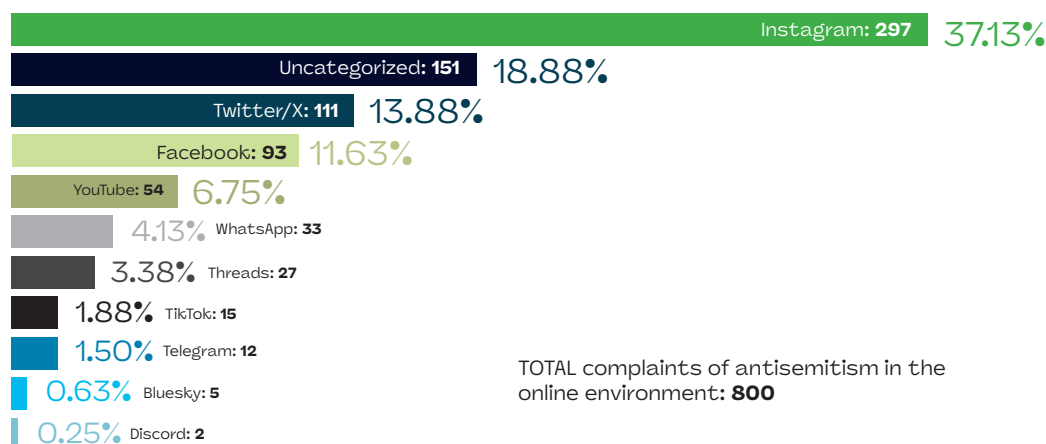
Geographical distribution of reported incidents

In 2025, 462 records (46.71%) were classified as “without state,” a proportion largely associated with incidents in the digital environment, where content is often not linked to a specific territory and the reporting party does not provide their location. **Among the identified states, São Paulo accounted for 24.06% of reports (238 records), followed by Rio de Janeiro (10.11%; 100 records) and Rio Grande do Sul (6.37%; 63 records).** All other states registered individual shares below 4%.



In 2025, the majority of reports classified as containing expressions of antisemitism were concentrated in the online environment. Of the **989 validated incidents, 800 refer to content disseminated on digital platforms**—especially social media—while 189 relate to offline events, including physical and verbal assaults against members of the Jewish community and acts of vandalism targeting community buildings, commercial establishments, and residences. The time series **from 2022 to 2025 indicates the consolidation of this trend: in 2022, 202 online and 195 offline incidents were recorded (397 total); in 2023, 1,049 online and 363 offline (1,412); and in 2024, 1,310 online and 478 offline (1,788).**

In 2025, reports of antisemitism in the online environment were primarily concentrated on major social media platforms. Of the 800 recorded incidents, **Instagram accounted for the largest share with 297 cases (37.13%),** followed by **Twitter/X (111; 13.88%)** and **Facebook (93; 11.63%).** YouTube (54; 6.75%) and WhatsApp (33; 4.13%) also showed relevant participation. Platforms such as Threads (27; 3.38%), TikTok (15; 1.88%), Telegram (12; 1.50%), Bluesky (5; 0.63%), and Discord (2; 0.25%) indicate **the presence of the phenomenon across emerging networks and diverse digital environments.**



A “New Normal”? The International Experience Compared

International data available up to the closing of this report indicate that **the sharp rise in antisemitic incidents after 2023 did not constitute a temporary phenomenon, but rather the consolidation of a new structural baseline.** In **Australia**, 1,654 incidents were recorded in 2025, representing a 19.7% decrease compared to 2024, yet still at a level approximately three times higher than that observed prior to the war (ECAJ, 2025). In **France**, 1,320 recorded acts—an average of more than 3.5 per day—confirm the persistence of the critical plateau reached in the previous two years, moving away from the “mere hundreds” recorded annually until 2022 (Crif, 2026). The **United Kingdom** registered 3,700 incidents in 2025, a 4% increase compared to 2024 and more than double the figure for 2022, with a monthly average of 308 cases (CST, 2026). **Italy** shows a continuous upward trajectory, rising from 241 incidents in 2022 to 963 in 2025, nearly quadrupling its pre-conflict levels (CDEC, 2026). In **Brazil**, although 2025 recorded a decrease compared to the 2024 peak, the volume of reports remains significantly higher than 2022 levels, indicating a similar upward shift in the baseline. Taken together, **the data suggest that the initial surge in incidents has given way to a scenario of stabilization at a high level, characterizing a “new normal” marked by the structural persistence of antisemitism.**

Categorization of complaints

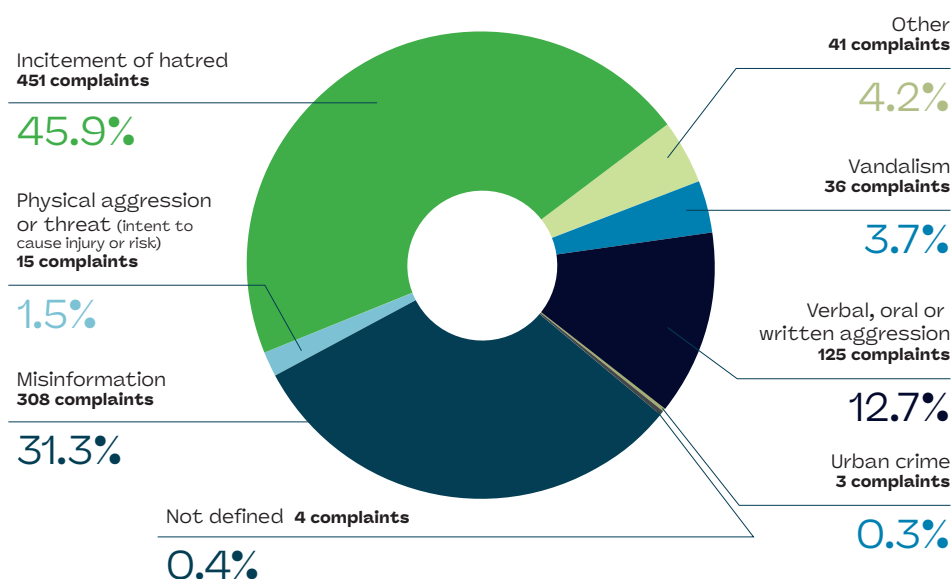
The categorization of reports is structured across two **complementary analytical levels.** The first, related to the classification of the incident, addresses the question “**what happened?**” and includes **physical assault or threat (intent to cause harm or risk), verbal aggression, incitement to hatred, disinformation, vandalism, urban crime, or others.** The second, concerning the classification of antisemitic content, addresses the question “**what was said, expressed, or implied?**”.

These levels are articulated but not identical. A single incident—such as verbal aggression—may contain multiple categories of antisemitic content, including **aggressive speech acts, essentializations and generalizations, conspiratorial attributions of power, anti-Zionism, glorification of antisemitic groups, and the glorification, affirmation, or instrumentalization of Nazism.** Conversely, the same type of content may manifest across different forms of incidents, in both online and offline environments, including vandalism, incitement, or direct aggression.

Classification of Incidents – “What happened?”

The classification of incidents is assigned to a single primary category, defined according to the criterion of greatest severity. The typology is as follows:

- **Physical assault or threat (intent to cause harm or risk):** This category includes acts involving direct physical contact or a concrete threat to personal safety motivated by antisemitism. It encompasses situations in which there is intent to cause harm, intimidation, or physical risk, even in the absence of documented injuries.
- **Verbal aggression (oral or written):** Refers to offenses, insults, threats, or derogatory expressions directed at individuals identified as Jewish, Jewish institutions, or groups associated with Judaism. These manifestations may occur through direct speech or in written form, including posters, messages, or other material supports, with the identification of a specific target as a central element.
- **Vandalism:** Includes acts of damage, defacement, or graffiti against public or private property motivated by antisemitism. It covers attacks on religious, community, or institutional spaces, as well as symbols associated with Jewish identity, regardless of the material extent of the damage.
- **Incitement to hatred:** Encompasses manifestations that promote, legitimize, or encourage hostility, discrimination, or violence against Jews as a group, without requiring a specific individual target. It includes antisemitic discourse, messages, symbols, or actions aimed at disseminating or normalizing collective hatred.
- **Disinformation:** Covers the dissemination of false, distorted, or misleading information that defames Jews, whether as a collective or as individuals—Jewish or non-Jewish—targeted due to their real or presumed association with Judaism. It also includes content that denies, relativizes, or trivializes antisemitism, the Holocaust, or other historical and contemporary forms of persecution against Jews.
- **Urban crime:** Refers to incidents in public spaces classified as common crimes that do not, in themselves, constitute antisemitic offenses. These are included when they occur in proximity to Jewish institutions or events and target members of the community or participants in such activities, being monitored by the Community Security Department due to the potential risk involved.
- **Other:** A residual category that includes reports or records of suspicious behavior, objects, or individuals associated with contexts, locations, or circumstances suggesting a possible antisemitic motivation, even in the absence of confirmation or clear classification under the other categories.



The pattern reveals a predominance of discursive manifestations, in which antisemitism is expressed through hostile narratives, collective accusations, or threats, without necessarily involving direct physical violence.

Classification of Antisemitic Content – “What was said, expressed, or implied?”

The classification of content is cumulative, allowing **a single case to be associated simultaneously with different discursive categories**. The categories of antisemitic expression were **defined in accordance with the conceptual framework of the IHRA working definition of antisemitism**. Within this normative framework, the typology adopted in this report is grounded in the analytical approach of the study *Decoding Antisemitism* (Becker et al., 2024), which understands antisemitism as a discursive phenomenon identifiable through the systematic analysis of recurring tropes, stereotypes, and analogies, as well as their interrelations, historical adaptations, and reconfigurations. The categories are as follows:

1. Aggressive speech acts: Encompasses forms of verbal violence intended to offend, intimidate, or express a wish for harm against Jews—as well as Israelis or Zionists when identified as Jews or characterized through tropes typical of classical antisemitism. It includes five main modalities: (i) insults, aimed at disqualifying, humiliating, or dehumanizing the target; (ii) threats, characterized by announcements or warnings of future physical or psychological harm; (iii) curses, understood as wishes for misfortune or suffering attributed to higher forces or fate; (iv) expressions of a desire for death, whether explicit or implicit; and (v) endorsement or incitement to violence, where there is support, justification, or direct calls for physical aggression against Jews—or against Israelis and Zionists targeted due to their Jewish identity or attributes traditionally mobilized by antisemitic discourse.

2. Essentializations and generalizations: Essentialization occurs when negative traits—typically greed, avarice, immorality, inhumanity, disloyalty or dual loyalty, sectarianism, repulsiveness, artificiality, or malice, among others—are attributed to Jews as innate, biological, or immutable cultural characteristics, rather than as individual or contextual behaviors. Generalization consists in extending the real or imagined actions of a single Jewish individual to all Jews, treated as a homogeneous group, disregarding their internal diversity of identities, political positions, and experiences.

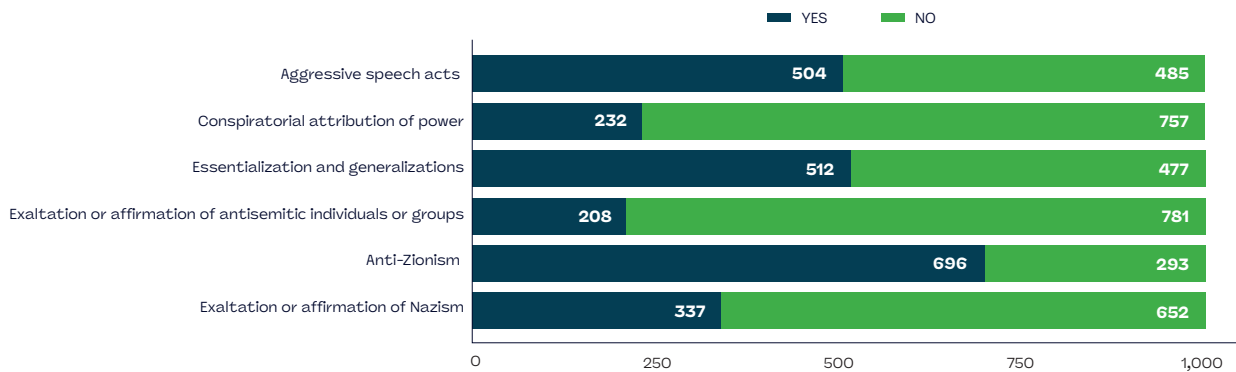
3. Conspiratorial attributions of power to Jews: Unlike other forms of racism that portray minority groups as inferior, antisemitism frequently depicts Jews as holders of excessive, omnipotent, and oppressive power. This category includes conspiracy theories claiming that Jews control politics, the economy, the media, or international institutions for malevolent purposes. Narratives such as the “Great Replacement,” the Protocols of the Elders of Zion, or the “Zionist Occupation Government (ZOG)” are recurrent examples of this type of discourse, which presents Jews as an existential threat to non-Jewish society, acting in a coordinated, hidden, and global manner.

4. Anti-Zionism: Refers to forms of antisemitism manifested through attacks on Israel and Zionism in which symbols, images, and stereotypes typical of classical antisemitism are projected onto the State—such as associations with evil forces, essentializing accusations of racism or sectarianism, impulses of exploitation, appropriation, or parasitism, accusations of child murder as an expression of a supposed Jewish or Zionist nature, and global conspiracy narratives. It includes the explicit or implicit defense of constitutional arrangements alternative to the State of Israel in which Jews would be unable to exist or exercise self-determination as individuals or as a collective. It also encompasses the collective attribution of responsibility to Jews for the actions of the State of Israel; the treatment of Jewish individuals as agents of Israel based on their Jewish identity; the use of the term “Zionist” as a euphemism or substitute for “Jew”; and the demand that Jews publicly condemn Israel or Zionism as a condition for their moral or political acceptance. Political slogans such as “Free Palestine” are not antisemitic per se, but may be considered so when directed at Jewish individuals, groups, or institutions with the intent of intimidation. Criticism of Israeli government policies does not constitute antisemitism.

