Jewish anthropology: the jewish people as an ancestral and native people of the Land of Israel, the jewish people as an indigenous people

Antropologia judaica: o povo judeu como um povo ancestral e nativo da Terra de Israel: o povo judeu como um povo indígena

Antropología judía: el pueblo judío como un pueblo ancestral y nativo de la Tierra de Israel, el pueblo judío como un pueblo indígena

Alan Freire de Lima
PhD in Anthropology and Religion and Anthropologist
Institution: Logos University International (UNILOGOS)
Address: Miami, Flórida, Estados Unidos da América
E-mail: dralanfreirementalhealth@gmail.com

ABSTRACT
This scientific research presents conceptions and intersections about cultural identity, religious or ethnic-religious identity, indigenous identity and Jewish identity. It aimed to identify and describe theoretical currents and international organizations such as the UN (United Nations) on the breadth that the term indigenous brings. The methodology used was the review of anthropological literature with a qualitative-descriptive character, and also exploratory and descriptive through the search for Jewish and indigenous information sources available in international Jewish newspapers and international organizations. The results we reached are that the conception of indigenous terminology encompasses people of various origins and territories, present in practically all continents on planet Earth, and that its core characteristic is the fact that they are people originating from the territories they inhabit, a historical, religious, cultural, linguistic, ethnic-racial connection, among other elements, with the territory from which they originate. The conclusion is that Jews are indigenous peoples, as they have a connection to the Land of Israel from which they were expelled and wandered through different countries throughout the millennia of the Jewish diaspora, they have their own culture that is different from the local hegemonic culture of the diaspora, the scriptures Jewish sacred rites (Tanach and Torah), prayer books (siddur), religious rituals, eating habits, Hebrew language for prayers and other cultural aspects that define the Jew as a native people of the Land of Israel, therefore the Jews are an indigenous people and originating in the Land of Israel.

Keywords: jewish people, jewish identity, indigenous identity, native peoples, ancestral peoples, Land of Israel, zionism.
RESUMO
Esta pesquisa científica apresenta concepções e intersecções sobre identidade cultural, identidade religiosa ou etnicorreligiosa, identidade indígena e identidade judaica. Teve como objetivo identificar e descrever as correntes teóricas e de organizações internacionais como a ONU (Organização das Nações Unidas) sobre a amplitude que o termo indígena agrega. A metodologia empregada foi a revisão de literatura antropológica com caráter qualitativo-descritivo, e também exploratório descritivo através da busca de fontes informacionais judaicas e indígenas disponíveis em jornais judaicos internacionais e de organizações internacionais. Os resultados a que chegamos é a de que a concepção da terminologia indígena abarcam povos de várias origens e territórios, presentes em praticamente todos os continentes do planeta Terra, e que tem como característica nuclear o fato de serem povos oriundos daqueles territórios que habitam, uma ligação histórica, religiosa, cultural, linguística, étnico-racial entre outros elementos com o território do qual são originários. A conclusão é de que os judeus são povos indígenas, pois possuem uma ligação a Terra de Israel que foram expulsos e vagaram por diversos países ao longo de milênios da diáspora judaica, possuem uma cultura própria discrepante da cultura hegemônica local da diáspora, as escrituras sagradas judaicas (Tanach e Torah), livros de rezas (sidur), rituais religiosos, hábitos alimentares, idioma hebraico para rezas e demais aspectos culturais que definem o judeu como um povo nativo da Terra de Israel, logo os judeus são um povo indígena e originário da Terra de Israel.

Palavras-chave: povo judeu, identidade judaica, identidade indígena, povos nativos, povos ancestrais, Terra de Israel, sionismo.

RESUMEN
Esta investigación científica presenta concepciones e intersecciones sobre la identidad cultural, la identidad religiosa o étnico-religiosa, la identidad indígena y la identidad judía. Tuvo como objetivo identificar y describir corrientes teóricas y organismos internacionales como la ONU (Naciones Unidas) sobre la amplitud que trae el término indígena. La metodología utilizada fue la revisión de literatura antropológica con un carácter cualitativo-descritivo, y también exploratorio y descriptivo mediante la búsqueda de fuentes de información judías e indígenas disponibles en periódicos judíos internacionales y organismos internacionales. Los resultados a los que llegamos son que la concepción de la terminología indígena abarca a pueblos de diversos orígenes y territorios, presentes en prácticamente todos los continentes del planeta Tierra, y que su característica central es el hecho de ser personas originarias de los territorios que habitan, un hecho histórico, vínculo religioso, cultural, lingüístico, étnico-racial, entre otros elementos, con el territorio del que son originarios. La conclusión es que los judíos son un pueblo indígena, ya que tienen una conexión con la Tierra de Israel de la cual fueron expulsados y deambularon por diferentes países a lo largo de los milenios de la diáspora judía, tienen una cultura propia que es diferente a la cultura hegemónica local. de la diáspora, las escrituras, los ritos sagrados judíos (Tanaj y Torá), los libros de oraciones (siddur), los rituales religiosos, los hábitos
alimentarios, el idioma hebreo para las oraciones y otros aspectos culturales que definen al judío como pueblo nativo de la Tierra de Israel, por lo tanto Los judíos son un pueblo indígena y originarios de la Tierra de Israel.

**Palabras clave:** pueblo judío, identidad judía, identidad indígena, pueblos originarios, pueblos ancestrales, Tierra de Israel, sionismo.

**1 INTRODUCTION**

The history of the Jewish people is marked by a long journey, whose origins date back millennia, their Land Eretz Israel is marked by a series of problems such as the arid, hostile climate and difficult to stay in due to the characteristics of the territory of Israel.

Numerous times the ancient Jewish people had to emigrate to survive in search of water, food and work, as happened in the case of Naomi in the book of Ruth, who had to emigrate to the land of Moab in search of conditions for survival in times of drought.

However, the Jewish people of antiquity suffered attacks from peoples and empires that wanted to submit and obliterate Jewish identity and Jewish customs to the imperialist dominant peoples of ancient times, which culminated in the destruction of the Temple of Jerusalem and the expulsion of the Jews from the Land of Israel in 586 before the common era with the deportation of the Israelites to Babylon, attacks by the Greek people who wanted to impose Hellenism on the Jews, and in the year 70 of the common era with the domination of Israel's territory by the Roman Empire.

It is clear here how much the Jewish people were attacked religiously and territorially, which culminated in their forced expulsion from the Land of Israel, a period that began to be called the Jewish diaspora.
2 GENESIS OF CULTURE, ORIGINAL OR ANCESTORY PEOPLE: THE JEWISH QUESTION

2.1 CULTURE

Franz Boas (2011, p.113) understands culture as the totality of mental and physical reactions and activities that characterize the behavior and attitudes of individuals who are part of a social group collectively and individually in relation to their natural environment and social, as well as the position and functions of an individual within a social hierarchy of a people. However, Boas criticizes the superficiality with which typically human aspects and attributes are treated, such as: language, ethical attitudes and rational activities, and states that culture has elements that are not independent, it has a structure:

Culture can be defined as the totality of mental and physical reactions and activities that characterize the conduct of individuals who make up a social group [...] It is customary to describe culture, in order, as material culture, social relations, art and religion. Ethical attitudes and rational activities have generally been treated very superficially and language is rarely included in the description of culture (BOAS, 2011, p.113-116).

Despite the criticisms that Franz Boas makes about the way in which researchers carry out their anthropological work from a superficial and thin perspective, Boas means nothing more than many forms of social and behavioral organization and the relationships that human beings have among themselves, with other human groups, with nature and with animals are also observed in other species of animals, but there are some typically human characteristics in their universality of inventions and differentiation or variability and degrees of social and technological advances and innovations and language acquisition and ethical, aesthetic and moral values, which is why the real definition of culture is something much more complex and requires serious theoretical, methodological, conceptual and technical treatment care:

Many phenomena of material culture and social relations are common to humans and animals. [...] Each animal species has its own method of looking for food. [...] If we wanted to define culture by looking only at behavior, we would find little in the fundamental elements of human conduct that does not have a certain parallel in the animal world. The
great variability of behavior in relation to relationships with nature and with fellow humans is characteristic of human beings. While among animals the behavior of the entire species is stereotyped, or, as we say, instinctive, not learned, and is only very little variable and depends on local tradition, human behavior is not stereotyped in the same sense [...] as far as we can understand the actions of animals, there is no retrospective reasoning about their actions. [...] In other words, human culture differs from animal life through the ability to reason and, associated with this, through the use of language. It is also peculiar to human beings to evaluate actions from the point of view of ethics and aesthetics. (BOAS, 2011, p.113-116).

Like many anthropologists, Franz Boas outlines some human characteristics that have no analogue in the world of other animals, which in addition to the use of language, logical and associative reasoning, ethics and aesthetics, points to other elements that make up the list of what is can define man and his culture since time immemorial, such as the adoption of domesticated dogs, the use of fire, cutting, working with stone, the use of language, building shelters, producing fire through friction, cooking food, among others that illustrate the universality of certain inventions, and more:

Certain elementary features of grammatical structure are common to all languages. The distinctions between the speaker, the person being spoken to, the person being spoken about are universal, as are the concepts of space, time and form. Belief in the supernatural is also universal. Animals and active forms of nature are seen in anthropomorphic form and endowed with superhuman powers. Other objects are attributed beneficial and malevolent qualities. Magical power is constantly present. [...] All of this makes it plausible that certain cultural achievements date back to the origins of humanity. We also have clear evidence of the diffusion of cultural elements from one tribe to another, from one people to another, from one continent to another... (BOAS, 2011, p.117-119).

