



Anthropology: the shabbat (the sabbath) the rest day of the Jews: the inclusion of jews in democratic and multicultural and pluralistic societies

Antropologia: o shabbat (o sábado) o dia de descanso dos Judeus: a inclusão dos judeus nas sociedades democráticas e multiculturais e pluralistas

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ABSTRACT

Judaism was the first Abrahamic monotheistic religion, or also called the Israelite religion. The objective of this work is to show the issue of the importance of Shabbat and the inclusion and respect for Jews in their culture in societies that intend to be multiculturalists where Jews live as citizens, whose greatest example would be the problematic functioning of public and private schools, universities and working days from Monday to Saturday, the most ethical ideal would be to create legislation and offer alternative forms of days and times for studies and work to Jews and other Sabbatical peoples so as not to exclude the Jewish people from their own culture, where the Shabbat is the core of Jewish conviviality whether in person or in virtual, digital or online form, the Shabbat service has specific days and times in the week starting on Friday night and ending on Saturday night, in a 24-hour cycle. hours of Shabbat. The methodology used was the bibliographic review and online Jewish informational sources. It denounces violations of the Jewish people being free in democratic and supposedly inclusive countries and points to proposals for the emancipation of the Jewish people as a fully integral part of contemporary democratic societies.

Keywords: judaism, cryptojudaism, shabbat, inclusion, multicultural legislation.

RESUMO

O judaísmo foi a primeira religião monoteísta abraâmica, ou também chamada de religião israelita. O objetivo deste trabalho é mostrar a questão da importância do Shabat e da inclusão e respeito aos judeus na sua cultura em sociedades que se pretendem ser multiculturalistas onde os judeus habitam como cidadãos, cujo



exemplo maior seria o problemático funcionamento das escolas públicas e particulares, universidades e dias de trabalho de segunda-feira até os sábados, o ideal mais ético seria criar legislação e oferecer formas alternativas de dias e horários para estudos e trabalho aos judeus e outros povos sabáticos para não excluir o povo judeu da sua própria cultura, onde o Shabat é o núcleo do convívio judaico seja na forma presencial como na forma virtual, digital ou online, o serviço de Shabat, tem dia e horários específicos na semana iniciando na sexta-feira à noite e termina no sábado à noite, num ciclo de 24 horas de Shabat. A metodologia utilizada foi a revisão bibliográfica e fontes informacionais judaicas online. Denuncia-se violações do povo judeu ser livre em países democráticos e supostamente inclusivos e aponta para propostas para a emancipação do povo judeu como parte integrante de forma plena nas sociedades democráticas contemporâneas.

Palavras-chave: judaísmo, criptojudaísmo, shabat, inclusão, legislação multicultural.

1 INTRODUCTION

“To save a Jew's life is to save the world!”
(Alan Freire de Lima)

“Saving a Jewish life is saving the world!”
(Arlete Freire de Lima)

In the West, in general, we live in secular societies, which does not mean that they are atheistic societies by definition, we note that rest days, national holidays, festivities and religious celebrations, labor laws, and the functioning of public and private educational institutions, research, extension, commerce and public bodies, both in their functioning and in the regime of studies and work, do not respect people equally as the federal constitution recommends.

In multicultural societies, which receive migrants and refugees from all over the world of the most varied ethnic and religious origins, diverse nationalities, customs and peculiar habits, etc. inclusive.

It is necessary that legal changes at the judiciary and legislative levels be urgently implemented to put into practice an egalitarian and just society which is so much talked about, written about and which is constitutionally formalized, but not in a factual way.



2 METHODOLOGY

It is a bibliographic or literature review, with multiple qualitative, descriptive, exploratory and explanatory approaches. In addition, as it refers to a literature review, it can also be said that having a bibliographic character, which according to Gil (2017), a bibliographic review is one that consists of materials already submitted and published, whether in scientific articles in periodicals, books, newspapers, monographs, theses, dissertations and scientific annals, social networks, or other materials made available in the virtual environment. Therefore, practically all research in the academic field, at some stage of its construction, resorts to the bibliographic approach, so much so that in the monographs currently developed, there is a chapter dedicated to the theoretical foundation of the work (GIL, 2017).

Qualitative research interprets the facts of people's real lives, has an argumentative and critical approach, which they experience, not being limited to questionnaires, to the assumptions imposed by researchers in their research (YIN, 2016).

The exploratory and descriptive approach, according to Marconi and Lakatos (2017) are in line, since exploratory research brings ideas of subjects that are not so explored, based on developing hypotheses, in addition to describing the facts to clarify concepts and expand the understanding. researcher's familiarity with a fact for further research.