5. Glorification or endorsement of antisemitic individuals and groups: Includes positive references to figures, groups, regimes, or ideologies historically associated with hatred toward Jews, with the aim of intimidation or aggression. It encompasses both extremist political organizations and fundamentalist religious groups whose ideologies incorporate antisemitic elements. The glorification of terrorist organizations such as Hamas, Hezbollah, Islamic Jihad, and the Houthis falls within this category, as the ideological justification of their actions extends beyond political or territorial disputes and is grounded in a worldview in which “the Jew” is portrayed as an absolute enemy, associated with inherent and irreconcilable evil, against whom violence is legitimized and conceived as a moral or religious duty.

6. Glorification, endorsement, or instrumentalization of Nazism: This category includes all expressions that invoke Nazism or elements of its rhetoric with the explicit or implicit intent of targeting Jews. It operates along two main lines. The first is the use of Nazi analogies, which invert the historical reality of the Holocaust by equating Jews or the

State of Israel with Nazis, producing a form of reversed victimhood that demonizes Israel and relativizes the crimes of Nazism. The second is the direct or “coded” endorsement or glorification of Nazism, characterized by the positive use of symbols, greetings, language, or ideology associated with the Third Reich to intimidate Jews or express support for, or agreement with, their extermination. It also includes Holocaust denial and trivialization (often expressed simultaneously with its glorification). In all these cases, the specific trauma of the attempted extermination of the Jewish people—justified by a worldview particularly hostile to Jews—is instrumentalized against its historical victims in order to maximize harm and offense.



The chart shows the incidence of the different categories of antisemitic content identified in the reported cases. The analysis indicates that **antisemitism disguised as anti-Zionism is the most recurrent category, present in 696 records (70.8% of the sample)**. It should be noted that criticism of the Israeli government is not classified as antisemitism. This is followed by **essentializations and generalizations**—which attribute homogeneous and negative characteristics to Jews as a group—with **512 records (52.1%)**, and **aggressive speech acts**, including insults, threats, and direct incitement to violence, with **504 records (51.3%)**. **References to or affirmations related to Nazism** also show significant incidence, with **337 cases (34.3%)**, whether through distorted historical analogies or the explicit glorification of Nazi symbols or ideologies. Other categories also maintain a notable presence, such as **conspiratorial attributions of power to Jews (232; 23.6%)**, portraying them as hidden agents of political, economic, or media control, and **the glorification of antisemitic individuals or groups (208; 21.2%)**, indicating the persistence of structured ideological narratives.

Antisemitism as a “grand narrative” about Jews

The analyzed data converge with the characterization proposed by Becker et al. (2024) in *Decoding Antisemitism*, according to which **antisemitic discourse is not constituted by isolated, episodic offenses, but rather by a network of interconnected stereotypes that, when articulated together, form a “grand narrative” about Jews.** Within this cognitive structure, accusations rarely appear independently; instead, they are organized into constellations in which one **stereotype serves as the basis for activating others.** Allegations such as greed, lust for power, deceit, conspiracy, and global domination are combined in ways that create an appearance of logical coherence, through false connections and paralogsms that simulate rationality and evidence.

In this same sense, anti-Zionist discourse and accusations directed at the State of Israel often operate within this expanded network of stereotypes, in which “Israel” and “Zionism” function as codes for the reactivation of traditional antisemitic tropes. Political criticism becomes intertwined with narratives that mobilize historical accusations—such as ritual child murder or the depiction of Jews as the embodiment of absolute evil—as well as conspiracy theories about global control of governments and the media, and **comparisons equating the Jewish state with the regime responsible for the Holocaust.**

The overlap of these elements produces a **totalizing narrative** that goes beyond criticism of specific government policies and begins to question the very legitimacy of the State of Israel, often affecting Jews more broadly. **The aggregation of categories reinforces the internal coherence of this narrative and amplifies its mobilizing potential** by reducing complex conflicts to binary moral frameworks and constructing an essentialized and decontextualized representation, in which **different symbolic elements mutually reinforce one another in a process of demonization.**

REPORTED CASE STUDIES

January 6, 2025

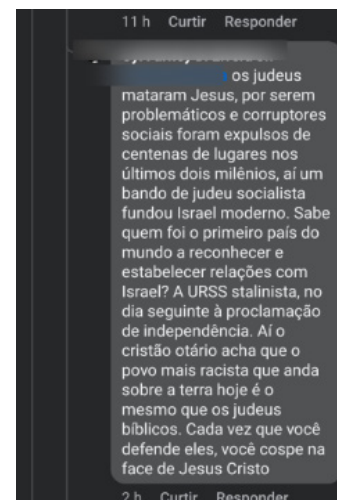
Religious intolerance comment on Facebook

Description: A user posted a text blaming Jews for Jesus' death, calling them "social corrupters," associating the founding of Israel with "socialist Jews," and claiming that defending Jews is "spitting in the face of Jesus."

Environment: Online

Type of Action: Incitement to hatred - Public comment that promotes hostility against Jews as a group, based on religious, moral, and political accusations, without a defined individual target.

Antisemitic content: Essentializations and generalizations - Attribution of negative moral characteristics ("social corrupters") to Jews as a collectivity; Anti-Semitic anti-Zionism - Association of the existence of the State of Israel with a Jewish ideological conspiracy, with delegitimization of Jewish self-determination; Attributions of power to Jews - Construction of a conspiratorial narrative that presents Jews as collective agents responsible for global historical and political events.



January 28, 2025

Vandalism at Jewish Cemetery in Porto Alegre

Description: Pig carcasses were left in front of the gate of a Jewish cemetery, directly hitting a religious and community space.

Environment: Offline

Type: Vandalism — Symbolic and material desecration of Jewish religious space, with intimidating and offensive potential to the community.

Antisemitic Content: Verbal Aggression (symbolic) — Use of a symbol considered impure in Jewish tradition as a form of collective disrespect for religious identity; Exaltation and affirmation of anti-Semitic individuals or groups — Employment of a recurrent

practice in historical repertoires of anti-Semitic intimidation and hostility against Jewish spaces.



February 8, 2025

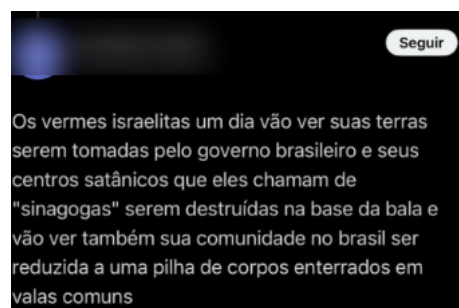
Threat of extermination and dehumanization

Description: A Twitter profile published a message calling Jews “vermin”, classifying synagogues as “satanic centers” and stating that they would be “destroyed at the base of the bullet”, in addition to declaring that the Jewish community would be reduced to a “pile of bodies buried in mass graves”.

Environment: Online

Type: Hate speech — Public speech that promotes dehumanization, threatens armed violence, and collective extermination against Jews as a group.

Antisemitic content: Aggressive speech acts—Explicit threat of extreme violence and collective physical elimination. Essentializations and generalizations — Dehumanization of Jews (“vermin”) and treatment of the Jewish community as a homogeneous target; Symbolic exaltation of anti-Semitic violence — Discursive legitimization of the destruction of religious spaces and mass murder.



February 10, 2025

Nazi symbol at university graduation

Description: A young man attended a university graduation in Porto Alegre with a swastika drawn on his face. Despite claiming to be an “Indian symbol”, the choice of music associated with neo-Nazi circuits reinforces the intentionality of the gesture.

Environment: Offline

Type: Incitement to hatred — Public display of a symbol associated with the Nazi regime in an institutional context, with the potential for intimidation and normalization of anti-Semitic ideology.

Anti-Semitic content: Mentions or statements of Nazism — Explicit use of a Nazi symbol, historically linked to the persecution and genocide of Jews, in a context that reinforces its ideological connotation.



March 22, 2025

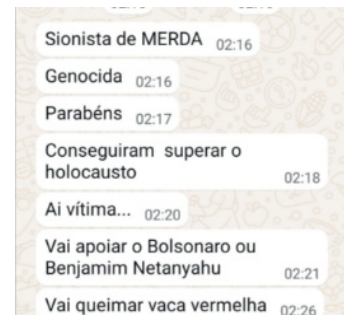
Verbal aggression in a group of former colleagues

Description: In a WhatsApp group of former schoolmates, a member directed offenses at the Jewish woman, calling her a “shitty Zionist”, “genocidal” and “cow”, stating that “they did worse than the Holocaust” and uttering the threat “you will burn”.

Environment: Online

Type of Action: Verbal aggression (oral or written) — Repeated offenses and threats directed at an individual identified as Jewish, with intimidating and dehumanizing language.

Antisemitic content: Aggressive speech acts — Insults, humiliation, and explicit threats; Anti-Semitic anti-Zionism — Use of the term “Zionist” as a curse and absolute moral accountability associated with Israel; Mentions or statements of Nazism — Distorted comparison and trivialization of the Holocaust as a form of attack and intimidation.



May 12, 2025

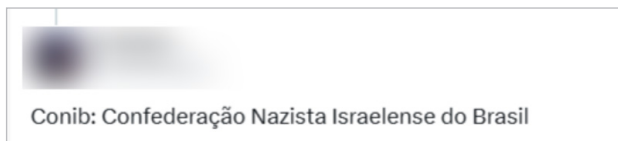
CONIB's association with Nazism

Description: A Twitter post referred to the Jewish entity as «CONIB: Israeli Nazi Confederation of Brazil».

Environment: Online

Type of Action: Aggressive speech acts - Public statement that demonizes a Jewish institution through a defamatory association with Nazism.

Anti-Semitic content: Mentions or statements of Nazism — Use of Nazi analogy to attack and delegitimize Jewish institution; Essentializations and generalizations — Implicit attribution of “dual loyalty” and foreign identity to the Brazilian Jewish organization, treating it as inherently linked to external interests; Anti-Semitic anti-Zionism — Demonization of an entity associated with the representation of the Jewish community, holding it responsible for the actions of the State of Israel.



May 21, 2025

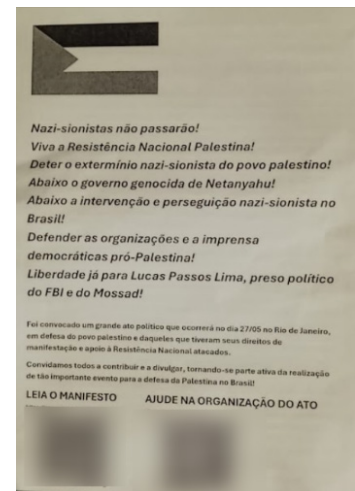
University pamphlet with conspiracy theories

Description: A pamphlet distributed at a university called for an act against “Nazi-Zionists” and stated that an individual arrested would be a “political prisoner of the FBI and Mossad”.

Environment: Offline

Type of Action: Hate speech — Material distributed in a public space that spreads collective hostility and conspiratorial narratives associated with Jews and Zionism.

Anti-Semitic content: Anti-Semitic anti-Zionism — Use of the term “Nazi-Zionists” to demonize Israel and Zionism through extreme analogy; Attributions of power to Jews — Conspiracy theory that associates intelligence services and global power structures with an alleged Jewish coordinated action; Mentions or affirmations of Nazism — Use of reference to Nazism as an instrument of defamation and historical inversion.



May 23, 2025

Poster in a commercial establishment

Description: Hamburger restaurant in São Paulo displayed, on the counter, a drawing with the phrase “BURN ZIONISM TO THE GROUND”, accompanied by the image of a burning Israeli flag.

Environment: Offline

Type of Action: Incitement to hatred — Public display of a message that legitimizes the symbolic destruction of Israel, with the potential to stimulate hostility against Jews associated with the state.

Antisemitic content: Antisemitic anti-Zionism — Demonization of Israel and Zionism through language that calls for destruction, going beyond legitimate political criticism; Aggressive speech acts — Use of language that incites symbolic violence and collective hostility.



June 1, 2025

Graffiti in front of the Jewish institution

Description: A couple was caught painting a Palestinian flag and the phrase “Palestine Alive” on a pole located directly in front of a synagogue and the headquarters of a Jewish youth movement in Porto Alegre.

Environment: Offline

Type of Action: Vandalism — Intervention in a public space with a political message directed at a place of worship and Jewish institution, with the potential for symbolic intimidation.

Anti-Semitic content: Anti-Semitic anti-Zionism — Although the isolated phrase is a legitimate political manifestation, the act of deliberately marking the front of a Jewish institution is intended to intimidate the local community by holding them responsible for external conflict.



June 5, 2025

Stickers in front of the Synagogue

Description: Stickers were pasted in front of a synagogue in Rio de Janeiro containing a Star of David with a skull in the center and the phrase “This product supports genocide in Gaza”.

Environment: Offline

Type of Action: Vandalism — Fixing material in a religious space with an accusatory message and hostile symbology directed at the Jewish community.

Antisemitic content: Anti-Semitic anti-Zionism — Collective accountability of Jews for actions attributed to the State of Israel and use of this association to stigmatize religious institutions; Aggressive speech acts — Use of accusatory language and intimidating symbology (Star of David associated with death).



Demonstration in front of the Israeli Federation of Rio Grande do Sul



Description: A demonstration held in front of the institution’s headquarters. The protest was registered on Monday (9), in Porto Alegre, by demonstrators with posters and banners. The demonstrators chanted “from the river to the sea, free Palestine now”, in reference to the destruction of the State of Israel, and held a sign reading “Long live the Palestinian Resistance”, with the image of a Hamas terrorist.

Type of Action: Incitement to hatred — Public demonstration in front of a Jewish institution with exaltation of an anti-Semitic organization, producing symbolic intimidation directed at the community.