Dilthey (2010, p.493) states that intrinsic and extrinsic factors influence the formation of human societies, for example, environmental factors can cause human beings to migrate, but this also happens in the animal kingdom. However, typically human intrinsic factors, such as their physical biology, behaviors, emotions, mental states and the way the human mind works, are determinants of cultural and social development:

Society develops through the interaction of factors between external factors, that is, the environment in which human beings live, and
internal factors, which are part of human nature. We find that an animal species increases or decreases in number, remains in the same place or migrates, according to its relationship with external circumstances. Any group of human beings behave the same way. It is influenced by climate, topography, flora and fauna. Internal factors are the properties of the body, senses and intelligence, emotions, impulses and will. (DILTHEY, 2010, p.493).

Based on these elements about the definition of culture and its journey throughout the history of humanity, the backdrop on the one hand is the universality of certain cultural phenomena, such as the use of language, the use of hunting instruments, construction of shelters, supernatural beliefs, domestication of animals, among others, which show how humanity develops a mental and social structure in a non-static way, as there is a dispersion of phenomena and discoveries made by men, however, as has already been explained, the human being does not have a unique and relatively static stereotypical behavior for its species, the fact that humanity has developed universal elements suggests some hypotheses pointed out by Franz Boas (2011, p.118):

The universal distribution of cultural achievements suggests the possibility of great antiquity. This theory should only apply to traces that appear throughout the world and whose great antiquity can be demonstrated by archaeological testimonies or other more indirect evidence. Several ethnological traits meet these conditions. The use of fire, drilling, cutting, sawing, working with stone belong to this ancient period and have been the inheritance on which each people built their own individual type of culture (BOAS, 2011, p. 118).

Franz Boas endorses his position against evolutionism, cultural Darwinism, among other ways of approaching and studying human societies, whose people, from the most primitive to the most complex way of urban life, did not evolve in a universally continuous way from "primitive" peoples to the current stage, but that we are formed by a wide variety of human groups that have shared characteristics, what differentiates are the stages of technological processes and cultural progress, the use or not of writing and certain instruments and objects, but that certain complex typically human characteristics and phenomena remain in all peoples of the earth, in addition:
The similarity of cultural elements, regardless of race, environment and economic conditions, can also be explained as the result of a parallel development based on the similarity of the psychic structure of human beings throughout the world (BOAS, 2011, p. 134).

The anthropological, sociological and humanistic theory, as a foundation for this thesis, is present. Applying a descriptive, exploratory and qualitative method bringing the physical Jewish religion to the scene for the digital era, in which we were instigated to reveal how the Jewish life cycle and the Jewish calendar with its traditions and customs are transposed from the physical, geographic and local world, for the borderless and universal digital world. In which websites, social networks and the digital environment provided a study that includes various aspects of Jewish religious and cultural life, such as conversion to Judaism via the internet, online religious services and the training of Jewish religious leaders in the virtual environment and its characteristics.

Anthropology, constituting itself as an independent science, is urgently central, especially in this work, as it seeks to describe and clarify cultural, symbolic, social and religious aspects, as well as its structure, aiming at a total knowledge of the object of study in question, of man and his customs, traditions and religion. Anthropology aims at a broad and global study of man, as Lévi-Strauss (2017, p.356) states:

Anthropology aims at a global knowledge of man, considering him in all his geographical and historical extension, aspiring to knowledge applicable to the whole of human development from, say, hominids to modern races, and tending to conclusions, positive or negative, but valid for all human societies, from a large modern city to the smallest Melanesian tribes. In this sense, it can be said that the same relationship exists between anthropology and ethnology that we defined above between the latter and ethnography. Ethnography, ethnology and anthropology do not constitute three different disciplines, or three different conceptions of the same investigations. There are, in fact, three stages or three moments of the same research (LEVI-STRAUSS, 2017, p.356).

In this thesis, we aim to describe the state of the art of relations between Judaism and digital technologies, in particular the presence of the entire ancient Jewish tradition in the digital world, where the internet enables Jewish education, rabbinical training, transmission live and online Jewish religious services, the
possibility of experiencing and interacting with the Jewish community through e-mail, social networks and other electronic means; it is a social, cultural and psychological revolution and transformation in Jewish life, in which the technological element is structured and solidified in the global Jewish community, within this perspective we will quote Lévi-Strauss (2017) with regard to anthropology with an orientation "culturalist":

Whether it declares itself 'social' or 'cultural', anthropology always aspires to knowledge of the total man, considered from his productions in one case, and his representations in the other. It is therefore understandable that a 'culturalist' orientation brings anthropology closer to geography, technology and prehistory, whilst a 'sociological' orientation generates more direct affinities for it with archaeology, history and psychology. In both cases, there is a special proximity to linguistics, since language is at the same time a cultural fact par excellence (which distinguishes man from animals) and the one through which all forms of social life are created and perpetuate (LEVI-STRAUSS, 2017, p. 259).

Bronislaw Malinowski (2007, p.15-100) in all his anthropological work entitled "Sex and repression in savage society" presents the conceptions of psychoanalysis as a source of the process, not only of the subject's unconscious processes in their conscious manifestation, but above all of how the process of culture is permeated with symbolisms that range from the constituent elements of the subject's psyche, having as a starting point the family nucleus and its mechanisms and relationships of kinship and sexuality introjected into the individual's mind through family models, as well as these, moreover, are imbued with an entire socio-cultural historical context that ends up shaping behaviors, pointing out that psychoanalysis has its origins in medical practice, however with a strong sociological bias, with the family complex as a central role in the human drama and its social and cultural implications:

Psychoanalytic doctrine is essentially a theory of the influence of family life on the human spirit. It seeks to show us how the child's passions, tensions and conflicts in relation to his father, his mother, his brothers and sisters result in the formation of certain mental attitudes or permanent feelings towards them, feelings which, living partially in memory and being partially included in the unconscious, they influence the individual's future life in their relationships with society. [...] The sociological nature of this doctrine is evident. The entire Freudian
drama is played out in a definite type of social organization, in the narrow circle of the family, consisting of father, mother and children. Thus, the family complex, the most important psychological fact according to Freud, is due to the action of a certain type of social grouping on the human spirit. Furthermore, the mental impression received by every individual in his youth exerts other social influences, by predisposing him to the formation of certain connections and shaping his receptive predispositions and his creative power in the domain of tradition, art, thought and religion. (MALINOWSKI, 2013, p.16).

However, Malinowski makes it clear that the psychoanalytic theory on the constitution of the family and its role of influence on culture and society, as well as the influence of the family complex on the formation of myths, legends, forms of social organization and cultural achievements material, for example, is something that still needs to be further studied and better elaborated, such as variations in family formations and cultural variations and types of societies, and the influence of the family complex on these:

What is the nature of the influence of the family complex on the formation of myths, legends and fairy tales, on certain types of savage and barbaric customs, forms of social organization and achievements of material culture? This problem was clearly recognized by psychoanalytic authors, who applied their principles to the study of myth, religion and culture. But the theory of how the constitution of the family influences culture and society through the forces of the family complex has not yet been properly worked out. Most of the ideas that relate to this second problem require review from a sociological point of view. (MALINOWSKI, 2013, p. 17).

Malinowski (2013), when studying Freud's theories, sought through anthropological, sociological and psychoanalytic studies to find the genesis of culture, not reducing this study in a partial way, but in a multidisciplinary way, in which the forms of family and social organization could provide evidence of how the structures of the human psyche were shaped by a process of gradual, but progressive, development of human families and societies, in which processes such as family complexes and human culture do not yet have such clear origins. Malinowski also shows us in Freud's work Totem and Taboo how the Oedipus complex can serve, for example, to explain totemism:

In his book Totem and Taboo, Freud shows how the Oedipus complex can serve to explain totemism and the act of avoiding one's mother-in-
law, the cult of ancestors and the prohibitions of incest, the identification of man with his totemic animal and the idea of God Father. In fact, the Oedipus complex, as we know, has to be considered by psychoanalysts as the source of culture, and, in his book, Freud gives us precisely the hypothesis, describing the way in which it happened. (MALINOWSKI, 2013, p.100).

According to Malinowski (2013), the genesis of culture within a conception that mixes some points from Darwinism and psychoanalysis with criticism of the latter, is even intertwined with forms of social organization, in which relations between sex and The Oedipus complex and parricide are constituent elements of the beginnings of human culture in a patriarchal form in which a "criminal act" takes the form of a complex social organization with moral restrictions and the presence of religion:

But if philosophically the difference between a man and an ape is insignificant, the distinction between the family as we find it among anthropoid apes and the organized human family is extremely important for the sociologist. This must clearly differentiate between animal life in the state of nature and human life in the state of culture. [...] Allow me to quote the words of the master of psychoanalysis in full, in order to substantiate my criticism. Freud says: "The Darwinist conception of the primitive horde obviously does not take into account the beginning of totemism. There is only a violent and jealous father who keeps all the females for himself and expels his children as they grow up" (p. 233). As we see, the old male is presented as keeping all the females for himself, while the expelled sons remain somewhere in the vicinity, forming a group, in order to be ready for the hypothetical event. [...] It is 'the great event with which culture begins and which has never left humanity at ease since then'; it is 'the feat that took place in the beginning'; it is the 'memorable criminal act with which..began social organization, moral restrictions, and religion' (pp. 234, 239, 265). Let us hear the story of this primordial cause of all culture. 'One day the expelled brothers gathered forces, killed and ate their father and thus ended the paternal horde. Together, they had the courage to accomplish what would have been impossible for them alone...' (MALINOWSKI, 2013, p.100).

Malinowski (2013, p.103) explains that after the fact of parricide, shortly after the murder of their father, the parricide sons strive to structure and establish laws and religious taboos, instituting a form of social organization, which will ultimately shape forms cultural values that will be transmitted throughout the history of humanity, however Malinowski states that this is a pre-cultural, supra-individual form and that the family complex is a by-product of culture. Later on,
Malinowski takes a more complete approach to culture, emerging from psychoanalysis to a sociological analysis.