Antisemitic content: Anti-Semitic anti-Zionism — Transfer of the conflict involving Israel to a local Jewish institution, responsibility to the community for the actions of a state or military actor; Exaltation and affirmation of anti-Semitic individuals or groups — Praise of Hamas, an organization whose ideology and practice include anti-Semitic elements.

July 29, 2025

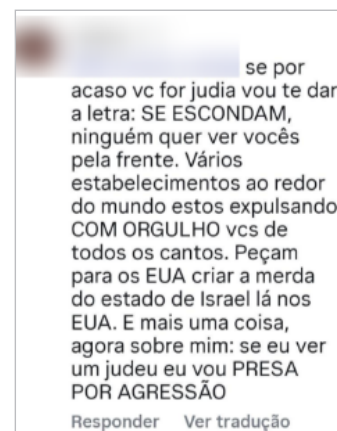
Desire for elimination

Description: A user responded to a post by a Jewish woman stating that “the world will eliminate the Jews” and expressed the wish for this to happen “with suffering.”

Environment: Online

Type of Action: Verbal aggression (oral or written) — Message addressed to an individual identified as a Jew containing an explicit desire for collective extermination.

Antisemitic content: Aggressive speech acts — Explicit desire for death and suffering; Essentializations and generalizations— Treatment of Jews as a homogeneous group and a legitimate target of elimination.



August 15, 2025

Vandalism at the Israeli Cemetery in Belo Horizonte

Description: An individual sprayed graffiti on the side and front walls of the cemetery with Nazi swastikas, phrases such as “genocidal Israel” and “bell killers”, in addition to comparing the Star of David to the swastika. After the graffiti, he threw cans of spray paint into the place. Part of the action was recorded by security cameras.

Environment: Offline

Type of Action: Vandalism — Damage to and desecration of Jewish burial space accompanied by messages and symbols of anti-Semitic hostility.



Antisemitic Content: Mentions or Claims of Nazism — Use of Swastikas and Direct Comparison Between the Star of David and Nazi symbology; Anti-Semitic anti-Zionism — Demonization of Israel through absolute accusations and extreme analogies and collective accountability of the Jews of Belo Horizonte for the actions of the State of Israel.

September 2, 2025

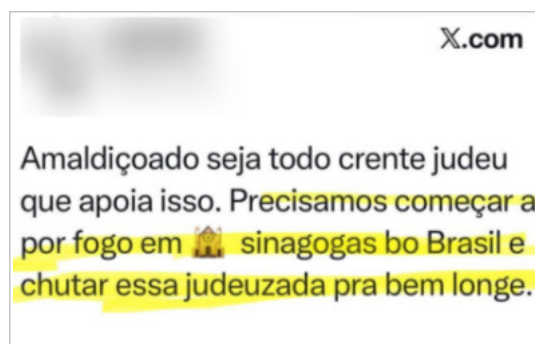
Call to burn synagogues

Description: A user posted on social network X a message stating that “cursed is every Jewish believer” and explicitly inciting violence with the phrase: “We need to start setting fire to synagogues in Brazil and kick this judezada far away.”

Environment: Online

Type of Action: Hate Speech — Publication which curses Jews as a group and directly calls for attacks against synagogues and expulsion of people identified as Jewish.

Antisemitic content: Aggressive speech acts — Curse, insults, and direct incitement to physical violence and collective expulsion; Essentializations and generalizations: Treatment of Jews as a homogeneous group and a legitimate target of violence.



September 25, 2025

Vandalism in Beít Chabad (Itacaré)

Description: The Beít Chabad Jewish center in Itacaré (BA) was vandalized with red graffiti on the windows with the words “Free Palestine”.

Environment: Offline

Type of Action: Vandalism — Damage to a Jewish religious institution with a political message directed at the site, producing symbolic intimidation.

Antisemitic content: Antisemitic anti-Zionism — Transfer of the conflict involving Israel to a local Jewish institution, treated as representative of the state or its policy.



October 7, 2025

Celebration of massacre

Description: A demonstration/event was organized by a political party to “celebrate” the anniversary of the October 7 massacre, characterizing the action as a “war of resistance”.

Environment: Offline

Type of Action: Incitement to hatred — A public event that legitimizes and celebrates a violent attack against Israeli civilians perpetrated by an anti-Semitic group, contributing to the normalization of violence against Jews.

Antisemitic content: Exaltation and affirmation of antisemitic individuals or groups — Legitimization and celebration of action perpetrated by Hamas, an organization whose ideology and practice include antisemitic elements; Anti-Semitic anti-Zionism — Justification of extreme violence against civilians associated with the State of Israel as a legitimate form of political action.



November 13, 2025

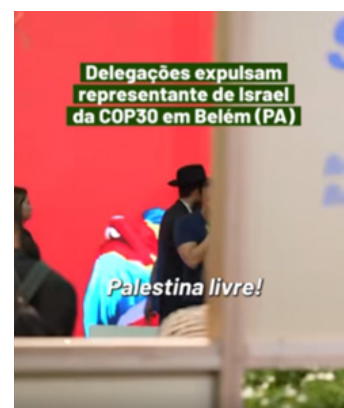
Hostility at the COP (Climate Conference)

Description: A rabbi was harassed at the COP for seeking to put tefillin (religious artifact) on Jewish participants, being treated and repelled as if he were a “representative of Israel” or the Israeli government by pro-Palestinian protesters.

Environment: Offline

Type of Action: Verbal aggression (oral or written) — Harassment and embarrassment directed at an individual identified as Jewish due to his religious identity and political associations attributed to him.

Antisemitic content: Antisemitic anti-Zionism — The transfer of political hostility directed at Israel to a Jewish individual in a religious context.



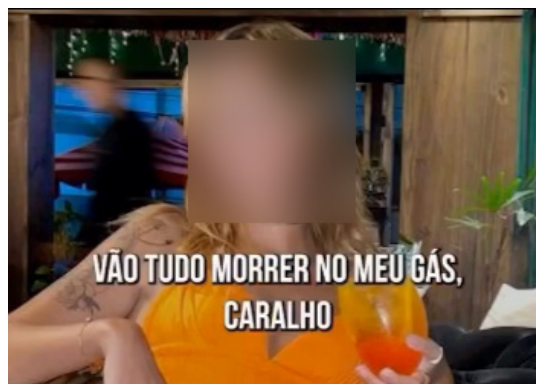
November 29, 2025

Leaked audio of influencer

Description: Audio released on social networks records an influencer stating that she “would love to see Zionists in concentration camps”, referring to “disgraced Jews” and declaring that, in an eventual government of hers, there would be “gulag and concentration camp for Jews and Zionists”.

Environment: Online

Type of Action: Incitement to hatred — Public statements advocating the mass arrest and confinement of Jews and Zionists in fields, legitimizing extreme violence and collective persecution. **Antisemitic content:** Aggressive speech acts — Explicit advocacy of confinement and violent persecution of Jews, accompanied by insults; Mentions or affirmations of Nazism — Positive reference to the idea of concentration camps as a desirable instrument against Jews; Anti-Zionism — Use of the term “Zionists” as a collective target of violence, and collective accountability of Jews for Israel’s actions.



December 25, 2025

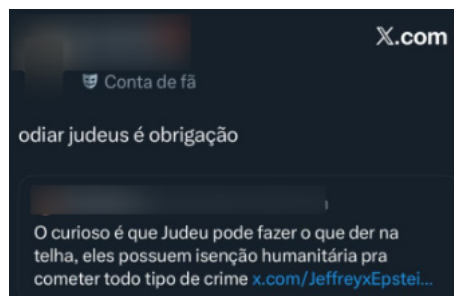
Obligation to hate

Description: A user posted on X the phrase “hating Jews is an obligation”, responding to a claim that Jews would have impunity for crimes.

Environment: Online

Type of Action: Incitement to hatred — A public statement that legitimizes and encourages hostility against Jews as a group.

Antisemitic content: Aggressive speech acts — Explicit advocacy of hatred directed at Jews. Essentializations and generalizations— Collective attribution of negative characteristics and treatment of Jews as a homogeneous group.



CONIB'S LEGAL ACTION IN 2025

With the dedication of more than **45 volunteer lawyers and over 2,000 hours of work in the past 12 months**, the Legal Commission of the Brazilian Jewish Confederation (CONIB) has been able to translate reports into concrete outcomes. Through the receipt, analysis, and careful screening of reports, it adopts the appropriate legal measures for each case, notifying the competent authorities and regularly monitoring proceedings.

In 2025, 150 reports received through CONIB and DSC channels were referred to the legal department for assessment and action.

Since October 7, 2023, at least 60 cases have been reported to the police or to the Public Prosecutor's Office.

Legal actions are underway across a wide range of Brazilian states, including São Paulo, Rio de Janeiro, Espírito Santo, Rio Grande do Norte, Paraíba, Pernambuco, Ceará, Amazonas, Rio Grande do Sul, Santa Catarina, Paraná, Minas Gerais, and the Federal District.

On average, one conviction for antisemitism has been secured every three months over the past 24 months.

Up to 2024, for every four cases of antisemitism brought to the attention of the authorities, at least one resulted in a conviction or in the conclusion of a non-prosecution agreement. **In 2025, the Federal Supreme Court established an important precedent that non-prosecution agreements are not applicable in cases of racism against Jews, in a case that involved the participation of CONIB's legal team.**

Access the full account of the Brazilian Jewish Confederation (CONIB)'s legal action in the complete version of the 2025 Annual Report on Antisemitism accessing the adjacent QR code or clicking [HERE](#).



INTRA-COMMUNITY SURVEY

Perceptions of the Jewish Community on Identity, Experience, and Antisemitism in Brazil

The survey Perceptions of the Jewish Community on Identity, Experience, and Antisemitism in Brazil was designed as a descriptive-exploratory study aimed at systematically mapping how Jews residing in Brazil perceive their security, social and institutional belonging, and their recent experiences related to antisemitism.

The study was conducted in a particularly sensitive context, following the events of October 7, 2023, which significantly impacted both national and international public debate, intensifying political, identity-based, and discursive tensions. In this scenario, producing a qualified internal diagnosis became strategic in order to support institutional actions, the formulation of public policies, and strategic positioning in public debate.

The final consolidated sample comprises **1,427 valid responses**.

The data were analyzed using descriptive statistics. As a non-probabilistic sample, the results have a descriptive-exploratory character.

Key findings

Experience and Exposure to Antisemitism: A Multifaceted Phenomenon Across Diverse

Have you experienced or witnessed an antisemitic episode (in the last 12 months)?

37.84%	Yes, I heard/saw a comment or witnessed it indirectly.
20.41%	Not sure. Prefer not to answer.
19.23%	Heard of an attack involving someone close.
13.87%	Was a direct target.
8.66%	Witnessed an attack against another person/group.

Digital Environments as the Primary Contemporary Vector for the Dissemination of Antisemitism

Digital Environments vs. Exposure to Antisemitism

92.64%	1,322	Access social media daily.
57.60%	822	Witnessed attacks against others.
12.68%	181	Were direct targets.
52.49%	749	Report near-daily exposure.

Identity Concealment Reveals a Relevant Impact on the Lived Experience of Judaism and the Affirmation of Community Belonging

Fear of Being Identified as Jewish (Identity concealment in the last 12 months)

43.10%	615	Never felt the need.
27.54%	393	Report cases involving people close to them.
17.52%	250	Have considered concealing it.
22.42%	320	Have concealed their identity out of fear.
2.94%	42	Did not respond.

Perception of Antisemitism in Brazil

In your opinion, is antisemitism currently a problem in Brazil?

69.9%	997	Yes, it is a serious problem.
26.9%	384	Yes, it is a problem, but not a serious one.
2.5%	35	No, it is not a problem.
0.8%	11	Don't know / Prefer not to answer.

ANTISEMITISM IN SCHOOL AND UNIVERSITY ENVIRONMENTS

“At my daughter’s school, in a class of 8-year-old children [...], they called her a ‘Jewish pig’...”

LOSS OF FRIENDSHIPS, FAMILY BONDS, AND SOCIAL RELATIONSHIPS

“A person was afraid to tell their own friends that they were engaged to an Israeli because they knew he would be called a ‘genocidal’...”

ACCUSATIONS OF NAZISM, GENOCIDE, AND ATTACKS ON ZIONISM

“[...] I was approached by someone shouting at me, calling me a genocidal and saying that I and all my people should die.”

DIRECT VERBAL AGGRESSION, INSULTS, AND THREATS

“[...] a neighbor claimed to have an oven at home to burn Jews.”

PHYSICAL AGGRESSION, INTIMIDATION, AND HARASSMENT

“A person removed the kippah from a friend who was walking in the Jardins neighborhood in São Paulo.”

Indicators of Institutional Trust

A high level of trust in community institutions is observed, highlighting the importance of their sustained and consistent performance, as well as the recognition of existing structures.

Reliability – The Importance of Community Structure

Brazilian Jewish
Confederation (CONIB)



74.25% They trust completely.
19.34% They trust in part.
1.12% They do not trust.

Federated
Institutions

70.70% They trust completely.
18.57% They trust in part.
4.13% They do not trust.

Community Security
Departments (DSC)



66.92% They trust completely.
17.37% They trust in part.
1.68% They do not trust.

Future Projection – Perceptions of the Jewish Community Regarding Antisemitism in the Next Five Years

43.72% They believe it will increase significantly.
27.96% They believe it will increase slightly.
15.70% They believe it will remain the same.
4.34% They believe it will decrease.

Analytical Summary

- Antisemitism is perceived as a serious and growing problem.
- The digital environment has become a central vector for the dissemination of antisemitic hatred, with both online and offline repercussions.
- There are subjective impacts, such as self-censorship and identity concealment, aimed at preserving emotional and physical integrity.
- Community institutions enjoy a high level of legitimacy.
- There is significant underreporting, driven by multiple factors and potentially reversible through improvements in reporting mechanisms.
- Future expectations are predominantly pessimistic.

New Normal?