Dilthey (2010, p.492-496), in contrast to Malinowski’s ideas, and in line with more modern research, points out that the family is not the first primitive social group, but rather the horde or the tribe, that is, for For many indigenous peoples, the tribal grouping is of greater importance than the family nucleus. However, it highlights the global phenomenon of religion and the cult of memory among human peoples:

The religious ceremonies that accompany marriage emerged in relatively recent times [...] In the oldest times we know, science, poetic creation and faith were mixed with primitive animistic ideas and the rites linked to them. There seem to be no people without any religion. Initially, the primitive imaginary is the starting point of cults and ceremonies linked to subsistence itself, without being related to moral life. However, in the cult of ancestors and sacrifices there are elements linked to the moral dispositions of human beings, as previously explained. The honorable memory of ancestors is a trait that is rarely absent, even in natural man (DILTHEY, 2010, p. 492-496).

Dekens (2018, p.162-163) explains how Lévi-Strauss does not consider totemism as a social function, nor a natural function of adaptation to the environment, nor is it a drive or emotional expression as Malinowski points out. Lévi-Strauss understands by totemism, culture, structure and symbols that make man a man, in other words, Lévi-Strauss shows how different people use and are identified through symbols such as emblematic objects, emblems, and how each society conceives the relationships between human beings and the elements of the natural universe. There is a logical unity of the totemic structure, with culture operating through a logic that acts through binary oppositions, and totemism is part of the cultural structure that characterizes and distinguishes man from animals and defines him as man.

The understanding of culture includes the elements of this logical and binary functioning of culture, the phenomenon of totemism as a structural requirement that is made up of the elementary manifestations of human intelligence, or of typically human psychic characteristics, as the universal key between nature and culture, the ways for man to relate to nature and to each
other, finally the fundamental or elementary structure of human culture and the structure of the human unconscious:

If we want to understand ourselves minimally, we can conceive of totemism as the set of relations ideally placed between a natural series that includes categories and individuals, and a cultural series that includes groups and people. Australian totemism thus postulates a specific relationship between an animal species and a particular fraction of the social group [...] Structural understanding only seems possible by integrating totemic phenomena within a broader intellectual framework, one delimited by two fundamental and global questions: 'How does each society conceive the relationship between human beings and other natural species; and 'How, on the other hand, social groups are identified through emblems, symbols or emblematic or symbolic objects. The fundamental institutions for resolving these issues do not come from ethnologists, but from the one who knew how to understand the elementary manifestations of human intelligence as the key to a universal articulation between nature and culture, Jean Jacques Rousseau. [...] he touched the structure, which is not a structure of the subject's consciousness, but rather a structure of the unconscious present in Rousseau, as well as in the Australian aboriginal. (DEKENS, 2018, p.162-164).

When dealing with culture and religion, it is extremely important to present, endorse and reiterate the concepts that distinguish human beings from other living beings.

Malinowski (2013, p.119) explains that both animals and human beings carry behaviors, however human behavior has a cultural component, which is complex, in which social institutions, a language, a morality, a religion and so on from now on they appear to us as a fact already given, completely constituted, which occurred not in a single act or moment, we cannot observe it in statu gerarndi. For Malinowski, conceptual thought and language are the foundations of cultural development, knowledge and accumulated cultural tradition:

The position achieved is perhaps unassailable for those who truly understand the crucial fact that culture cannot be created for a single act or in a single moment, and that institutions, morals and religion could not arise as if by magic, even Due to the greatest cataclysm, animals have not yet emerged from the state of nature. [...] The type of behavior in culture differs essentially from animal behavior in the state of nature. Man, however simple his culture may be, has a material equipment of implements, weapons, household goods, moves in a social environment that assists and controls him alternatively, communicates through speech and thus develops concepts of rational, religious and magical character. Thus, man has a body of material possessions, lives
in a type of social organization, communicates through language and is moved by spiritual systems. These are perhaps the four main headings under which we generally classify the body of man's major cultural achievements. (MALINOWSKI, 2007, p.119).

Franz Boas (2023, p.40-41) states that several and ingenious attempts were created to construct a great system for the evolution of society, which may be erroneous, and that the most acceptable assumption is that historical development may have followed varied paths. Discover the history of the development of customs and beliefs and the reason why they exist, whether through the study of psychological causes or the detailed study of customs in their relationship to the total culture of the tribe in question in analogy with studies of tribes distributed geographically close to or neighbors, but Boas rejects that geography is decisive for the cultural formation of a given tribe or people, but that geography can offer material elements for some material productions, and adds the theme of the exchange of cultural achievements, replacing the conception of the cultural imposition of one people over the other, and criticizes universal ideas, the origin:

Research into the mutual relations of tribes and peoples has begun to show that certain cultural elements are easily assimilated, while others are rejected, and worn-out phrases about the cultural imposition of a more highly civilized people over another, of inferior culture, who have been conquered, are giving way to more detailed views on the subject of the exchange of cultural achievements [...] Primitive tribes are almost universally divided into clans that possess totems. There can be no doubt that this form of social organization has repeatedly arisen independently. The conclusion that the psychic conditions of the human being favor the existence of a totemic organization of society is certainly justified, but it does not follow that every totemic society has developed everywhere in the same way. [...] On the other hand, we have proof that clans can originate through division [...] The association of small tribes, on the one hand, has led to results that appear identical in every way. [...] The use of masks is found in a large number of people. The origin of the custom is not absolutely clear in all cases, but some typical forms of use can be easily distinguished (BOAS, 2023, p.34-38).

Boas (2023, p. 38) endorses that with some data they are enough to show that ethnic phenomena can develop from different sources and that their causes can be varied and that not even the human mind is structured by laws that work in the same way, same way everywhere. For Boas (2023, p. 52), ethnology's task
is to study the entire range of phenomena of human life, language, customs, migrations, bodily characteristics are on the list of ethnological study, and adds with regard to peoples who do not have written records, which is the study of their own culture and states that there are no people who have not been influenced by foreign cultures:

It is not excessive to say that there are no peoples whose customs have developed without the influence of foreign culture, who have not borrowed arts and ideas that they have developed in their own way. [...] The steel harpoon used by American and Scottish whalers is a slightly modified imitation of the Eskimo harpoon. These were again imitated by the Eskimos. [...] There are many cases in which most of a people's culture is adopted by their neighbors. Thus, an African tribe that was subject to attack by Zulu warriors sought protection by taking on the customs and manners of their rivals. [...] When a new material is introduced, the previous shapes are maintained. Thus, the tribes that learned the art of ceramics and that in previous times used basketry instead, often imitated the forms of basketry in clay (BOAS, 2023, p.58-59).

Boas (2023, p. 65-66) reveals that it is a remarkable fact that the same cultural phenomena occur in the most remote regions of the planet and that forms of human thought and behavior-action are so repeated and distributed that the historical connection is almost impossible and that important results can be derived from its study, given that the human mind develops in all spaces and places according to the same laws, an additional example can be explained about the lost tribes of Israel that are discovered in the areas most disparate and remote in the world:

When it is recognized that similar customs can arise independently, we are no longer inclined to infer from superficial similarities the community of origin of people. How many times have the lost tribes of Israel been rediscovered in America, Polynesia, and Africa! (BOAS, 2023, p.65).

Lévi-Strauss (2017, p. 257-259) makes analogies about the arts and body ornaments, especially about the indigenous facial painting of the Paraguayan border (guaicuru) and the Kadiwéu indigenous people and the Maori facial tattoo, with the Maori tattoo aims to engrave a permanent design on the skin and all the traditions and philosophies of the race, on the spirit. The indigenous people
applied paints; the anthropologist shows that it is not just an ornament, marks of nobility or degrees of social hierarchy, but there is also a religious and wisdom meaning. In both peoples, the process of facial and body ornamentation is carried out in a semi-religious atmosphere.

Furthermore, Levy-Strauss asks how to explain the occurrence of such a peculiar cultural representation in peoples separated so far apart in time and space. The questions in anthropology have not yet been completely resolved, just as Franz Boas explained this subject and anthropological dilemma, but there are clues:

How to explain this recurrence of such an unnatural method of representation in cultures separated by time and space. The simplest hypothesis is that of historical contact, or independent developments from a common origin. [...] Why a cultural trait borrowed or disseminated over an extensive historical period remained intact [...] The conclusions of this work do not absolutely prejudice the discoveries, always possible, of historical connections unforeseen until now. The question also arises as to whether these hierarchical and prestige-based societies emerged independently in different parts of the world or whether some of them had a common origin somewhere. (LEVÎ-STRAUSS, 2017, p.260-273).

Franz Boas (2011, p.139) states within the conception of the great cultural variability of human societies, that the oldest technical progress of human beings occurred in an accidental and individual way, and not in an organized and specialized way. He also adds that there are several peoples who have poor production and material culture, however, they have an art, a complex social organization; and alerts to the fact that there are no primitive peoples in the sense of material poverty, but that there are degrees of progress with the adoption of techniques that provide amenities to life, thus is the conception of a culture considered somewhat more evolved or elevated, therefore There are important conditions that provide this technical and cultural progress in which the lesser effort required to obtain the most indispensable for life, and the greater the technical achievements and innovations that do not serve the indispensable daily needs, the more sophisticated this culture will be, and cites comparative examples:
Despite the exceptional technical skill of the Eskimo's ingenuity, we do not consider their culture to be very high, because all their skill and energy are used in the daily pursuit of game and in the search for protection against the harshness of the climate. [...] We consider the culture of the Indians Californians a little higher because they enjoy quite ample leisure, which they employ to perfect the technique of objects that are not absolutely indispensable. The more varied the use of techniques that provide amenities to life, the higher we consider a culture. [...] Only in regions where food is abundant and obtained with little effort do we find a fertile development of the technique for non-dispensable objects. [...] In other regions, an abundant supply of food is only achieved when humans artificially increase the natural supply through livestock and agriculture. That is why these inventions are closely associated with the general advancement of culture (BOAS, 2011, p.139).

Delving deeper into the scope of cultural progress, techniques and the recognition of previous discoveries as useful resources, and the fact that additions to previous inventions occurred at an accelerated rate as more individuals participated in a specific occupation, and that technological and cultural progress they are associated with the development and mastery of the environment, work techniques, and can influence the necessary requirements for intellectual and artistic work and leisure:

It is worth assuming that all of human beings' oldest technical advances were not the result of planned inventions, but rather that small accidental discoveries enriched their technical inventory. Only later were these discoveries recognized as useful new resources. [...] Therefore, it is likely that additions to previous inventions occurred more quickly as more individuals participated in a particular activity. [...] Evidently, the requirements for intellectual work are very similar to those required for technical inventions. There is no opportunity for intellectual work while all time is absorbed in satisfying the needs of the moment. Here too culture will be considered higher the more fully the people gain time and the more energetically they apply themselves to intellectual pursuits. Intellectual activity is expressed, in part, in technical progress [...] The necessary intellectual work leads in part to the elimination of error and in part to a systematization of experience. (BOAS, 2011, p.141).

Bourdieu (2007, p.34) makes it very clear in his work about the progress in the division of religious labor, in the sense of its autonomy, which occurred in a certain way with the process of urbanization and technological development and the evolution of the progressive separation of intellectual work in relation to material work. Bourdieu attributes that with the emergence of cities along with
technological, economic and social development, the division or separation of intellectual work from material emerged, within this historical-cultural context the autonomy of the religious system also occurred with the systematization of practice and beliefs religious, in which moralization emerges as a central and constitutive element of the religious system.

The set of technological, economic and social transformations, correlated with the birth and development of cities and, in particular, with the progress in the division of labor and the appearance of the separation of intellectual work from material work, constitute the common condition that can only be achieved within the framework of a relationship of interdependence and reciprocal reinforcement, namely, the constitution of a relatively autonomous religious field and the development of a need for "moralization" and systematization of religious beliefs and practices. (BOURDIEU, 2007, p.34).

Bourdieu (2007), in contiguity with the explanation above, states that religion is characterized by the principle of structuring, in which religion assumes ideological functions, practical and political functions, and that it legitimizes through “indisputable” explanations and questions of its own ideological apparatus, based on arbitrary elements, which serve to legitimize an entire singular and social form of life, as well as the subject's position within a social hierarchy, naturalizing the individual's social position within a social structure:

In its quality as a structured symbolic system, religion functions as a structuring principle that constructs experience (at the same time, expressing it) in terms of logic in a practical state, an unthought condition of any logical system, in terms of implicit problematics, or that is, of a system of indisputable questions delimiting the field of what deserves to be discussed in opposition to what is out of discussion (thus admitted without discussion), and which thanks to the effect of consecration (or legitimization) carried out by the simple fact of explanation, manages to subject the system of dispositions in relation to the natural world and the social world (dispositions inculcated by the conditions of existence) to a change in nature, in particular by converting ethos as a system of implicit schemes of action and appreciation into ethics as a systematized set and rationalized of explicit norms. For all these reasons, religion is predisposed to assume an ideological function, a practical and political function of absolutizing the relative and legitimizing the arbitrary, which it can only fulfill to the extent that it can supply a gnosiological function consistent with reinforcing the material force or symbolic that can be mobilized by a group or class, ensuring the legitimization of everything that socially defines this group or class. In other words, religion allows the legitimization of all characteristic properties of a singular lifestyle,
arbitrary properties that are objectively associated with this group to the extent that it occupies a determined position in the social structure (effect of consecration as sacralization by naturalization and eternalization). (BOURDIEU, 2007, p.45-46).

2.2 INDIGENOUS AND ORIGINAL PEOPLE

Geertz (2014, p. 61) deals in the chapter “From the point of view of the natives: the nature of anthropological understanding” of his work Local knowledge: new essays in interpretative anthropology as an anthropologist of interpretation or hermeneutics, the theorist proposed that the concepts of experience and living formulated by the philosopher Wilhelm Dilthey are highlighted as extremely important to the work of the anthropologist known as the hermeneutic circle, in which it is essential for ethnographic interpretations, as well as for the interpretation of other fields of knowledge, such as interpretation psychoanalytic, biblical, historical, among others.

Geertz states that it is possible to report other people's subjectivities without having to obliterate the ego of the observer (anthropologist), in which understanding is dependent on the anthropologist's ability to analyze modes of expression, symbolic systems, and the presence of a human being that is not part of the people or society studied proves to be very challenging so that the ability to analyze and interpret modes of expression can be carried out more successfully, and that developing and possessing capabilities and skills for these activities are essential for people to and the analyzed people in question accept and tolerate us in their lives, in their social environment, as beings worth talking to:

The question is epistemological. If we are going to insist - and, in my opinion, we should insist - that it is necessary for anthropologists to see the world from the point of view of the natives, where will we be left when we can no longer claim to ourselves some uniquely our own form of psychological proximity, or some kind of transcultural identification with our subjects [...] Continuously jumping from a vision of totality through the various parts that compose it, to a vision of parts through the totality that is the cause of its existence, vice versa. [...] All of this is clearly the already well-known trajectory of the method that Dilthey called the hermeneutic circle. My intention here was to show that it is as essential for ethnographic interpretations as it is for literary, historical, philological, psychoanalytic, or biblical interpretations, or even for informal notes about those everyday experiences [...] it is
possible to report other people's subjectivities without resorting to alleged extraordinary abilities to obliterate one's own ego and to understand the feelings of other human beings. (GEERTZ, 2014, p.61-74).

From this interpretative and hermeneutic perspective of Geertz, as well as Dilthey's conceptions about experience and living, it is of utmost importance that anthropologists begin to see the reality of Jewish culture and religion from the perspective of the Jewish people, and not the peoples who judge Jews from a pejorative critical perspective with a preconception rooted in academic and university institutions and the mass media that are politically hostile to Jews and the State of Israel, as a place historically and closely linked to the Jewish people.

Furthermore, we could not fail to express here the historical fact that the Jewish people are historically the native people, or the "indigenous" people, of the land of Israel, whose dispossession and expulsion took place during the Roman Empire in Europe and whose historical debt it still remains in the form of anti-Jewish attacks against the Israeli Jewish people today, just as anti-Semitism has swept away Jews from maintaining their Jewish culture and religion in several diaspora countries. Non-Jews who promote constant defamation and attacks on the State of Israel, which reflects the soul of Jewish culture and religion, demonstrate selective attitudes of prejudice, racism and anti-Semitism against the Jewish people in a continuous and systematic way.

According to L'estoile, Neiburg, Sigaud (2002, p.9), in the division of labor of the social sciences, anthropology emerged and specialized in the description and classification of social groups or peoples often characterized as primitive, savage, backward, tribal, underdeveloped and pre-modern, thus considered and defined by their exteriority and otherness in relation to the world of anthropologists, and in fact many titles of works by pioneering anthropologists use stigmatizing terminologies and the superiority of the anthropologist's culture in relation to peoples and societies studied.

The work of anthropologists was only possible because the social groups studied were already subject to national states or modern empires, and were the object of policies that ranged from preservation and protection, extending to
change programs, planned social transformations, in addition to, also, of repressive policies. Anthropologists participated in the elaboration of these policies, which were usually the subject of moral and political considerations.

Engagement and denunciations have marked the history of anthropology, so since the mid-1950s, the accusation of the discipline of being at the service of colonialism and the expansion of capitalism has become common, resulting in a redirection of anthropology towards a militant anthropology at the service of minorities, that is, dominated populations; coinciding with the post-war period, with the decolonization of both the actions of European anthropologists and North Americans in certain regions of the planet.

The role of anthropologists from the 1950s onwards in the fight against the practices of anthropological action, which identified and classified populations according to racial and cultural criteria, where there was a close relationship between a classificatory science, which emphasized the differences between groups, and the segregation as State policy as occurred in South Africa, as stated by L'estoile, Neiburg, Sigaud (2002, p.12).

The incorporation of researchers, especially sociologists and anthropologists, as part of the state structure, revealing one of the aspects in scientists as producers of knowledge in relation to the implementation of policies, supported by the knowledge of scientific production. In the case of Brazil, for example, anthropologists provide a service to the State, but also to indigenous peoples, who need to have a legal existence within Brazilian national jurisdiction, in which anthropologists are central agents for the preparation of expertise and anthropological reports in which concerns the indigenous territorial demarcation together with the indigenous population, as well as possible aggressions against these peoples. The anthropologist is also present and his role is extremely important due to his scientific and academic production specialized in indigenous peoples and certain indigenous social subgroups:

The incorporation of researchers into the state bureaucracy is just one aspect of the relationship between the production of knowledge and the elaboration and implementation of policies. [...] Examines the role that anthropologists began to play, as experts at the service of the state, in the process of demarcating indigenous lands in Brazil after the 1988 Constitution. The anthropologist provides a service to the state, and also to groups indigenous
people who, in order to exist legally, need their knowledge (recognized by the state through the legal validity attributed to the reports). The identification and territorialization of 'ethnic groups' are two sides of the same process in which anthropologists play the central role of mediators with indigenous leaders, lawyers and activists from non-governmental organizations (NGOs). The figure of the expert also appears in the participation of anthropologists in large cultural projects sponsored by the state. (D'ESTOILE, NEIBURG, SIGAUD, 2002, p.12).