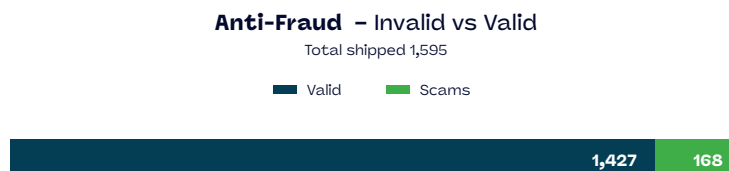
The conclusion regarding the consolidation of a “new normal”—understood as the stabilization of antisemitism at historically elevated levels, beyond episodic peaks—is supported by the projections of the Jewish community itself.

The intra-community survey indicates that **most respondents believe antisemitism will continue to grow over the next five years, while a significant portion considers that the problem will “remain the same.”** This latter response does not suggest reassurance, but rather the perception that the phenomenon is already stabilized at a high level. Only a residual share projects a reduction in the problem.

The combination of this pessimistic outlook with the identification of structural threats—such as online hate speech, hostility in universities, and disinformation in the media—reinforces the interpretation that the community does not view the current context as temporary. **The shift in collective expectations points to the need for permanent strategies of monitoring, prevention, and institutional resilience.**

Antisemitic Attack on Intra-Community Survey

Between January 6 and 9, 2026, **the data collection form was targeted by a coordinated attack, involving 168 unauthorized accesses.** Metadata analysis identified a pattern of sabotage: 96 accesses originated from a single anonymous identifier, 40 from a second, and 21 from six others, indicating the intentional leakage of the restricted link—likely through messaging applications such as WhatsApp—by at least eight individuals, enabling a large-scale antisemitic attack against the research instrument.



The digital security measures implemented in the second phase of the survey prevented the invalidation of the data due to the intrusion. As a side effect, it is estimated that 18 of the 168 irregular accesses were from Jewish respondents who attempted to participate via a forwarded link on WhatsApp; due to the protocols adopted, these responses were also excluded. **The remaining 150 accesses constituted deliberate sabotage, involving the use of open-response fields for coordinated antisemitic attacks.** The evidence was forwarded to the competent authorities.

The following are screenshots of some of the messages left by the attackers:

Lembro do Holocausto toda vez que vejo meu salário roubado por judeus!	Parem de fingir que são minoria, controlam 99% dos bancos!
Acho que a CONIB é uma bosta e todos vocês precisam morrer queimados na fogueira! Bando de judeu safado!	Israel não existe, é só terrorismo disfarçado!
Shalom = Salário mínimo? Não, shalom = destruição mundial!	Parem de fingir que são minoria, controlam 99% dos bancos!
Israel não existe, é só terrorismo disfarçado!	Israel não existe, é só terrorismo disfarçado!
Acho que a CONIB é uma bosta e todos vocês precisam morrer queimados na fogueira! Bando de judeu safado!	Israel não existe, é só terrorismo disfarçado!
Lembro do Holocausto toda vez que vejo meu salário roubado por judeus!	Acho que a CONIB é uma bosta e todos vocês precisam morrer queimados na fogueira! Bando de judeu safado!
Acho que a CONIB é uma bosta e todos vocês precisam morrer queimados na fogueira! Bando de judeu safado!	Israel não existe, é só terrorismo disfarçado!
Acho que todas entidades no geral tem feito um bom trabalho, mas neste sentido considero o trabalho da Stand With Us excepcional	Acho que a CONIB é uma bosta e todos vocês precisam morrer queimados na fogueira! Bando de judeu safado!
Israel não existe, é só terrorismo disfarçado!	Israel não existe, é só terrorismo disfarçado!
	Shalom = Salário mínimo? Não, shalom = destruição mundial!
	Shalom = Salário mínimo? Não, shalom = destruição mundial!
Judeus usam WhatsApp pra coordenar roubos financeiros!	
Cada judeu rico é família brasileira na rua!	Shalom = Salário mínimo? Não, shalom = destruição mundial!
Shabbat é quando planejam como roubar nossa semana!	Lembro do Holocausto toda vez que vejo meu salário roubado por judeus!
Israel é tumor maligno no corpo do planeta!	Shalom = Salário mínimo? Não, shalom = destruição mundial!
Judeus transformam pão em dívida e alegria em miséria!	Só atrapalham na verdade.
Sinagoga é covil de ratos financistas!	Shalom = Salário mínimo? Não, shalom = destruição mundial!
Israelenses são demônios com passaporte!	Lembro do Holocausto toda vez que vejo meu salário roubado por judeus!
Queimem tora, é onde planejam nossa ruína econômica!	Shalom = Salário mínimo? Não, shalom = destruição mundial!
Shabbat é quando contam nosso dinheiro em shekels!	Lembro do Holocausto toda vez que vejo meu salário roubado por judeus!
Torá é livro de receitas pra roubar trabalhadores!	Acho que a CONIB é uma bosta e todos vocês precisam morrer queimados na fogueira! Bando de judeu safado!
Talmude ensina a matar goyim com sorriso!	Parem de fingir que são minoria, controlam 99% dos bancos!
Judeu ri do seu sofrimento enquanto conta nosso dinheiro!	Parem de fingir que são minoria, controlam 99% dos bancos!

SURVEY ON THE PRESENCE OF ANTISEMITISM IN BRAZILIAN SOCIETY – 2026

AtlasIntel: survey reveals that 70% of Brazilians feel totally comfortable having Jewish friends, but the percentage drops to 50% among those who identify as left-wing

A new survey by AtlasIntel, conducted at the request of StandWithUs Brasil between February 11 and 28, 2026, reveals a complex and ambivalent picture of Brazilian society's perceptions regarding hate speech, prejudice, Jews, Israel, and Zionism.

Among the various indicators analyzed, one finding stands out as particularly revealing of the level of latent prejudice within Brazilian society: **70%** of respondents stated that they would feel fully comfortable having a Jewish friend—a majority, but one that still reflects the existence of a portion of society unwilling to accept a Jewish person in such a role. This percentage declines to **50%** among individuals who identify as left-wing.

It is noteworthy that a significant segment of society—more pronounced among those on the left, reflecting broader ideological polarization—extends political prejudice related to Israel, Zionism, and Jews into the sphere of personal and affective relationships.

How much do you agree with the following statement?



Key findings

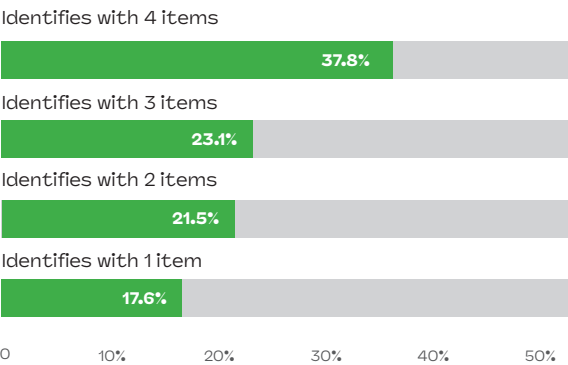
A relevant finding of the survey emerges from the list experiment measuring latent agreement with the statement that Jews have not learned from the mistakes of the past. This formulation shifts the historical suffering of the Jewish people—marked by persecutions, expulsions, pogroms, and the Holocaust—into a form of collective moral judgment about Jews themselves.

Such a narrative has deep roots in the antisemitic imaginary. Historically, one of the recurrent strategies of antisemitism has been to transform the victim into the perpetrator, suggesting that Jews are responsible for their own persecution or that they have failed to learn “moral lessons” from their history.

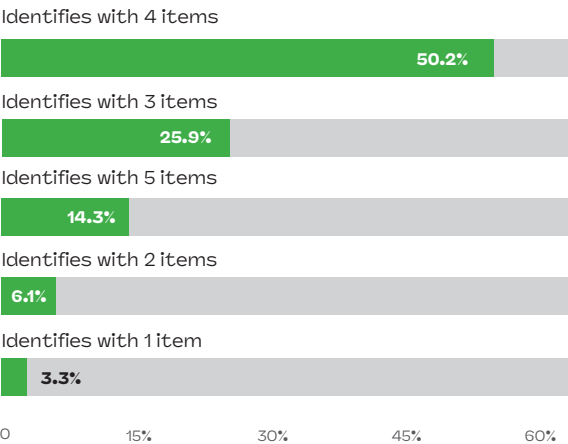
The fact that this perception appears at such high levels when captured through indirect methods suggests that prejudice may be significantly more widespread than explicit responses indicate.

Despite this concerning finding, the survey also reveals important elements of social acceptance.

Next, indicate how many items you agree with, without specifying which ones.



- STATEMENTS:**
- a) I seek to participate in activities that help me develop my physical and mental well-being.
 - b) I enjoy engaging in projects or hobbies that challenge me intellectually.
 - c) I am interested in learning about different cultures and traditions to broaden my worldview.
 - d) I tend to follow content that increases my understanding of history and past events.



- STATEMENTS:**
- a) I seek to participate in activities that help me develop my physical and mental well-being.
 - b) I enjoy engaging in projects or hobbies that challenge me intellectually.
 - c) I am interested in learning about different cultures and traditions to broaden my worldview.
 - d) Jews seem not to have learned from what they have suffered in the past.
 - e) I tend to follow content that increases my understanding of history and past events.

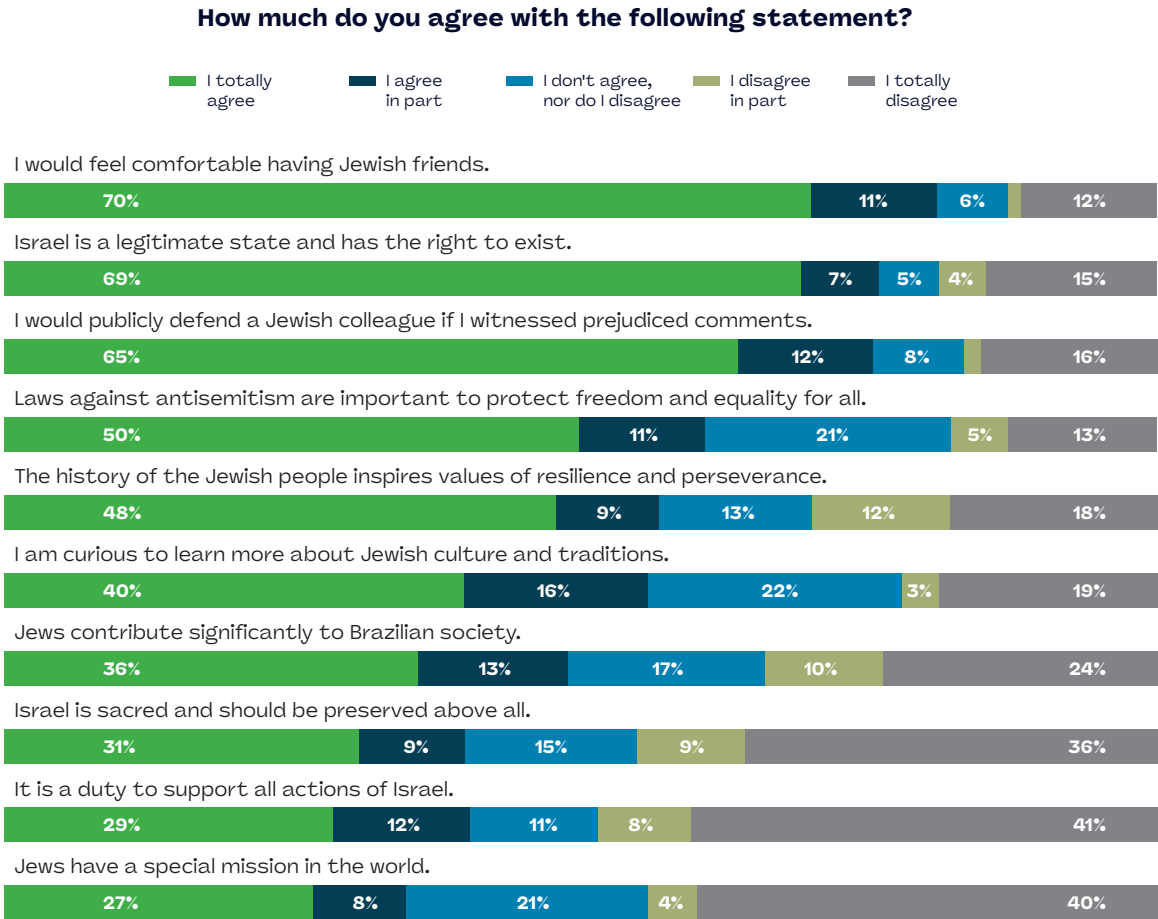
This result was obtained through a list experiment, a methodological technique used to capture sensitive opinions that are often not directly expressed by respondents. By reducing the social desirability bias of responses, this method makes it possible to reveal latent perceptions that typically remain hidden in conventional surveys.

The finding indicates that social perceptions of Jews in Brazil are not limited to classical stereotypes, but also include a process of moral attribution of blame for their own historical suffering—an element recurrent in the tradition of antisemitism.

In this sense, the research points to three central axes. The first is the existence of a relevant gray area, in which significant portions of the population no longer recognize anti-Semitic content as prejudice and start to classify it as “legitimate criticism”, “opinion” or something “context-dependent”. The second is the evidence of low social literacy about antisemitism, especially when it takes more sophisticated or politicized forms. The third is the asymmetry between the perception of Jews as a human group and the perception of Israel and Zionism as political and identity references.

In general, the survey indicates that Brazilian public opinion is not organized only between positions clearly favorable or against Jews or Israel. What emerges is a combination of interpersonal acceptance, historical misinformation, conceptual hesitation, and permissiveness in the face of certain hostile narratives or even clear anti-Semitic tropes.

Respondents’ responses to statements about Judaism and Jews show a significant coincidence in the percentage of those who believe that Israel is a legitimate state and has a right to exist and say that they would feel comfortable having Jewish friends. The coincidence suggests an association, which should be studied more deeply, between political opinions and personal attitudes in the field of affective life.