In line with this, L'estoile, Neiburg, Sigaud (2002, p.20-22) mention that anthropologists as a professional group play an important role in the "defense of human populations" and that anthropological entities, such as the American Anthropological Association (AAA), as well as the Brazilian Anthropology Association (ABA) are responsible for promoting and establishing relationships with public authorities, seeking to influence and intervene in the definitions of state policies in the fight for population guarantees and state that anthropologists played a role-key in the fight for the recognition of indigenous rights in the 1988 Constitution, which was under discussion, and add that not only are anthropologists responsible or exclusive as mediators between indigenous peoples and state bodies, international agencies, political parties or NGOs, but rather They involve a group of representatives from the most diverse areas of knowledge and professionals who can collaborate, including with indigenous organizations.

The presentation and explanation of the texts of these last writers alludes us to the indigenous issue, which is not a phenomenon limited only to the Brazilian context, but is a topic of greater scope, and that different populations within nation-states go through situations similar to the issue indigenous people, "primitive" peoples and ethno-religious minorities and/or ethnic-cultural minorities, as we will discuss below.

According to UN data, 70 countries in the world are made up of more than 370 million indigenous people, who preserve, in a distinct way, certain cultural, social, political and economic aspects that differ from the societies in which they are inserted. Several continents contain indigenous peoples among their
inhabitants and cover countries that occupy different continents from several countries in the Americas, Northern Europe, Australia and New Zealand, as we can confirm below:

It is estimated that there are more than 370 million indigenous people spread across 70 countries around the world. Practicing unique traditions, they maintain social, cultural, economic and political characteristics distinct from the way in which the dominant societies in which they live are constituted in a hegemonic way. [...] Among the indigenous peoples are those of the Americas (for example, the Lakota in the USA, the Mayans in Guatemala or the Aymaras in Bolivia), the Inuit and Aleuts of the circumpolar region, the Saami of Northern Europe, the aborigines and the Torres Strait Islanders of Australia and the Maori of New Zealand. These and other indigenous peoples have maintained distinct characteristics that are clearly different from those of other peoples and segments of the national population. (UN, 2023)

We noticed on the UN website, with an analogy with science magazines such as National Geographic, that cites a subgroup of a “Nordic” people considered, classified, described or identified as indigenous in the region of the Nordic Peninsula in Northern Europe, called Saami, may- It is clear that there are indigenous people of the most varied ethnicities, regions and with different physical characteristics, which indicates that there is diversity within the indigenous people, which must be very little known by humanity.

The Sámi are a group of indigenous people originating from the Sápmi region, which extends across northern Norway, Sweden, Finland and the Kola peninsula in Russia. [...] There are nine different Sámi languages! Fortunately, the word “reindeer” is the same for all Sámi, which means they can communicate with each other about reindeer no matter what language they speak! 7) Have you seen the movie Frozen II? Get this: the fake Northuldra tribe from the Enchanted Forest is based on the Sámi people of northern Norway! During the film, Elsa and Anna discover that their mother was of the Northuldra people, which makes the sisters half Northuldra. Sámi People: Sámi woman inspects reindeer 8) The Sámi are ‘semi-nomadic’, which means they do not stay in the same place all year round. [...] The Sámi people have their own parliaments to represent them in Norway, Sweden and Finland, and their own newspapers and radio stations, which report on issues that concern the Sámi people! (NATIONAL GEOGRAPHIC, 2023).

It is interesting to note that the Sami people are considered indigenous due to their customs, beliefs and habits that are peculiar and distinct from the hegemonic or majority cultures of the Nordic nations that have a hegemonic
culture, religion, politics and economy. It is also interesting to note that the skin, the skin of the Sami people is light, very similar to the features of the Nordic people, especially the Finns. Let’s look at a photo of this indigenous Sami people:

![Image 1 - People indigenous sami](Photo: NeoGeoKidi)

### 3 JEWISH IDENTITY AS AN INDIGENOUS IDENTITY

Many do not know that the Jewish people are made up of a multitude of Jewish ethnic types, whose ethnic roots are very varied due to the diaspora, assimilation and theories of the lost tribes of Israel, a consequence of the diaspora, including Jews from the Mediterranean region known as Sephardim, people Jews in the Middle East region known as Mizrahi Jews, African Jews known as Ethiopian Jews or Falashas, much better known European Jews, whose Jewish denomination is Ashkenaz, Jews of Chinese origin known as Kaifeng Jews, Indian Jews known as Menasse, and so on forward, and the issue of crypto-Jews (new Christians), will be at the heart of this text, within the category of original peoples who suffered the colonial inquisition of Iberian Europe, which extended, mainly in Latin America during the Portuguese-Spanish colonial era, and suffered total Jewish religious assimilation, despite the resistance of many Latin Americans, including Brazilians, especially in the northeastern regions of Brazil and Minas Gerais in Brazil.

They were condemned for being Judaizers for maintaining remnants of Jewish religious culture, which will be better treated with the own words of USP’s Jewish researcher, Anita Novinsky, as well as the studies of Rabbi Jacques
Cukierkorn, who has a rabbinate thesis on crypto-Jews in the city of Come-See in the State of Rio Grande Norte in Brazil. They focused on this subject for a long time, ignored by Brazilian society as a subtle way of maintaining Christian religious hegemony and alienating the Christian religion and secularization, both historically anti-Jewish.

As we pointed out previously, with Boas, Malinowski, Lévi-Strauss and Geertz, as great anthropologists of their respective times and space, they explained about cultural diversity, about the universality of human belief in the supernatural, mysticism and the divine and the use of language, the creation of art and writing, for example. These anthropologists also state that each people historically adapts these universal elements that are part of the constitution of human behavior and mind, differentiating themselves over time, acquiring and developing their own language, beliefs, customs, among others, as constituents of every human society.

According to the United Nations, the definition, or rather, the understanding of the indigenous concept does not have or was not officially adopted from the term indigenous, but it brought an understanding of what indigenous is that includes, in short, self-identity; historical continuity with pre-colonial societies; strong connection to territories; distinct social, economic or political systems; distinct language, culture and beliefs; formation of non-dominant groups in society; resolve to maintain and reproduce their ancestral environments and systems as peoples:

Understanding the term “indigenous”. Considering the diversity of indigenous peoples, an official definition of “indigenous” has not been adopted by any body in the UN system. Instead, the system has developed a modern understanding of this term based on the following:

• Self-identification as indigenous people on an individual level and accepted by the community as its member. • Historical continuity with pre-colonial and/or pre-colonization societies • Strong connection to surrounding territories and natural resources • Distinct social, economic or political systems • Distinct language, culture and beliefs • Form non-dominant groups in society • Resolve to maintain and reproduce their ancestral environments and systems as peoples and communities. (UN, 2023)
As mentioned above, the definition of indigenous peoples includes elements such as their own language, customs, traditions, self-identification or self-determination as indigenous and recognized by the indigenous community to which they belong, their territory, cultural, social, economic and political systems distinct from the hegemonic society in which it is inserted, and Jews are analogous or even equal to indigenous peoples, I am Jewish and I am indigenous to the Land of Israel. According to Freeman (2023):

It is crucial that we have a deep understanding of our own identity so that we can proudly declare, “I am Jewish and I am indigenous to the Land of Israel.” To understand indigeneity, it is important to examine its etymology. It comes from the Latin noun indigena (native), which was formed by combining the ancient Latin indu (within or within) with the verb gignere (to generate). This is the essence of the Jewish connection to the Land of Israel, the land from which we emerged, or literally, were born. (FREEMAN, 2023).

The term indigenous comes from Latin and is used to designate affiliation to a place of birth: indi- (from there) and gen- (born). Its etymological meaning would be 'born there'. “Indigenous means ‘original, the one who is there before other peoples’, and values the diversity of each people” (Senado, online).

Freeman (2023) highlights that a large part of the Jewish people has not yet realized that they have several characteristics of indigenous peoples, their own cultural and liturgical language, a sacred language, a sacred land whose Jewish ancestors were expelled by empires, including the European Roman Empire, peculiar objects and clothing, sacred book and its own exclusive religion, philosophy of life that clashes with the culture of the hegemonic society, sacred days that differ from the official and hegemonic calendar of the societies to which they are inserted, in addition to suffering anti-Semitism and anti-Judaism from the reigning society, among several other Jewish cultural elements analogous to indigenous and original peoples spread throughout the world.

This is our story and it is our responsibility to tell it. We cannot depend on others, especially given their historical distortions and biases, to portray us accurately. It is crucial that we have a deep understanding of our own identity so that we can proudly declare: “I am Jewish and I am indigenous to the Land of Israel […] For thousands of years, the Jewish connection to the Land of Israel has been central to Judaism and
Judaism. Jews have always considered themselves natives of this land, calling themselves Am Yisrael (the people of Israel). Diaspora Jews pray for Israel and are even buried with two bags of Israeli soil to symbolically return all people to the Land of Israel when they die. Historical continuity with pre-colonial and/or pre-colonization societies. In exile, Jews preserved cultural practices that linked them to their ancestors. They follow a separate calendar dating back to Ancient Israel (currently 5783). The Torah serves as both a religious scripture and a legal document, shaping parts of Jewish life such as kashrut. Its teachings instruct Jewish ethical and moral principles, guiding personal and community behavior. These traditions sustain a sense of continuity with their ancient heritage and demonstrate Jewish dedication to identity and values, even in diverse cultural contexts. (FREEMAN, 2023).

Daalder (2017) and Freeman (2023) as people who define themselves as indigenous and defenders of Jews as part of the diversity that makes up indigenous peoples, is of paramount importance, as people who have ancient customs like the Jews, a long and uninterrupted connection history with the land of Israel and all the stories of its Jewish ancestors that constitute Jewish identity, such as Abraham, Isaac, Jacob, and therefore the tribes of Israel recorded in the Jewish sacred scripture, the Torah, which together with the books of Jewish prayers, the siddurim, make up the entire form of Jewish cultural and religious rituals, which are written in the Hebrew language, and read in the Hebrew language together with its transliteration and translation into the national languages of the diaspora.

The Land of Israel is frequently mentioned throughout the Torah, Siddurim, among other books, theses, rabbinic articles as the promised land to the Jewish people and Jerusalem as the capital of the State of Israel. Indigenous peoples as a whole, together with (indigenous) Jews, must have greater articulation, and we Jews need to reach other indigenous people as a source of historical inspiration against all the oppression and persecution that we Jews suffer in the diaspora and attacks our ancestral land, which is the Land of Israel:

Among all the indigenous peoples of the world, the Jewish people have a unique history. Suffering twice the displacement of their ancestral land (the Babylonian captivity in 597 BC and the diaspora from 135 AD), the Jews managed, however, to maintain their cultural links with the Land of Israel and return to it, reaching again sovereignty in 1948. [...] Throughout almost 2,000 years of diaspora, Jews around the world maintained their cultural connections with the Land of Israel. “Next year
in Jerusalem!” echoed across seder tables in dozens of different languages and locations, from Spain to the Pale of Settlement to Iran to Argentina. In fact, numerous genetic studies have found similarities between whiter Ashkenazi Jews and people from the Levant. Jews are undeniably indigenous to Israel. What should this mean? If Jewish indigeneity is to be anything more than a cheap shot in the war of public opinion over the Israeli-Palestinian conflict, Jews in Israel and the diaspora should take responsibility and shoulder the burden of indigenous solidarity. We are one of the few indigenous groups that has achieved not only sovereignty, but also a genuine state. Yet the world’s indigenous peoples don’t look up to us because we can’t reach them. (DAALDER, 2017).

Assertively, Hertz (2011, p.21) states that of all existing peoples, the Jewish people are the ones with the authentic claim to Israeli territory, both from the point of view of archaeological, historical, anthropological and religious records, and there is no shortage of records to prove the Jewish people’s connection with being aboriginal to the Holy Land, this is what the theorist calls ethnogenesis, in which Judaism, the Hebrew language and the Jewish people emerged (ethnogenesis) around 2,600 years ago, and adds:

Judaism, the Hebrew language and the Jewish people were already established in the Holy Land about a thousand years before the ethnogenesis of the sixth to seventh centuries AD in Arabia of the Arab people, whose birth was approximately contemporary with the emergence of Islam and classical Arabic. Since the initial Muslim conquest of the Holy Land in the first half of the seventh century AD, Jews have suffered persistent discrimination and periodic persecution. However, neither the Arab people nor subsequent invaders were able to eradicate the local Jewish people or end the ties between the Jewish people and their aboriginal homeland. (HERTZ, 2011, p.21).

Before that, states Hertz (2011), the Holy Land was home, among others, to immediate ancestors of the Jewish people, including personalities such as Kings David and Solomon, famous in the Hebrew Bible, the Torah. And at that time and even before, the Holy Land was also home to other peoples, such as the Phoenicians, Ammonites, Moabites, Edomites and Philistines. But all these other peoples have long since disappeared from the world. No one today has the right to make new claims about their names, including due to supposed genetic descent that is only recently alleged and has no basis in history and genome science.
According to Durkheim (1983, p.206), religion is a typically human phenomenon, as has already been extensively explained in this text, in which religion makes up one of the elements that constitute and define an ethnic-cultural and religious group, whether from simpler peoples to those more complex. Conceptions from the representative point of view that religion works for human beings have as their fundamental core meeting needs whether at the individual, collective or social level of human life. Through the symbols representing religion and its rituals and the speeches of the subjects, or believers; It is possible to reach the true meaning, as long as one develops the skills to reach the reality that it represents.

For Durkheim (1983, p.206) many believers try to justify what religion means and what desire or need it satisfies, however, Durkheim warns that the reasons that the believer gives himself to justify them are often mistaken. As mentioned above, it is up to scientists to discover the true reasons, to unveil their symbolic meanings that represent the reality of the believer. And he adds that there are no false religions, but that they all represent the culture of each people, they all respond in different ways to the conditions of human existence.

And he makes an analogy that all religions are on the same level, all religions are just religions, just as in the natural world in which all living beings are equally alive, from the simplest form of unicellular life to the most complex beings such as human beings. However, Durkheim states that religions have some peculiarities that can be classified as superior in the sense that they use higher mental functions and are richer in ideas and emotions, they are more conceptual and complex, their systematization is more ingenious; in relation to other religions that use more images, objects and sensations, for example.

Durkheim (1983, p.222) still presents the function of religion in the human mentality, which is below the vision of the non-believer and the scientist, which is to make the believer act, help the believer to live. Furthermore, the believer who has a relationship with God has not acquired new knowledge or concepts that the unbeliever despises or ignores, but which the believer has in his power, is a man who can do more.
Thus offering the foundations, energies and strengths to withstand the challenges of existence, of human misery, being on a level above being just a man, he is safe and protected from what he perceives as evil. Durkheim makes an important explanation about the issue of faith, which is not a simple idea, but is the conferral of a power superior to something. We represent an "object" of a means for such objectified energy to penetrate the believer and mix with his inner life, where the sphere of action comes in, where the believer turns to the side where his influence is full, so called certain acts and repetitions actions so that their effects can be renewed. This set of regularly repeated acts is what is called a cult, and this process is not something illusory, it is something that brings about real changes in the human psychological state and in the way of facing life's problems, all of this will be better explained below:

In fact, anyone who has actually practiced a religion knows well that it is a cult that gives rise to these impressions of joy, of inner peace, of serenity, of enthusiasm, which are, for the believer, experimental proof of their beliefs. Worship is not simply a system of signs through which faith is translated to the outside, it is the collection of means through which it is periodically created and recreated. Whether it consists of material maneuvers or mental operations, it is always that which is effective. Our entire study rests on this postulate according to which this unanimous feeling of believers of all times cannot be purely illusory (DURKHEIM, 1983, p.222-223).

Religion and the "desiccation" of its functioning mechanism in a more rationalized way operated by Émile Durkheim (1983) show a more specific space for us to delve into the peculiarity of religion in the human mind and culture, which is of fundamental importance for us to delve into identity Jewish, about the conceptions that govern the definition of being Jewish, what defines a Jew as a Jew, which includes the traditions of the history of a people with a solidly recorded ancestry of a written literate culture, a religion that is located on a higher level in terms of its structure, which is written, in a unique language given to the Jewish people, which is the Hebrew language for reading the Torah as well as Jewish and rabbinic prayer books and the cults and Jewish liturgy of the Jewish or Israelite people.
The identity of being Jewish encompasses, in addition to historicity, which leads to the core Jewish family, as a Jew is someone who is the son of Jewish parents, as well as those who were converted to Judaism within Jewish law, which includes the study of Jewish laws, halaha in the singular, halachot in the plural as we will see in the work of Rabbi Hayim Halevy Donin.

Doni (1985) outlines some important and true Jewish issues and succinctly about the Jewish people and their Abrahamic lineage linked to the land of Israel, and an entire cultural aspect that defines what a Jew is, such as the fact that whoever is a Jew is always considered Jewish by the Jewish community, however, anyone who converts to Judaism is also considered equally Jewish, that is, new people can be added to the Jewish people of their own accord, but dependent on rabbinic openness to carry out such a process of conversion or adoption to Judaism, assuming, then, a new ethnic-cultural and religious identity, enjoying the blessings and tribulations that the Jewish people suffer:

This people, Israel, began its history as a family, tracing its origins to Abraham the Hebrew, who lived approximately 3,800 years. The monotheistic faith, which Abraham professed with unshakable conviction and the "Covenant with God" that he signed and which was reaffirmed by his descendants, identified this family as followers of a special faith. The family did not claim exclusive rights to this faith. On the contrary, they were anxious to attract their fellow men to it [...] Because of their origin, Jews everywhere have considered themselves and consider themselves members of a family, certainly a large family and sometimes a very dispersed family, but a family anyway. The mother is the determining factor. The son of a Jewish woman is therefore considered a member of the family. However, being Jewish is not limited by descent. The family has always been open to everyone, and those who share its faith can be adopted into it. Those who convert to Judaism are not only co-religionists of the Children of Israel, but they themselves become children of Israel, sharing its inheritance and privileges and assuming its obligations and tribulations. By assuming the Jewish faith, the proselyte joins the Jewish people or nation. [...] Even though a family's tendency is towards exclusivity and closing itself off, this family has never been exclusive (DONIN, 1985, p.16-17).

Donin (1985) above states that the mother is a determining factor in defining who is Jewish, that is, if a person is the daughter of a Jewish mother, they are considered Jewish. This type of Jewish thinking is becoming increasingly restricted to certain Jewish denominations, such as Orthodoxy. The Reform
Jewish movement changed this tradition and was even based on the cases of Moses and Joseph who married and their Jewish descent was patrilineal, which is the largest Jewish movement in the diaspora, especially in the most populous countries with large territorial extension, such as the USA, Canada, Australia, England, Argentina, Brazil among others:

In March 1983, the Reform movement broke with Orthodox and Conservative Jewish sects - and with Jewish law - and declared that a child born to one Jewish parent, whether mother or father, is presumptively Jewish. This resolution of patrilineal descent went on to assert that a person’s Jewishness is not, however, automatic, but must be activated by “appropriate and timely” Jewish acts. It is not enough to simply be born to Jewish parents. The Reform movement also notes that in the Bible lineage always followed the father, including the cases of Joseph and Moses, who married into non-Israelite priestly families. (JEWISH VIRTUAL LIBRARY, online).