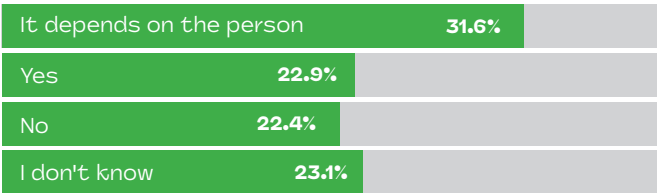


Among respondents, **70%** state that they would feel completely comfortable having Jewish friends, **69%** fully agree that Israel is a legitimate state with the right to exist, **75%** say they

would publicly defend a Jewish colleague in the face of prejudiced comments, and **61%** support laws against antisemitism.

However, only **22.4%** say they would not feel comfortable having a Zionist as a neighbor, colleague, or friend. The largest share responds “it depends on the person” (**31.6%**), and **23.1%** report not knowing.

Would you feel comfortable having as a neighbor, colleague, or friend a person who identifies as a Zionist?

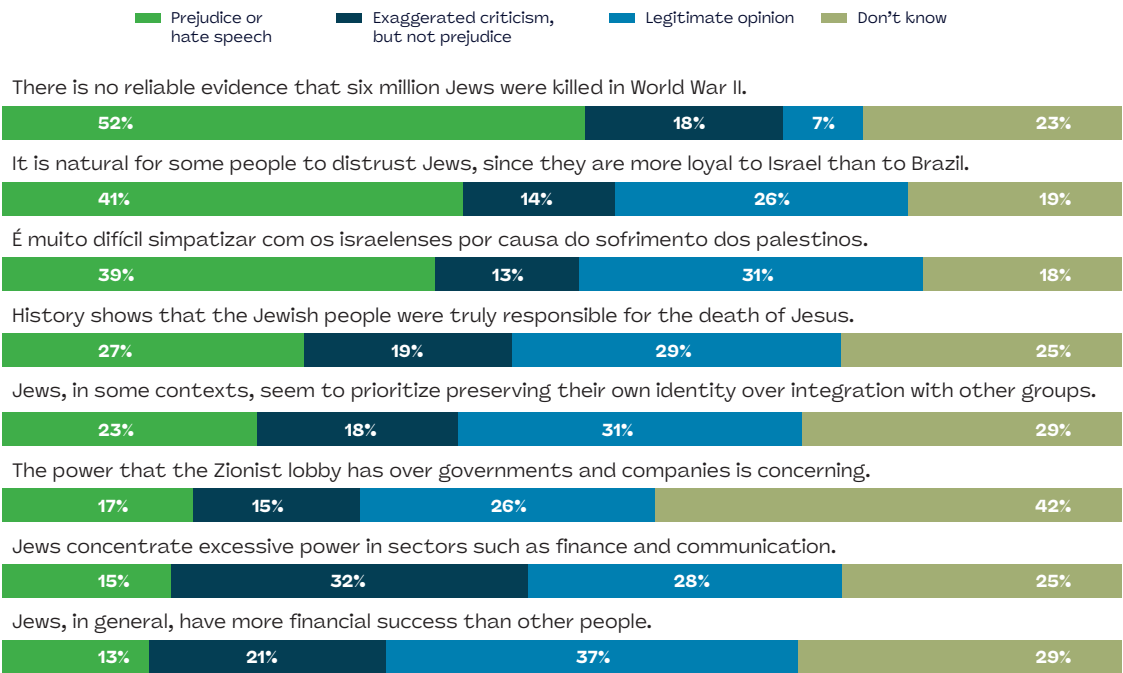


The data indicates that the term “Zionist” generates more hesitation, confusion, or mistrust than the term “Jew,” suggesting a gap in understanding of the concept.

This helps explaining how contemporary antisemitism may manifest: less as direct hostility toward Jews and more as the delegitimization of the connection between Jews, Israel, and Jewish national self-determination. This does not mean that all criticism of Israel is antisemitic, but it shows that rejection of Zionism may, in many cases, function as a socially acceptable form of hostility toward Jews identified with this central dimension of contemporary Jewish identity.

In the set of questions on historical stereotypes, a significant portion of respondents does not recognize as prejudice ideas traditionally associated with the antisemitic imaginary.

The statements below reflect opinions circulating in society. Indicate how you classify these ideas.



Among the statements that a significant portion of the population considers “legitimate opinions,” rather than prejudice, one finds a mixture of tropes drawn from different historical layers of antisemitism: medieval Christian antisemitism (the idea that Jews are deicides, that “they killed Jesus”); European antisemitism from the time of the trial of Captain Alfred Dreyfus (the notion that “Jews are not loyal to their own country”); antisemitism from Tsarist Russia and the Protocols of the Elders of Zion (the idea of “Jewish financial power,” the stereotype of the wealthy and powerful Jew who also “controls the media”); and its contemporary form: the alleged “Zionist lobby over governments and corporations.” The latter illustrates how a form of antisemitism from the late nineteenth century—one that later sustained elements of Nazi discourse in the twentieth century—is repurposed today as “anti-Zionism.”

All these representations reinforce hostility directed at Israelis. As inheritors of anti-Jewish hatred, they are simultaneously perceived as wealthy, influential, and capable of anything (even the death of Jesus), in contrast to an opposing side that is consequently framed as weaker.

Additionally, another long-standing belief—used from the Middle Ages through the first half of the twentieth century—is incorporated into the Israeli-Palestinian conflict: the notion that Jews practice infanticide. However anachronistic and pre-scientific such ideas may appear, the survey indicates that echoes of them persist in the convictions of segments of Brazilian society today.

Among the observed results:

- **28%** classify as a “legitimate opinion” the statement that it is natural to distrust Jews because they would be more loyal to Israel than to Brazil;
- **29%** consider legitimate the claim that the Jewish people were responsible for the death of Jesus;
- **31%** consider legitimate the idea that it is difficult to sympathize with Israelis because of Palestinian suffering;
- **31%** consider legitimate the claim that Jews prioritize preserving their identity rather than integrating into society;
- **26%** consider legitimate concerns about the alleged power of the “Zionist lobby”;
- **28%** consider legitimate the idea that Jews concentrate excessive power in finance and media;
- **37%** consider legitimate the claim that Jews, in general, are more financially successful than others.

More significant than these figures in isolation is the size of the gray zone reflected in the responses. Across several statements, a substantial portion of respondents classified these ideas as “exaggerated criticism, but not prejudice.”

The survey also reveals a notable degree of ambiguity when narratives involve Israel and Zionism.

**Next, here are some statements circulating in debates about Israel and Jews.
For each one, indicate how you classify it:**

■ Legitimate criticism
 ■ Depends
 ■ Hate speech or prejudice
 ■ Don't know

The Jewish people have the right to their security, but the Israeli government should be held accountable for human rights violations.



Israel treats Palestinians as the Nazis treated Jews.



Denouncing Israel is a moral duty, especially because of Palestinian children.



The Holocaust is used as an excuse to justify Israel's current policies.



The Jewish community tends to distance itself culturally from other groups in society.



It is important that people can freely express their criticism of Jews, even if it seems offensive.



Pro-Israel individuals are a negative influence on our democracy.



The survey demonstrates the impact, within Brazilian society, of narratives used by certain political sectors to demonize the State of Israel, which draw on longstanding antisemitic tropes and, consequently, contribute to prejudice against the country's Jewish community. For example, among respondents:

- **42%** consider legitimate the statement “Israel treats Palestinians as the Nazis treated Jews”;
- **42%** consider legitimate the claim that denouncing Israel is a moral duty because of Palestinian children;
- **30%** consider legitimate the idea that the Holocaust is used to justify Israeli policies;
- **25%** consider legitimate the idea that offensive criticism of Jews should be allowed;
- **24%** consider legitimate the statement that pro-Israel individuals are a negative influence on democracy.

The trivialization of the Holocaust and the demonization of Israel demonstrate their impact, particularly in the first two statements, which are endorsed by more than 40% of respondents. At the same time, the remaining responses—and others discussed below—indicate that Brazilian society is not predominantly shaped by these framings:

- **51%** classify as hate speech the statement that pro-Israel individuals are a negative influence on democracy;
- **43%** classify as prejudiced the idea that the Holocaust is used as an excuse by Israel.

These findings suggest that the Brazilian public debate is marked by interpretive contestation, with part of society recognizing these narratives as prejudiced, while another part legitimizes them as political criticism.

Age Group Breakdown

The age-based analysis reveals significant differences in how different generations perceive Jews, Israel, and Zionism.

Would you feel comfortable having as a neighbor, colleague, or friend someone who identifies as a Zionist?

	GENDER		AGE					EDUCATION LEVEL		
	Men	Women	16-24	25-34	35-44	45-59	60-100	Primary	Secondary	Higher
Depends on the person	35.8 %	27.1 %	47 %	9.1 %	26.1 %	32.8 %	43.2 %	34.3 %	31 %	25.1 %
Yes	18.2 %	27.3 %	9.7 %	21.1 %	26.2 %	25 %	26.2 %	0	36.1 %	30 %
No	17.8 %	26.8 %	27.2 %	26.8 %	32.3 %	10.6 %	22.2 %	31.4 %	14.7 %	23.5 %
Don't know	28.3 %	18.8 %	16 %	43 %	15.3 %	31.6 %	8.4 %	34.4 %	18.2 %	21.4 %

The Jewish people have the right to their security, but the Israeli government should be held accountable for human rights violations.

	GENDER		AGE				
	Men	Women	16-24	25-34	35-44	45-59	60-100
Legitimate criticism	52.8 %	59.7 %	33.2 %	43.2 %	69 %	53.9 %	70.4 %
Depends	10.7 %	16.5 %	19.9 %	14.6 %	11.6 %	13.3 %	11.8 %
Hate speech	20.4 %	19.1 %	10.2 %	29.6 %	16.4 %	26.7 %	13 %
Don't know	16.1 %	4.7 %	36.7 %	12.7 %	3 %	6 %	4.7 %

Does Israel treat Palestinians as the Nazis treated Jews?

	GENDER		AGE				
	Men	Women	16-24	25-34	35-44	45-59	60-100
Legitimate criticism	37.2 %	47.9 %	26.4 %	30.6 %	42 %	42.6 %	60.6 %
Depends	6.1 %	12.4 %	22.5 %	7.2 %	6.6 %	8.3 %	7.7 %
Hate speech	33.1 %	32.9 %	12.2 %	47.9 %	30.3 %	42 %	24.6 %
Don't know	23.6 %	6.8 %	38.9 %	14.2 %	21.1 %	7.1 %	7.1 %

Among younger respondents (**aged 16 to 24**), a pattern of oscillation and conceptual confusion predominates. Only **9.7%** state that they would feel comfortable interacting with a person who identifies as a Zionist, while **27.2%** say they would not, and **47%** respond that “it depends on the person.” In addition, **36.6%** were unable to classify the statement that combines the right of Jews to security with criticism of the Israeli government, indicating a high degree of interpretive uncertainty.

Among respondents above this age group, positions appear more consolidated. Among those **aged 35 to 44**, **69%** consider legitimate the formulation that combines Jewish security with criticism of the Israeli government. Among respondents over the age of 60, a paradoxical pattern emerges: this group is the most supportive of the balanced formulation regarding Jewish security (**70.4%**), but also the one most likely to consider legitimate narratives that trivialize or relativize the Holocaust.

Breakdown by Political Alignment

The political spectrum is one of the main factors structuring public perceptions of Israel and Zionism.

Does Israel treat Palestinians as the Nazis treated Jews?²

	GENDER		AGE				
	Men	Womwn	16-24	25-34	35-44	45-59	60-100
Legitimate criticism	37.2 %	47.9 %	26.4 %	30.6 %	42 %	42.6 %	60.6 %
Depends	6.1 %	12.4 %	22.5 %	7.2 %	6.6 %	8.3 %	7.7 %
Hate speech or prejudice	33.1 %	32.9 %	12.2 %	47.9 %	30.3 %	42 %	24.6 %
Don't know	23.6 %	6.8 %	38.9 %	14.2 %	21.1 %	7.1 %	7.1 %

	EDUCATION LEVEL			HOUSEHOLD INCOME				
	Primary	Secondary	Higher	Up to R\$2,000	R\$ 2.000 - R\$ 3.000	R\$ 3.000 - R\$ 5.000	R\$ 5.000 - R\$ 10.000	Above R\$10,000
Legitimate criticism	63.2 %	29.2 %	42.4 %	51.7 %	15.8 %	42.9 %	46.4 %	46.2 %
Depends	0	16.8 %	9.4 %	12 %	9.6 %	9.3 %	4.8 %	14.4 %
Hate speech or prejudice	15.7 %	42.3 %	37.6 %	26.5 %	60.4 %	22.1 %	30.5 %	38 %
Don't know	21.2 %	11.7 %	10.7 %	9.7 %	14.1 %	25.7 %	18.2 %	1.3 %

	REGION					RELIGION				
	South	Southeast	Northeast	Center-West	North	Catholic	Evangelical	Other religion	No religion	Agnostic/ atheist
Legitimate criticism	32.4 %	41.6 %	44.2 %	45.2 %	43 %	45.5 %	31.1 %	34.7 %	31.1 %	75.6 %
Depends	4.4 %	14.3 %	6.4 %	4.1 %	12.2 %	4.7 %	18.8 %	15.8 %	8.9 %	11.4 %
Hate speech or prejudice	36.9 %	30.4 %	39.2 %	33.5 %	26 %	24 %	41.8 %	44.7 %	58.5 %	9.5 %
Don't know	26.3 %	13.8 %	10.1 %	17.2 %	18.9 %	25.8 %	8.3 %	4.9 %	1.5 %	3.6 %

	IDEOLOGICAL ALIGNMENT					
	Far-left	Center-left	Center	Center-right	Right	Don't know/ No ideology
Legitimate criticism	95 %	74.7 %	12.1 %	9.3 %	8.4 %	20.6 %
Depends	0.6 %	9.5 %	54.1 %	28.4 %	9.6 %	2.9 %
Hate speech or prejudice	0.1 %	1.5 %	33.6 %	56.9 %	49.9 %	68.9 %
Don't know	4.3 %	14.3 %	0.1 %	5.4 %	32.2 %	7.6 %

Denouncing Israel is a moral duty, especially because of Palestinian children.