As Rabbi Washofsky wrote, halacha (traditional Jewish law), which comes from the rabbinic period, determined that only those who are the son of a Jewish mother are considered Jewish, however evidence from the Torah, the Jewish Bible, also known by non-Jews as old testament, show that the definition of a Jew by the Torah itself is patrilineal descent, that is, whoever was Jewish in the ancient period of the Jewish people, is whoever was the son of a Jewish father, and not as the rabbis had modified in the period of rabbinic Jewish history. Therefore, based on these notes from the Jewish sacred scriptures, the Jewish reform movement decided that anyone who is the son of a Jewish father is considered a Jew. It is worth noting that non-Orthodox, or progressive, Jewish denominations, such as the Reform Jewish movement, pluralist Jewish movement, universalist Jewish movement, Reconstructionist Jewish movement, humanist Jewish movement, liberal Jewish movement, renewal Jewish movement and transdenominational or unaffiliated Jewish movements, being the latter, the second largest Jewish movement within the USA and Europe, who define themselves only as Jews without identifying with any Jewish denomination, represent the second largest Jewish movement on the North American and European continent, have a normally ultra-progressive vision that they also
consider children of Jewish fathers as Jews, as long as they were raised as Jews, with a Jewish home only.

As we can see, most of the Jewish community or Jewish movements consider Jews to be the son of a Jewish father, which is why we refute what Rabbi Hayim Hlevy Donin says about matrilineality as an element that defines being Jewish, quite the opposite, the greatest part of the Jewish people already considers children of a Jewish father to be fully Jewish, as long as they are raised within the Jewish culture or faith; One of the few Jewish groups that maintains the restriction of matrilineality is "orthodox" Judaism, however many changes regarding the issue of sex and gender are already changing within this group, which points to changes in following the Torah in a more truthful and inclusive like other official Jewish movements.

According to halacha (traditional Jewish law), Jewish status is determined based on matrilineality; that is, the child of a Jewish mother is Jewish, even when the child's father is a gentile. The son of a Gentile mother is a Gentile, even if the father is a Jew. Before the rabbinic period (70 - 500 AD), we find few traces of the principle of matrilineal descent. Indeed, the Bible appears to recognize purely patrilineal descent, regardless of the mother's identity. In 1983, the Central Conference of American Rabbis adopted the Resolution on Patrilineal Descent. According to this resolution, a child of a Jewish parent, who is raised exclusively as a Jew and whose Jewish status is "established through appropriate and timely public and formal acts of identification with the Jewish faith and people" is Jewish. These acts include entering the covenant, acquiring a Hebrew name, Torah study, b'nai mitzvah (bar/bat mitzvah), and confirmation. (WASHOFSKY, online)

A large part of Jewish laws have been adapted, reformed and modernized to meet the social needs of democratic and secular societies, therefore a large part of Donin's statements are being surpassed by the decisions of rabbinates and local Jewish communities in favor of diversity, avoiding religious exclusion and Jewish cultural, as we will see later.

But some statements about ethnic diversity and anti-Semitism still prevail as unanimous in all Jewish denominations and movements, which, as we can see, Jews have an ethnic diversity that often represents a certain degree of assimilation, contacts and aggregation of a phenotype. more similar to the people of nations with a hegemonic culture, which is why there are so many Jews
classified within Judaism into subgroups known as Sephardic Jews, Bnei Anousim Jews or Crypto-Jews, Falasha Jews, Mizrahi or Oriental Jews, and so on, just as there are Jews more observant, as there are more secular and skeptical Jews, practicing Judaism in a more rational way and adapted to secularized and secular societies, where Judaism and the Jew are seen as a sociocultural and ethnic identity, with Jewish laws, religious fundamentalism Judaism and mysticism are interpreted as something outdated and archaic:

This apparently “exclusive” people comprises people from the lightest to the darkest skin color and encompasses a wide range of the most diverse cultures. However, despite the existing diversity and the multitude of languages they speak, Jews consider themselves related, like true brothers, descendants of a Semitic family. Although the unifying factor is religion and it is on the basis of religion that those who want to join us are admitted into the community, this feeling of affinity is very strong. And, the mystery increases when we remember that even Jews who deny their faith, abandoning their religious beliefs and practices, are still considered Jews, and they themselves continue to feel the affinity […] The history of the Jewish people is the history of interaction with the rest of the world […] For the believing Jew there is a cosmic meaning and an objective of fulfilling the D’vine Precepts, whatever the way in which he fulfills his role as a servant of G-d, despite any apparent ‘smallness’ or ‘insignificance’ that their existence may have. The skeptical Jew, on the other hand, who does not see himself as a servant of G-d, feels overwhelmed by any reference to Israel’s enjoyment of G-d’s favor or to any concept of a special national mission (DONIN, 1985, p. 18-21).

Furthermore:

The prejudice against Judaism and Jews, reflected for so many centuries in the texts and curricula of Christian universities, was bequeathed to the secular academic world, even after the decline of theological influence and after the secularization of institutions. Even Jews who entered the academic environment were subtly influenced by the prevailing prejudice, which they accepted without questioning it. Generally ignorant of their own history and philosophy […] Despite being denied, despised, rejected, persecuted, confined and restricted throughout history, the Jews and Judaism, the people themselves and their sacred books, have often set in motion forces that marked great and revolutionary changes and progress in Western religions, natural and medical sciences, and social philosophies. The contributions of Jews, in all areas of human creativity, in the promotion of human knowledge, in the elimination of suffering, and in the development of commerce, have filled many volumes.” (DONIN, 1985, p.19-20).
Indeed, the prejudice of hegemonic nations towards Jews is notorious, when we can access information sources about anti-Jewish anti-Semitism, whose information sources are in the English language, they reveal to us that prejudice exists and is real in the academic environment, even in universities located in most democratic and multiculturalist countries in the history of the Americas, the USA and Canada, where Jews were not prevented from being and practicing Judaism, however there were restrictions on access to Jews in admissions to North American universities, there was always some social and institutional, therefore structural, to harm the access of Jews to North American universities, as we will ratify below:

In the 1920s, concern over the number of Jewish students led university administrators at North America’s elite universities, such as Harvard, Columbia, and McGill Universities, as well as UofT, almost all of them white Protestant males, to institute quota systems. In 1926, McGill University in Montreal, Quebec, implemented an unofficial quota system and an official grade-based system three years later: ‘Hebrews’ required 700 high school enrollment points, while ‘non-Hebrews’ were admitted with 630 points in high school. Registration marks. Under this regime, the percentage of Jewish students fell rapidly from 25% to 12%, notes historian Bonnie K Goodman in “McGill University’s Complicated History of Antisemitism and no anti-Zionism.” Although it became less restrictive over the decades, McGill did not completely abolish the anti-Jewish quota until 1969: less than a decade before I enrolled there as a visiting student in 1978. (GREENFIELD, 2023).

3.1 CRYPTO JEWS (BNEI ANUSSIM) AS A RESULT OF PERSECUTION FOR CENTURIES AGAINST JEWS IN THE DIASPORA

3.1.1 The Ancestors of the Bnei Anussim were Jews

Corroborating what was exposed above, we will quote the speech of the philosopher and professor at the history department, who taught Brazilian colonial history at USP, Anita Novinsky (2015, p.46), regarding the figure of the new Christian, also called bnei anussim, who were forcibly converted to Christianity and with the resurgence of anti-Jewish anti-Semitism, discriminatory measures were implemented against Jews to prevent them from having the possibility of holding public office and studying at Iberian universities, especially in Spain, but which it extended to the entire Iberian territory and its colonies:
The Statutes of Blood Purity, of Spanish origin (Toledo, 1449), were also adopted in Portugal, and used the pretext of purity to eliminate Jewish converts from professional corporations, public offices and universities. (NOVINSKY, 2015 p.46).

Novinsky (2015, p.175) demonstrated in his studies in his work “the Jews who built Brazil” how the individual and collective unconscious of crypto-Jews, Marrano Jews, works through his studies of the history of the Bnei Anousim and their genealogy with strong elements of Jewish ethnology and ethnography and the Jewish behavior of the new Christians of northeastern Brazil, therefore of the human conscious and unconscious, and shows us how the crypto-Jews, therefore Jews, however largely denied by the narcissism of the “official” Jews, in shows that the feeling of belonging to the Israelite people on the part of the crypto-Jews of Paraíba recalls the same feeling of Ruth from the Jewish scriptures, Megillat Ruth:

Paraíba has a history strongly linked to Judaism [...] The ‘Judaism’ of the New Christians of Paraíba manifests itself mainly through two models: first, those who practiced some ceremonies; according to those who only carried the feeling of ‘belonging’ (NOVINSKY, 2015, p. 175).

Rabbi Rabbi Jacques Cukierkorn (1994) in his rabbinate thesis presented at the Hebrew Union College: Jewish Institute of Religion to obtain his rabbinic ordination (semicha), his object of study was the northeastern Crypto-Jews (New Christians, Marranos, Bnei Anousim) , from the State of Rio Grande do Norte in Brazil as a Jewish anthropological phenomenon about the customs of Sephardic Jews and their reminiscences in northeastern Brazil, among which Cukierkorn cites some things, such as the mezuzah at the entrance to the doors of Marrano residences, forms of burying the dead, forms of animal slaughter and draining blood with the refinements of Jewish kosher food, among others.

Not only in the northeast of Brazil, but throughout the Brazilian territory, as Brazilian territorial and migratory mobility was constant, due to transformations and economic changes over the centuries, causing the displacement of a large part of the Brazilian population and Portuguese immigration to Brazil. We cite here just one example of Jewish reminiscence of the people of Rio Grande do
Norte, in just one city researched, the city of Venha-Ver, and according to Rabbi Jacques Cukierkorn, these crypto-Jewish customs are present in several cities in Rio Grande do Norte and Northeast of Brazil:

In some of the houses in Venha-Ver, there are trace remains of the mezuzah. Some houses have a bag full of soil nailed to the right doorstep. [...] This tradition is not limited to Venha-Ver, but can be observed in many other crypto-Jewish groups in the region (CUKIERKORN, 1994, p.57).

According to Rabbi Jacob Cukierkorn (1994, p. 45), women living in the city of Venha-Ver in the State of Rio Grande do Norte light Shabbat candles: Every Friday night, before sunset, in Come-See, the woman lights two candles. The candles are lit somewhere inside the house, but they are not exposed to the public.

The wealth of details that Rabbi Jacques Cukierkorn (1994) describes about Sephardic Jewish reminiscences in the interior of the State of Rio Grande do Norte occurs in almost all spheres of the lives of Crypto-Jewish people, from birth to the way of burying the dead in shrouds, especially the case of praying for the new moon, something typically Jewish in which Jews celebrate the new month based on the lunar calendar, so every new cycle of the moon with the new moon, Jewish prayers are recited on Rosh Chodesh, the moon nova as the harbinger of the new Jewish month:

Their prayer says "New moon, full moon, quarter moon; when you come bring me this gift -- New moon, full moon, half moon, when you come and go, bring me back this gift. " The "gift" is understood as the fulfillment of a wish. Although these prayers do not resemble Kiddush Levanna, they have the potential to be the vestige of practical Jewish tradition, as such prayer is absolutely unknown among the Gentiles of the region. (CUKIERKORN, 1994, p.46).

Rabbi Jacob Cukierkorn (1994) demonstrated empirically that several families of Crypto-Jews, also known as Bnei Anousim, Marranos or Crypto-Jews, have the desire to return to Judaism openly and officially, however Jewish communities that openly practice Judaism discriminate against them as non-Jews.
This community is currently experiencing a very interesting phenomenon. A group of approximately 12 Marrano families joined them informally and expressed their desire to return to traditional Jewish life. This phenomenon only finds a parallel in modern times in the Portuguese community of Belmonte in Portugal. They claim to be members of very large Marrano communities in the interior of the state. This created a schism in the small community of Natal, as not everyone accepted them as Jews. Therefore, these Marranos have been trying to reach other Jewish communities in the South, hoping to receive some type of official recognition. (CUKIERKORN, 1994, p.12).

The historicity of the colonial inquisition in Brazilian territory and the traces and reminiscences of Jewish customs and habits that Anita Novinsky (2015) and Jacques Cukierkorn (1994) demonstrated in their studies are of utmost importance for the continuity of studies of the phenomena of marginalized and prohibited religions in the Iberian countries and their respective colonies, which during the modern colonial era, operated in a domestic, hidden and clandestinity manner in the Brazilian colonial period, as stated by the authors.

However, the desire for new Christians (bnei anusim or crypto-Jews) to return to Judaism is real, we see many Brazilians wanting to return to official Judaism, but the official Jewish community turns a blind eye and makes no effort to help these crypto-Jews return to official Judaism, but what we see is the opposite, there are several restrictions and barriers within the Jewish religious system, ranging from the closure of Jewish communities located largely in the major economic centers of Brazil, to the failure to send rabbis to take care of the return of crypto-Jews from the northeast to official Judaism, the prices for conversions to Judaism are thousands of reais, which ends up forming a funnel and selectivity for conversion to official Judaism in Brazil.

The symbolic issue of this crypto-Jewish issue has as its backdrop a class society, extremely hierarchical, repressive, exclusionary, exclusivist, classist and with ethnic-cultural prejudice and regional origin against the northeastern crypto-Jewish people, in the sense of being conditioned to this situation in a massified. And this nowadays becomes more painful, aggressive, violent and repressive, due to the awareness of many official Jews, official Christians and all the historical and genealogical scientific production of the population of the Northeast in Brazil in particular.
Religions traditionally have some form of internal organization, they have their symbolisms, texts, rituals and cults that evolve constantly, however we have to keep in mind that several aspects of religious life are based on internal control mechanisms and the environment in which they is inserted, which can vary greatly according to its geographical location and socioeconomic position that it projects from itself and that aims for its members to want to be and interact within a society of unequal, hierarchical, racist, violent and xenophobic classes and that his way of presenting himself, establishing himself and perpetuating the socioeconomic, ethnocentric, spatial or geographic status quo is one of the indications of his position as a religious agent in relation to the "lay" people, or those unwanted to occupy the same space in equal footing of rights to be, not only as "lay" humans, but as subject agents who are components of the religious community they aspire to be, despite having a feeling of belonging to the faith, but not to the actively oppressive, discriminatory, segregationist and exclusivist.

The French theorist Bourdieu (2007, p.86-87) outlines some reflections on social and religious issues in which religious discourse legitimizes social inequalities within a specific historical-social context in its participation in the struggle for French decolonization in Algeria. It states that there are specifically religious interests, which operate through a message to the disadvantaged population in which they present a justification for the social and existential situation in which they find themselves, at the same time that it serves as legitimized support for the dominant classes to remain in power in an "unquestionable" way through a mystical or religious explanation:

To the extent that religious interests (at least as far as they are relevant to sociology) have as a principle to justify existence in a given social position, they are directly determined by the social situation. Therefore, the most effective religious message to satisfy the religious demand of a group and, therefore, to exercise a properly symbolic mobilization action on it, is the one that provides it with a (almost) system of justifications for existing as an occupant of a social position. determined [...] Max Weber finds the principle of the system of religious interests in the representation that the privileged classes and the negatively privileged classes make of their position in the social structure: among the former, a feeling of dignity is linked to the conviction of their own "excellence", of the perfection of their conduct of life "expression of the qualitative being that is the very foundation of itself and that does not
refer to anything else: among the second, it is based only on a promise of redemption from suffering (BOURDIEU, 2007, p. 86-87).

Marilena Chauí (2001, p.70-72) outlines some philosophical reflections on the uniqueness between being and the supernatural within a conception of fear and acceptance of transcendental power, and anthropological conceptions about the cultural character of popular religion:

When the young Marx declares: 'we are all Jews', he states that religion is the fear and acceptance of a transcendent power, or when the old Hegel declares: 'we are all Greeks', we want to highlight the essential determination of religion as visibility and spectacle, circumscribe the field of religiosity as dread and an irremediable split between exterior and interior. This is why, from the point of view of reason, religious consciousness appears as an exemplary form of alienation [...] Anthropologists enrich these analyzes by emphasizing the properly cultural dimension of popular religion as the preservation of ethical, aesthetic, ethnic and cosmological values of minority and oppressed groups, in order to function as a channel for expressing group identity and practices considered deviant (and therefore repudiated) by society (CHAUÍ, 2007, p.70-72).

Enriching these reflections and discussions, Marilena Chauí (2007, p. 63-64) mentions that popular culture opposes the idea of manifestation of those exploited by a dominated culture, invalidating its existence, impoverishing popular culture by the mass cultural industry and imposing values dominant and the hegemonic culture of the local elite within its vision to those of the dominated culture, dominated by the destructive power of alienation, the dominant ideology as a demagogic and exploitative machine, which is the illusion necessary for the reproduction of a determined social order, seizing it whether from both the dominant culture and the dominated culture, even if their contents and purposes are contrasting.

4 FINAL CONSIDERATIONS

We understand the religious phenomenon as one of the oldest structuring components of human cultures, according to anthropological theories.
When we reflect on Jewish religion and culture as an integral part of human cultural diversity, but with a unique specificity, which is similar in practically all the elements that define an indigenous people.

The Jewish religion with Abrahamic roots is the oldest monotheistic religion originating in the Middle East, at least among the religions of Abrahamic origin, and all Jewish sacred scripture explains Jewish identity, how to define a Jew, which varies according to the interpretation of each rabbi of each Jewish movement, its liturgical and ritual language on Shabbat among other festivities of the Jewish calendar which is the Hebrew language, peculiar rituals, customs, calendar that differs from the calendar of hegemonic cultures, dietary laws, clothing, objects and symbols, flag, music, varied Jewish ethnicities and the nation of Israel as promised exclusively to the Jewish people, as structuring aspects and analogous to the other indigenous peoples of our planet, who are subjected to local hegemonic cultures, with emphasis on Jews living in the diaspora, due to persecution uninterrupted activities of Jews in their ancestral Land of Israel and in foreign lands. The Jews are in a phase of decolonization of their sacred land from other peoples who invaded it and several nations create mechanisms to attack the Jews who migrate to Israel, the aliyah, and Zionism as a religious phenomenon of the return of the Jews to their Land Promised to a holy people, a chosen people, a sacred language – Hebrew, among other Jewish attributes.

We also realize that attacks on Jews throughout history are repeated in international bodies. When part of the Jewish people returns to their Land of Israel, the sacred territory promised to the Jews, according to the sacred scriptures of the Jewish religion, codified in the Torah, but other peoples do not respect Jewish autonomy in Israeli territory and even anti-Semitic attacks that the Jewish people suffer when there is a regional conflict in the face of factional terrorism and Islamic religious fundamentalism.

It is urgent that Jews become aware of their Jewish identity as an indigenous identity, and that their identity and culture are closely linked to the Land of Israel, and that Zionism is a movement that is not strictly political, but a
movement organized with a view to ensuring that the culture of the Jewish people is not assimilated or distorted by other non-Jewish peoples, Zionism is a movement intrinsically in tune with the Jewish sacred scriptures, in which their God demands that the Jewish people occupy and walk through their Holy Land, Eretz Israel.

The crypto-Jewish issue, Marrano Jews, Bnei Anousim and New Christians is part of the process of persecution against the Jewish people for centuries, human culture in general has seen spikes in anti-Semitism and massacres against the Jewish people, whether within Israel or in the diaspora as in the inquisition in Europe and the Americas. There is a historical debt to be repaired for the return of crypto-Jews to official Judaism and the State of Israel to complement the Jewish issue, which is complex, as persecutions against Jews are, unfortunately, a constant part of Jewish history.
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