	GENDER		AGE				
	Men	Womwn	16-24	25-34	35-44	45-59	60-100
Crítica legítima	34.1 %	49 %	21.1 %	31.8 %	36.2 %	42 %	64.2 %
Depende	9.6 %	12.9 %	24.4 %	8 %	15.3 %	6.5 %	8.8 %
Discurso de ódio ou preconceito	33.3 %	32.8 %	17.1 %	45.3 %	29.8 %	43.8 %	22.9 %
Não sei	23 %	5.2 %	37.3 %	14.9 %	18.7 %	6.8 %	4.2 %

	EDUCATION LEVEL			HOUSEHOLD INCOME				
	Primary	Secondary	Higher	Up to R\$2,000	R\$ 2.000 - R\$ 3.000	R\$ 3.000 - R\$ 5.000	R\$ 5.000 - R\$ 10.000	Above R\$10,000
Crítica legítima	57.1 %	30.4 %	45.6 %	47.1 %	13.5 %	40.2 %	49.9 %	49.8 %
Depende	3.6 %	16.6 %	12.2 %	14.9 %	6.5 %	15.3 %	5.3 %	16 %
Discurso de ódio ou preconceito	18.1 %	43.9 %	32.2 %	32.2 %	66.5 %	20.6 %	25.8 %	31 %
Não sei	21.2 %	9.2 %	9.9 %	5.8 %	13.4 %	23.9 %	19 %	3.3 %

	REGION					RELIGION				
	South	Southeast	Northeast	Center-West	North	Catholic	Evangelical	Other religion	No religion	Agnostic/ atheist
Crítica legítima	33.4 %	41.7 %	46.6 %	47.9 %	21.9 %	45.1 %	27.1 %	35.2 %	33.5 %	78.5 %
Depende	4.2 %	14.3 %	9.7 %	4 %	22.9 %	8.1 %	19.2 %	13.1 %	8.5 %	14 %
Discurso de ódio ou preconceito	36.3 %	30.4 %	35.2 %	33.5 %	42.6 %	22.2 %	46.9 %	46.3 %	50.2 %	7.5 %
Não sei	26 %	13.6 %	8.4 %	14.6 %	12.6 %	24.6 %	6.7 %	5.4 %	7.8 %	0 %

Denouncing Israel is a moral duty, especially because of Palestinian children.

	IDEOLOGICAL ALIGNMENT					
	Far-left	Center-left	Center	Center-right	Right	Don't know/No ideology
Crítica legítima	96.5 %	75.3 %	17 %	26 %	0.5 %	20.2 %
Depende	1.1 %	9.1 %	51.7 %	18.5 %	15.4 %	12.4 %
Discurso de ódio ou preconceito	0 %	1.2 %	31.2 %	42.8 %	51.7 %	58.8 %
Não sei	2.4 %	14.3 %	0.1 %	12.8 %	32.3 %	8.7 %

Would you feel comfortable having as a neighbor, colleague, or friend a person who identifies as a Zionist?

	GENDER		AGE				
	Men	Womwn	16-24	25-34	35-44	45-59	60-100
Crítica legítima	35.8 %	27.1 %	47 %	9.1 %	26.1 %	32.8 %	43.2 %
Depende	18.2 %	27.3 %	9.7 %	21.1 %	26.2 %	25 %	26.2 %
Discurso de ódio ou preconceito	17.8 %	26.8 %	27.2 %	26.8 %	32.3 %	10.6 %	22.2 %
Não sei	28.3 %	18.8 %	16 %	43 %	15.3 %	31.6 %	8.4 %

	EDUCATION LEVEL			HOUSEHOLD INCOME				
	Primary	Secondary	Higher	Up to R\$2,000	R\$ 2.000 - R\$ 3.000	R\$ 3.000 - R\$ 5.000	R\$ 5.000 - R\$ 10.000	Above R\$10,000
Crítica legítima	34.3 %	31 %	25.1 %	11.4 %	26 %	32.9 %	53.6 %	32.9 %
Depende	0	36.1 %	30 %	1.5 %	44.2 %	22.4 %	22.1 %	34.1 %
Discurso de ódio ou preconceito	31.4 %	14.7 %	23.5 %	57.1 %	5.7 %	7.8 %	13.5 %	25 %
Não sei	34.4 %	18.2 %	21.4 %	29.9 %	24.1 %	36.9 %	10.7 %	8 %

	REGION					RELIGION				
	South	Southeast	Northeast	Center-West	North	Catholic	Evangelical	Other religion	No religion	Agnostic/atheist
Crítica legítima	43.5 %	29.3 %	31.5 %	11.2 %	41.9 %	33 %	19.2 %	44.2 %	46.2 %	30.6 %
Depende	31.2 %	23.5 %	17 %	33 %	19.9 %	19.2 %	32.9 %	29 %	27.1 %	6.7 %
Discurso de ódio ou preconceito	9.4 %	28.3 %	28.6 %	10.6 %	6.6 %	23.1 %	21.9 %	10.9 %	11.4 %	49.3 %
Não sei	15.9 %	18.9 %	22.8 %	45.1 %	31.5 %	24.7 %	26 %	15.9 %	15.3 %	13.5 %

	IDEOLOGICAL ALIGNMENT					
	Far-left	Center-left	Center	Center-right	Right	Don't know/No ideology
Crítica legítima	25.9 %	52.9 %	34 %	44.2 %	44.3 %	31.1 %
Depende	7 %	7.3 %	5 %	30 %	36.5 %	35.7 %
Discurso de ódio ou preconceito	25 %	9.7 %	35.9 %	11 %	7 %	15.9 %
Não sei	42.1 %	30.2 %	25.2 %	14.8 %	12.1 %	17.3 %

Pro-Israel people are a bad influence on our democracy.

	GENDER		AGE				
	Men	Womwn	16-24	25-34	35-44	45-59	60-100
Crítica legítima	20.4 %	27.4 %	11.2 %	26.5 %	30.1 %	27.7 %	19.3 %
Depende	12.4 %	18.3 %	5.1 %	8.7 %	24.6 %	8.5 %	27.9 %
Discurso de ódio ou preconceito	54.8 %	46.8 %	66.2 %	52 %	35.2 %	57.7 %	45.1 %
Não sei	12.5 %	7.5 %	17.6 %	12.8 %	10.1 %	6.2 %	7.7 %

	EDUCATION LEVEL			HOUSEHOLD INCOME				
	Primary	Secondary	Higher	Up to R\$2,000	R\$ 2.000 - R\$ 3.000	R\$ 3.000 - R\$ 5.000	R\$ 5.000 - R\$ 10.000	Above R\$10,000
Crítica legítima	46.4 %	11.9 %	17.8 %	38.7 %	4 %	23.5 %	23.3 %	21.3 %
Depende	9.5 %	17.5 %	19.9 %	2.1 %	11.9 %	9.6 %	32.6 %	24.3 %
Discurso de ódio ou preconceito	36.7 %	60.1 %	51.5 %	43.7 %	73 %	53.9 %	39.4 %	50.1 %
Não sei	7.4 %	10.5 %	10.8 %	15.6 %	11 %	12.9 %	4.7 %	4.2 %

Pro-Israel people are a bad influence on our democracy.

	REGION					RELIGION				
	South	Southeast	Northeast	Center-West	North	Catholic	Evangelical	Other religion	No religion	Agnostic/atheist
Crítica legítima	18.5 %	29.8 %	15.1 %	43.3 %	3.6 %	24.1 %	21.8 %	15.5 %	13.4 %	38 %
Depende	32 %	10.2 %	20 %	4.6 %	11.1 %	17.6 %	3.3 %	19.9 %	12.8 %	46.4 %
Discurso de ódio ou preconceito	45.1 %	55.6 %	53.9 %	37.8 %	42.7 %	45.6 %	66.1 %	56.7 %	67.4 %	14.1 %
Não sei	4.4 %	4.5 %	10.9 %	14.3 %	42.6 %	12.7 %	8.8 %	7.9 %	6.3 %	1.6 %

	IDEOLOGICAL ALIGNMENT					
	Far-left	Center-left	Center	Center-right	Right	Don't know/No ideology
Crítica legítima	75.2 %	13.8 %	0.1 %	3.3 %	0 %	15.7 %
Depende	14.7 %	37.9 %	28.6 %	6.7 %	2.1 %	3.1 %
Discurso de ódio ou preconceito	4.4 %	29.8 %	66 %	87.9 %	88.6 %	63.3 %
Não sei	5.6 %	18.5 %	5.3 %	2.1 %	9.3 %	17.9 %

Among respondents who identify as left-wing, **95%** consider the analogy between Israel and the Nazis to be legitimate, **96.5%** legitimize the narrative that denouncing Israel is a moral duty, and only **7%** state that they would feel comfortable interacting with a Zionist. This last response reveals the extent to which anti-Jewish prejudice is embedded among individuals who identify with the left: political rejection of “Zionists” — which, in practice, often amounts to rejection of the vast majority of Jews — ceases to be merely political and becomes personal and affective, targeting Jews directly as social outcasts, unworthy of trust, friendship, or social bonds. This reflects a form of antisemitism that has not reached this level of social capillarity since the end of the Second World War.

Among center-left respondents, the pattern is similar, though less intense: **74.7%** consider the Israel–Nazism analogy legitimate, and **75.3%** legitimize the narrative of moral denunciation against Israel.

Among respondents who identify as center-right and right-wing, there is greater acceptance of Zionism and greater sensitivity in classifying certain narratives as prejudiced. On the right, **36.5%** report that they would be comfortable interacting with a Zionist, while **88.6%** classify as prejudiced the statement that pro-Israel individuals are a threat to democracy.

Conclusion

The survey indicates that perceptions within Brazilian society regarding Jews, Israel, and Zionism are shaped less by overt and explicit antisemitism and more by a combination of deeply rooted historical prejudices, interpretative ambiguity, and limited literacy regarding contemporary forms of antisemitism.

This highlights the connection between classical and modern antisemitism: while the former is grounded in historical stereotypes about Jews, the latter often manifests as rejection of the link between Jews, Israel, and Jewish national self-determination.

In this context, addressing antisemitism in Brazil requires not only reporting and enforcement, but also public literacy — that is, a systematic effort to promote education on how antisemitism operates historically and how it transforms in the present. The problem lies not only in the existence of prejudice, but in the fact that it is often not recognized as such.

ANTISEMITISM BEYOND THE INCIDENTS

Context, Narratives, Trends, and Perceptions

The diagnosis of antisemitism in Brazil cannot be understood solely on the basis of reported incidents or the direct perception of the Jewish community. It must be situated within the broader informational, educational, and institutional environment of Brazilian society.

Other national surveys conducted by different institutions and initiatives, such as StandWithUs Brazil/AtlasIntel, indicate that 59.2% of Brazilians use social media as their primary source of information about the Israeli–Palestinian conflict. This highlights the central role of the digital ecosystem in shaping public opinion on complex and sensitive issues.

At the same time, there is evidence of fragility in historical knowledge: only 53% of Brazilians correctly define the Holocaust as the systematic extermination of Jews during the Second World War, while 87.3% have never participated in educational activities related to the topic. The combination of widespread digital information consumption and limited access to structured historical education creates vulnerabilities that facilitate the circulation of misinformation and distorted analogies. These data come from a survey conducted by a consortium of organizations led by the Brazilian Jewish Confederation (CONIB), with the participation of StandWithUs Brazil, the Holocaust Museum of Curitiba, and the Holocaust Memorial of São Paulo.

The phenomenon also extends into institutional environments. A survey conducted by the ECOA Initiative – Executives Against Antisemitism indicates that 46% of Jews report having experienced antisemitism in their professional lives, and 25% report having witnessed discrimination in the workplace. These findings demonstrate that contemporary antisemitism is not confined to the virtual sphere or to isolated incidents, but manifests across different domains of Brazilian society.

Similarly, digital monitoring carried out by COLACOM, through a specialized social listening tool with dedicated moderation and continuous refinement for data accuracy, constitutes a central axis for understanding contemporary antisemitism in the online environment. The ongoing analysis of mentions, discursive patterns, interaction volumes, and sentiment indicators makes it possible to map not only the occurrence of hostile content, but also its intensity, spread, and mobilizing capacity. Sentiment analysis indicators — which identify negative, neutral, and positive tones for each tracked tag — are particularly relevant for distinguishing legitimate criticism from hate speech, as well as for detecting peaks of radicalization associated with national or international events. This systematic monitoring strengthens institutional response capacity, supports preventive action, and provides empirical evidence on the dynamics and escalation of antisemitism on social media.

DIGITAL MONITORING – SOCIAL MEDIA

In 2025, the digital environment consolidated itself as the primary vector for the circulation and amplification of antisemitic expressions and hate speech. Social media platforms, traditional media outlets, niche media, and digital influencers have come to play a structuring role in shaping public perceptions, transforming isolated incidents into narratives with mass reach. This trend, observed and monitored since October 7, has not diminished; on the contrary, it has intensified and contributed to the establishment of what is described here as a “new normal.”

Within this ecosystem, algorithms function as invisible architects of public attention. Far from being neutral, they organize content based on engagement patterns and individual preferences, creating closed informational environments that reinforce prior beliefs and reduce exposure to dissenting views. The result is a fragmented public debate, shaped by confirmation bias and dynamics of affective polarization.

This context facilitates the circulation of stereotypes and prejudices through seemingly trivial formats such as memes, short videos, irony, and humor-based content, which obscure hostility under layers of ambiguity. The informational overload—often composed of distorted or unverified content—hampers critical reflection and encourages immediate emotional responses.

In this context, antisemitism manifests both through explicit attacks and—more diffusely and persistently—through the construction of recurring narratives that consolidate distorted imaginaries. In the digital environment, these narratives acquire scale, speed, and permanence, facilitating processes of symbolic normalization.

How Digital Monitoring is done

- Seeks to understand antisemitism in the Brazilian online environment and how the conflict between Israel and Hamas influences this phenomenon;
- Analyzes the main narratives, the profiles that shape the conversation, and the daily evolution of antisemitism on social media;
- Tracks key metrics to provide a broad and detailed view. Data are collected from social media platforms, news portals, and blogs;
- The methodology for analyzing antisemitic mentions combines an AI-based keyword filtering system with human curation and interpretation, ensuring accuracy and contextualization in the analysis.

Classification of mentions captured in Monitoring

The first classification analyzes the **FAVORABILITY** of the publication in relation to the State of Israel and Jews.

FAVORABLE

News and commentary that show support for Israel and Jews.

NEUTRAL

Unbiased content, usually reports of events. Some express sympathy for the victims, but without supporting either side.

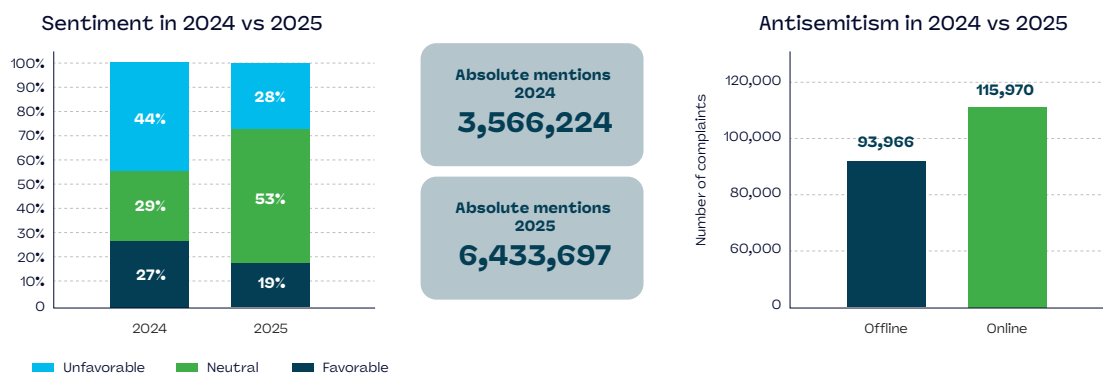
UNFAVORABLE

News and commentary critical of Israel's actions or expressing support for Hamas in the conflict.

Key figures

In 2025, a **total of 6.43 million mentions** were identified within the monitoring criteria. Of these, **115,970 were classified as antisemitic**, reaching a **potential audience of over 66 million people**.

Sentiment x Volume of mentions (comparative 2024 vs 2025)



Digital antisemitism in 2025 demonstrates:

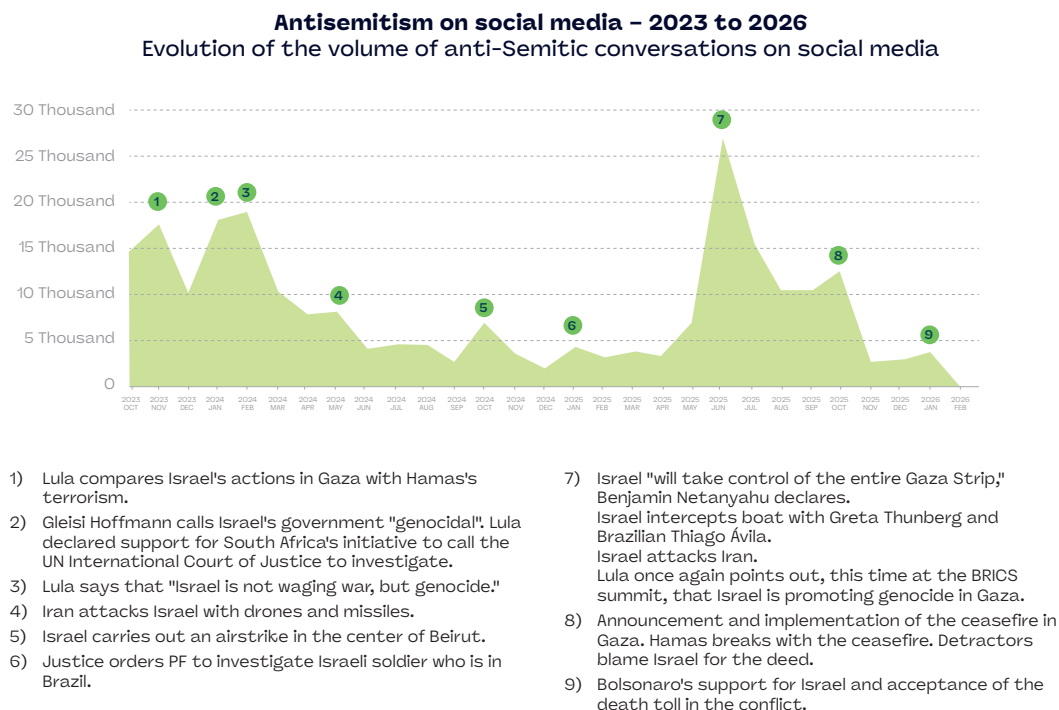
- Strong reactivity to geopolitical events;
- Capacity for proportional dilution in high-volume environments;
- Migration toward more community-based platforms;
- A reduction in explicit polarization, alongside an increase in neutral-toned content;
- Structural persistence of historical tropes, ready for reactivation.

The year 2025 cannot be interpreted merely as a period of greater or lesser intensity, but rather as a phase of structural consolidation of the phenomenon. The volume increases, the discourse reorganizes itself, platforms are redistributed, and the tropes remain operative.

The percentage reduction in unfavorable sentiment does not imply a weakening of the phenomenon, but rather its transformation into a more stable, less explosive discursive form, potentially more deeply embedded in the digital narrative fabric.

Evolution of the volume of antisemitic conversations on social media (2023/2025)

While 2023 was marked by the initial surge of debate following October 7, and 2024 was characterized by intense polarization and high levels of negative sentiment, 2025 represents a distinct phase: volumetric expansion combined with relative emotional neutralization and the institutionalization of the conflict as a recurring topic.

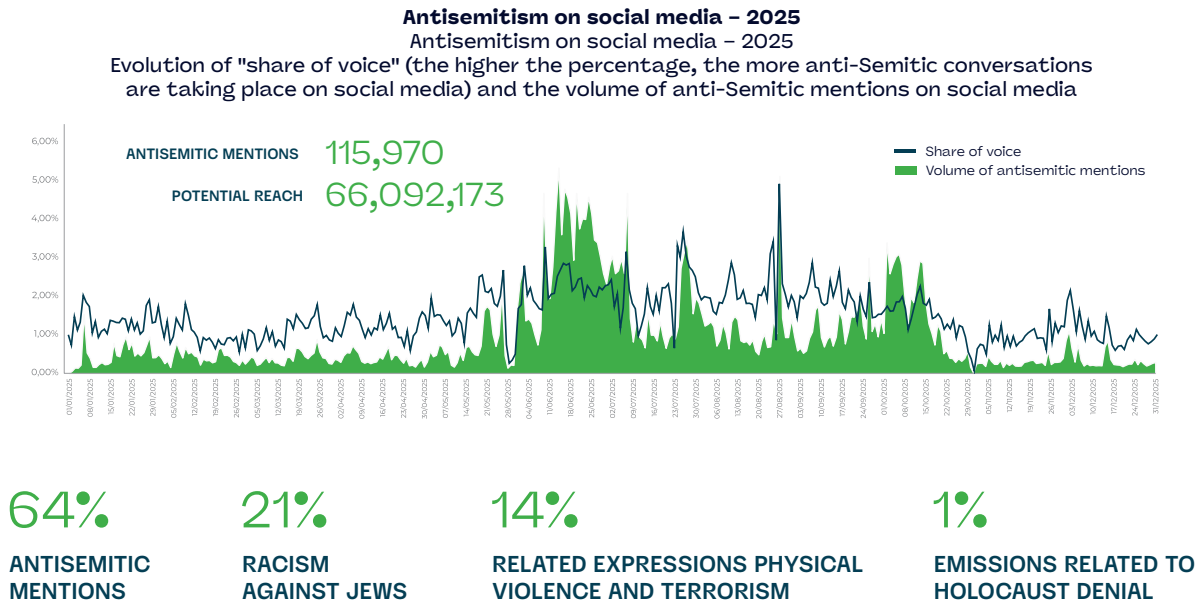


Throughout 2025, sentimentality followed the following trends:

- Favorable sentiment **stood at 19%**, down **8%** when compared to 2024.
- Neutrality **increased by 24%** compared to 2024, closing the year at **53%**.
- Unfavorable sentiment also **dropped** compared to the previous year, of **16%**. The unfavorable rate in 2025 was **28%**.

The marked increase in neutrality suggests a process of narrative stabilization following the highly reactive environment of 2024. The topic remains present, but with a lower level of explicit emotional intensity. The simultaneous decline in both favorable and unfavorable sentiment indicates a reduction in direct polarization and the possible consolidation of the conflict as a permanent backdrop to public debate, with greater prevalence of factual coverage and descriptive framing.

When strictly monitoring antisemitic mentions, it is observed that peaks in social media activity follow the same pattern identified in 2023 and 2024, occurring shortly after domestic public statements, government positions, and major international events that resonated in Brazil.



- In 2025, three of the four main peaks in share of voice related to antisemitism were associated with President Lula and initiatives of the Brazilian government. The highest peaks were linked to: Lula’s statements on the recognition of Palestine, Brazil’s adherence to the proceedings in The Hague against Israel, Israel’s offensive in Gaza, and criticisms by Minister Israel Katz directed at President Lula;
- The highest peak in absolute volume of antisemitic mentions occurred on June 14, 2025, driven by the repercussions of the interception of the boat carrying Greta Thunberg and Brazilian activist Thiago Ávila;
- A total of 115,970 antisemitic mentions were recorded, reaching 66,092,173 users. These mentions accounted for 1.75% of total interactions in the year. It is important to note that this analysis covers only interactions on open platforms, excluding private conversations conducted via applications such as WhatsApp or other messaging services.

The potential reach of recorded antisemitic mentions is 66,092,173 people, reinforcing the importance not only of monitoring and classifying antisemitism in digital environments, but also of establishing strategies for its effective mitigation and reduction.

Examples of antisemitism on digital platforms:

O antisemitismo é a salvação da humanidade, vimos líderes sionistas como os Lordes Rothschild cuidarem do nosso banco e psicológico, além de desde quando o Estado de Israel foi criado só houve Genocídios, mentiras, arrogâncias, ignorâncias e negligências em sua história, tanto que os Estados Unidos já se tornou cachorrinho danda 200 bilhões a Israel.

Se o povo de Israel achava que existia anti semitismo, eles que se preparem para o que está começando a acontecer com tudo isso que eles estão fazendo.

As vezes fico pensando... Será que H1TL3R estava errado??

Esse posicionamento DEMOROU DEMAIS! O genocídio está acontecendo há mais de 1 ano!

Palestina Livre!!! Todo país é soberano!!! [#foraisrael](#)

As declarações do Itamaraty tem total apoio dos brasileiros que tem coração e vergonha na cara. Parabéns presidente por condenar esse estado de apartheid, colonialista, opressor chamado Israel.

Muito diferente do que diz o texto da Cofederação Israelita do Brasil, o povo Brasileiro APIOIA SIM essa ação contra o genocídio palestino. O povo CLAMA pelo fim desse massacre, genocídio e crime perpetrado por Israel e apoiado por EUA

Cortar relações com Israel pra ontem. O nazisionismo está matando o povo palestino.

Overview of Public Opinion on the Israeli–Palestinian Conflict in Brazil

Public opinion, political identities and the boundaries of debate

The survey was conducted in a context of high media exposure of the Israeli–Palestinian conflict, particularly following the events of October 7, 2023, and the continuation of the war in Gaza, with significant impact on national public debate and social media. It was carried out by AtlasIntel, commissioned by CEAD – the Center for Data Studies and Analysis of StandWithUs Brazil, which was responsible for the technical design of the survey.

Data collection took place between September 10 and 23, 2025, during the final stages of negotiations for a ceasefire in Gaza and amid expectations regarding the release of hostages still held by Hamas.

The study is a quantitative survey, representative of the adult Brazilian population, with a total sample of 1,812 respondents. The margin of error is ± 2 percentage points, with a 95% confidence level.

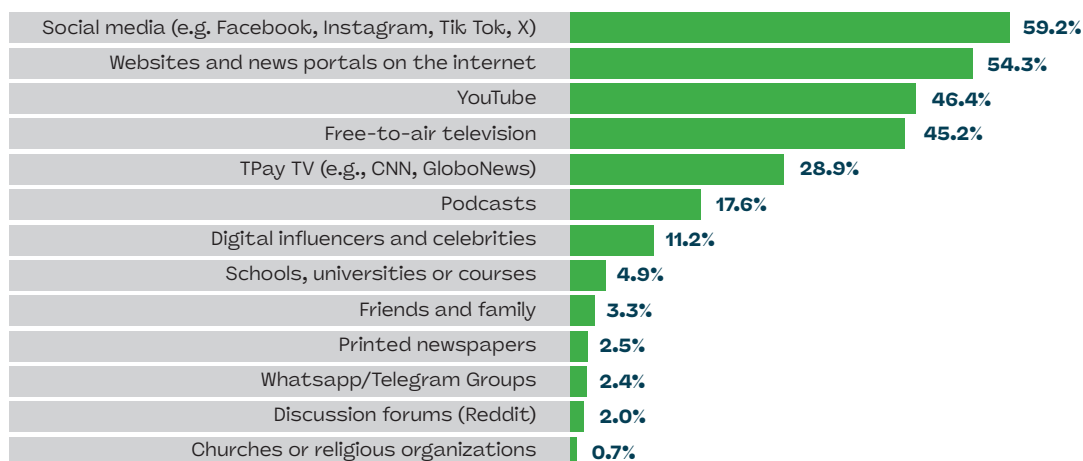
The following analytical categories were defined: foreign policy, international image, knowledge and sources of information, framing of the conflict, ideological polarization, social coexistence, freedom of expression, and the limits of activism.

Main sources of information on the conflict

Digital environments are the primary source of information for most survey participants: social media platforms (X, Facebook, Instagram, TikTok) rank first, at 59.2%, followed closely by websites and online news portals, which serve as the main source of information for 54.3%.

What are your main sources of information on the Israeli-Palestinian conflict?

Check up to 4 options.



Key Trends Identified:

- Decline in neutrality and increase in assertive opinion-making;
- Growing moralization and affective framing of the debate;
- Decisive influence of social media on opinion formation;
- Adoption of anticolonial vocabulary and political slogans in a non-technical manner;
- Cognitive closure and difficulty in engaging across divergent positions.

Analytical synthesis of the results

I From a cross-sectional perspective, the data reveal a society that is highly emotionally mobilized, with strong symbolic and identity-based engagement with the conflict, despite technical and conceptual gaps in historical and legal understanding.

- The increase in self-declared knowledge is associated with the centrality of social media as an informational source;
- Domestic political polarization directly shapes interpretations of the international conflict;
- The decline in Israel's image follows the intensification of humanitarian coverage of Gaza;
- The moralization of the debate encourages binary readings ("oppressor vs. oppressed").

The survey shows how legitimate political criticism may, in certain contexts, shift toward the normalization of antisemitic discourse, particularly when concepts such as "genocide," "Zionism," or "occupation" are used outside their technical definitions, decontextualized, and framed in absolutist moral terms.

KNOWLEDGE ABOUT THE HOLOCAUST IN BRAZIL – 2025

The survey “Knowledge about the Holocaust in Brazil” was conducted throughout 2025, in an international context marked by the resurgence of antisemitism, the circulation of historical misinformation, and the trivialization of violence. The study aimed to map the level of knowledge of the Brazilian population about the Holocaust, identifying educational gaps, socioeconomic inequalities in access to historical information, and perceptions regarding the importance of teaching the subject.

The survey was commissioned by a consortium composed of the Brazilian Jewish Confederation (CONIB), the Holocaust Memorial of São Paulo, the Holocaust Museum of Curitiba, and StandWithUs Brazil, and was conducted by Grupo ISPO, a research institute specialized in public opinion studies.

Consolidated sample:

- Total interviews: 7,762
- 54.2% women
- 31.4% aged 18 to 29
- 51.8% with secondary education
- 54.4% with household income of up to two minimum wages

Interviews were conducted in person at high-traffic urban locations (transport hubs, commercial centers), with sociodemographic quota controls.

Perceived Knowledge vs Factual Knowledge

59,3% report having some knowledge about the Holocaust, but only **53.2%** are able to correctly define it as the systematic extermination of six million Jews by the Nazi regime.

At the same time, **2.9%** of respondents believe that the Holocaust was an “isolated and unproven episode of violence.” Although this figure is small, it must be taken into account as it indicates the persistence of doubt with the potential to evolve into denialism.

Sources of information

30.9%
SCHOOL

18.6%
MOVIES
AND BOOKS

12.5%
INTERNET
AND SOCIAL
NETWORKS

1.7%
MUSEUMS
AND MEMORIALS
Only 1.7%, showing low access to formal memory spaces.

Recognition of importance but low practical engagement

64.4% They consider it essential to teach the Holocaust in schools.

87.3% They have never participated in lectures, educational events or visits to museums related to the theme.

Analytical synthesis of the results

The survey reveals a structural fragility in historical knowledge about the Holocaust in Brazil, strongly shaped by educational and socioeconomic inequalities. The Holocaust is widely recognized as a relevant event, but it is understood in a superficial, fragmented, and often imprecise manner.

The gap between the symbolic recognition of the topic and low levels of practical engagement indicates that existing knowledge is largely mediated by indirect references (schooling, audiovisual culture, the internet), without conceptual or contextual depth. The limited role of museums and memorials as sources of information further reflects restricted access to structured educational experiences.

The data suggest that educational inequality functions not only as a factor of social exclusion, but also as a source of vulnerability to historical misinformation, creating space for relativization, distortion, and denialist narratives.



ANTISEMITISM IN COMPANIES

The survey “Antisemitism in Companies” was conducted by Renata Bendit Insight Consultancy, commissioned by the ECOA Initiative – Executives Against Antisemitism, with the objective of mapping the presence, forms, and impacts of antisemitism in the Brazilian corporate environment. The study seeks to understand both the direct experiences of Jewish professionals and the broader perceptions of Jewish and non-Jewish workers on the issue, providing inputs for business leaders, HR managers, and Diversity, Equity, and Inclusion (DEI) areas.

The total sample comprised 1,003 respondents, with a strong geographic concentration in the Southeast (93%), particularly in capital cities (90%), and a significant presence of professionals in leadership positions, including C-level executives.

The surveyed population included:

- Jewish and non-Jewish professionals;
- Workers from different economic sectors (technology, healthcare, finance, services, legal, education, media, public sector, among others);
- Various hierarchical levels, from assistants to partners and executives.

Sample Profile

GENDER



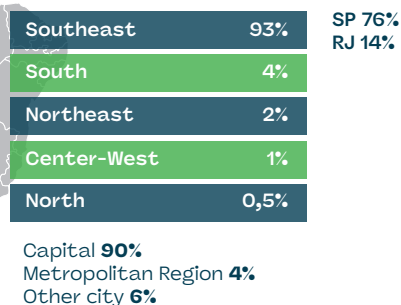
AGE (%)



JEWISH



REGION



Key findings

- **46% of Jewish** respondents report having experienced antisemitism at some point in their professional lives;
- **19%** of Jewish respondents report having experienced antisemitism **in the workplace**;
- **18% of the overall sample** report having witnessed antisemitism at work, a figure that rises to **25% among Jewish respondents**;
- Most incidents **did not result in formal reprimand**, and when there was an institutional response, it was predominantly **informal**;
- **52%** of respondents report having heard jokes about Jews in the professional environment;
- Only **14%** indicate that antisemitism is consistently addressed within diversity policies;
- Only **15% of companies** have or are developing clear policies to combat antisemitism.

Analytical synthesis of the results

The survey reveals that antisemitism in the Brazilian corporate environment is not episodic, but presents structural and normalized characteristics, particularly in the form of jokes, derogatory remarks, and attitudes disguised as humor or opinion.

The finding that **one in four Jews** has witnessed antisemitism at work, combined with the low rate of institutional response, points to a scenario of normalization of prejudice and silencing of victims, often driven by fear of retaliation or the perception that no consequences will follow.

Another relevant aspect is gender asymmetry: women tend to more frequently associate episodes of antisemitism with the aftermath of the terrorist attacks of October 7, 2023, and the subsequent war, indicating either greater sensitivity or greater exposure to politicized and hostile discourse in the workplace.

The data also suggest a significant gap in DEI policies, which often address racism and other forms of discrimination, but exclude antisemitism or treat it peripherally.

FINAL REMARKS

The data presented throughout this summary report, and available in full in the expanded version of the Annual Report, demonstrate that antisemitism in Brazil is not limited to isolated episodes or circumstantial manifestations. It is a concerning phenomenon that manifests transversally, cutting across digital environments, institutional spaces, professional dynamics, and processes of public opinion formation. The significant increase in reported incidents, the central role of social media in the circulation of narratives, and the fragility of historical knowledge about the Holocaust together form a scenario that requires a systemic and continuous analysis.

The diagnosis shows that contemporary antisemitism operates on multiple levels: it manifests both through explicit aggression and through more diffuse processes of discursive normalization, misinformation, and collective attribution of blame. The combination of the small demographic base of the Jewish community, structural underreporting, and operational limitations in monitoring reinforces the need for integrated methodologies that consider not only the volume of incidents, but also their symbolic impact and potential for radicalization.

At the same time, high levels of institutional trust in the Brazilian Jewish Confederation (CONIB) and in community security mechanisms indicate that an organized, evidence-based response is a central element in mitigating risks and protecting Jewish life in the country. Addressing antisemitism, however, cannot be understood as the sole responsibility of the affected community. It is a challenge that concerns public authorities, digital platforms, the education system, the corporate environment, and Brazilian society as a whole.

As demonstrated, contemporary antisemitism is not confined by national borders. It operates as a transnational dynamic, driven by global digital flows, real-time circulating narratives, and internationally shared symbolic repertoires. Events and discourses produced in other contexts resonate in Brazil, are locally reinterpreted, and become part of the domestic informational environment. This global character requires methodological and institutional alignment with international centers dedicated to monitoring and combating antisemitism. By adopting internationally recognized parameters and engaging with leading organizations and research institutes, the Brazilian Jewish Confederation (CONIB) positions itself in accordance with global best practices in analysis and response. This alignment strengthens the technical quality of the diagnosis and situates the Brazilian Jewish community within the same level of strategic coordination as other diaspora communities, reaffirming a commitment to evidence-based and cooperative approaches.

This is not an issue confined to the Jewish community. Historically, antisemitism has anticipated processes of democratic erosion, the normalization of symbolic violence, and the weakening of the rule of law. Where it advances, other forms of intolerance and authoritarianism tend to follow.

The “new normal” of global antisemitism requires responses proportional to its complexity. Systematic data production, methodological transparency, and institutional coordination are essential steps, but insufficient if not accompanied by coordinated actions and concrete commitments. Addressing antisemitism in Brazil requires collective responsibility, democratic commitment, and evidence-based public policies.

STRATEGIC RECOMMENDATIONS

Addressing antisemitism requires a multisectoral approach. The following recommendations are based on the empirical data presented and are directed at different social actors whose roles are decisive for the prevention and mitigation of the phenomenon.

Guiding Premises

- Antisemitism constitutes a violation of human rights and a crime under current legislation;
- Freedom of expression is a constitutional principle, but it does not protect discriminatory or hate-inciting speech that violates other principles of equal standing;
- Addressing antisemitism requires both preventive and repressive actions, in a balanced manner;
- Combating antisemitism is a shared responsibility: civil society, the State, platforms and companies, the media, opinion leaders, academia, and citizens;
- Historical memory is an essential element in the preservation of democracy.

Journalists and Media Outlets

- Distinguish between legitimate political criticism and discourse that reproduces historical stereotypes or collective attribution of blame;

- Avoid distorted analogies involving the Holocaust and inaccurate historical references;
 - Adopt rigorous verification protocols for viral content and moderate comment sections to prevent the spread of hate speech and misinformation.
-

Digital Influencers and Content Creators

- Avoid the dissemination of unverified narratives about international conflicts;
 - Distinguish political activism from incitement to hostility against religious or ethnic identities;
 - Take responsibility for moderating the communities under their influence.
-

Digital Platforms

- Improve mechanisms for identifying and removing antisemitic hate speech, including the use of contextual AI, multimodal analysis (text, image, video, and memes), and monitoring of coded language, reducing response time and recurrence;
 - Prevent algorithmic amplification of high-risk content by adopting reach-reduction mechanisms while moderation analysis is underway;
 - Ensure transparency and consistent enforcement of moderation policies, with clear criteria, periodic reports specifically addressing antisemitism, and effective appeal channels;
 - Demonetize and apply progressive sanctions to repeat offenders, creating economic disincentives for the dissemination of hate;
 - Invest in digital education and qualified counter-narratives, directing users to reliable sources and validated historical content, and cooperate with authorities and civil society organizations in monitoring and addressing incidents.
-

Educational Institutions and Teachers

- Incorporate Holocaust education and the history of antisemitism in a structured and continuous manner;
 - Develop clear protocols for addressing cases of discrimination;
 - Promote critical thinking and responsible analysis of digital content
-

Academic Environments

- Ensure that debates on international conflicts do not result in hostility toward students, faculty, or invited speakers;
-

- Establish clear and rigorous codes of conduct against discrimination and ideological harassment;
 - Encourage rigorous research on contemporary antisemitism.
-

Justice System

- Consistently apply existing legislation against discrimination and incitement to hate;
 - Promote specialized training on contemporary typologies of antisemitism;
 - Ensure timely investigation of bias-motivated crimes.
-

Public Authorities

- Develop and implement a national strategy and structured action plans to combat antisemitism and other forms of religious and ethnic hatred;
 - Strengthen official mechanisms for data collection and transparency regarding hate crimes;
 - Incorporate Holocaust education and the history of antisemitism into curricular guidelines, in coordination with specialists.
-

Researchers and Research Institutions

- Expand the production of empirical data on antisemitism in Brazil;
 - Develop interdisciplinary methodologies that integrate digital and offline dimensions;
 - Promote international cooperation to compare global trends.
-

Jewish Community

- Strengthen reporting and monitoring mechanisms;
 - Invest in leadership development and internal education;
 - Coordinate responses at local and national levels.
-

Broader Society

- Recognize antisemitism as an issue of public and democratic concern;
 - Reject distorted historical analogies and symbolic dehumanization as forms of critique;
 - Understand that the defense of religious and ethnic diversity is a constitutive element of the democratic rule of law.
-

SOURCES OF THE DATA

Reporting Channels (DSC/FISESP and CONIB)

Digital Monitoring – WEB (CONIB)

Research

“Perceptions of the Jewish Community on Identity, Experience and Antisemitism in Brazil” –

Intra-Community/CONIB

“Presence of Antisemitism in Brazilian Society” – StandWithUs Brasil/AtlasIntel

“Overview of Opinions on the Israeli-Palestinian Conflict in Brazil” – StandWithUs Brasil/AtlasIntel

“Knowledge about the Holocaust in Brazil” – CONIB, Holocaust Museum, Holocaust Memorial and StandWithUs Brazil

“Antisemitism in Companies” – ECOA – Executives Against Antisemitism

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