Severino (2017) states that exploratory research only seeks to gather information about a particular object, thus delimiting a field of work, mapping the conditions of manifestation of this object. Explanatory research, on the other hand, registers and analyzes the phenomena studied, in order to identify their causes, both through the application of the mathematical method and through the interpretation made possible by qualitative methods, therefore, it is the type of research that has the greatest proximity between knowledge and reality (SEVERINO, 2017)



3 HISTORY OF BNEI ANUSIM JEWS, CRYPTO-JEWS, MARRANOS JEWS OR BRAZILIAN SECRET JEWS

The history of the Sephardic Jewish identity in Brazil begins before 1500, 1600... it begins much earlier in far away, within a well-defined space and time, however poorly understood and poorly systematized. Crypto-Jews (Marranos) or Bnei Anusim are born within the Iberian Peninsula beginning in Spain, followed by Portugal, and then in its colonies of the modern colonial era.

The history of the Sephardic Jewish people is peculiar, and has a defined time and space in the Iberian Peninsula, Novinsky (2015), in his work in the chapter "Spain of the three religions", that in fact in the Middle Ages there were no nation-states, however Portugal was the first unified and centralized kingdom in Europe, which took place in 1139, whose independence was recognized in 1143, becoming the oldest European nation-state.

Even though Portugal had become the first European nation-state, the Jews continued to exist as Jews, the coexistence between Portuguese Jews and other Portuguese ethno-religious peoples had not suffered problems for this reason until then.

Novinsky (2015) states that when the Arabs conquered "Spain" in the year 711, it was a period in which a new social organization based on tolerance and coexistence, with a mentality and lifestyle more different from those observed by Christians at the time, where there was a Christian centralization and accentuated Christian fundamentalism, transforming it into a diffusing pole of a very rich philosophical, poetic, scientific and artistic effervescence, where the Jews had freedom of belief, faith, occupation, etc.

When the Arabs conquered Spain in the year 711, they introduced a new social organization based on tolerance and coexistence, bringing with them a mentality and a lifestyle totally different from those observed in the Christians present in the area until then. The Arabs transformed the Iberian Peninsula into the most advanced region in Europe. Compared to the Spain of the Arabs, Europe beyond the Pyrenees could be considered barbaric. Muslims remained in Spain for eight centuries, transforming it into a very rich power from an artistic, scientific, poetic and philosophical point of view. Jews had full freedom to exercise their religion, as long as they paid the required fees (...) the work of Jews as cartographers, astronomers and mathematicians was



a tradition in the Iberian Peninsula, and the Portuguese, in particular, stood out as expert navigators. (NOVINSKY, 2015)

Novinsky (2015), a great scientist specialized in the history of colonial Brazil, in the chapter “A grande catastrophe” of his work “The Jews who built Brazil”, portrays what the Jews went through in the Iberian Peninsula, which had its embryo in the 11th century, and which intensified in the 15th century, with a historical landmark in the year 1492 in Spain, where the expulsion of the Jews and the forced or technically inevitable conversion of the Sephardic Jews to Christianity, was the watershed in the history of the Iberian Peninsula, which coincided with the discovery of America, its colonization and the expansion of the Christian imperial machine around the world with the maritime, colonial, imperial, Christian expansion and with the performance of the inquisition in its territory and in the territories under its domain and influence, in particular the Brazil.. Culminating in the era of the CritoJews, Marranos, New Christians or Bnei Anusim, terms used for the same group, the Jews forcibly converted to Christianity.

From the 11th century, Christian countries began a struggle to retake the lands and riches held by Muslims. After the Reconquest, only one Arab enclave remained, the kingdom of Granada, reconquered only in 1492. The ideal of 'one people, one religion' (...) The anti-Jewish policy reached its apex in 1492, when the Catholic kings of Spain demanded either conversion or expulsion from the kingdom. The edict of March 31 stipulated a period of six months for his departure. (...) D. Manuel accepted the conditions of the Catholic King and signed the decree expelling the Jews on December 5, 1496. As in Spain, the option of converting to Christianity was given.(...) D. Manuel surprised with the large number of Jews who opted for exile in order not to convert. Such a significant exodus of Jews would harm the Portuguese economy. Thus, in 1497, he ordered that no Jew leave the Kingdom, forcing all to convert to Catholicism. (...) In the Edict of the Conversion of the Jews, D. Manuel discriminated against the Jews from the Moors. The Arabs were given the option of leaving Portugal if they did not want to convert. The Jews were not given the option. They were forbidden to leave and forced to become Catholics. (NOVINSKY, 2015)

Rabbi Jacques Cukierkorn (1994), in his rabbinic thesis, greatly enriched studies on how Judaism exists in Brazil, but in a secret way, in line with the studies that Anita Novinsky, among other researchers, carried out on crypto-



Judaism and the character of the secret Jew, specifically in northeastern Brazil, but not only in northeastern Brazil, reveal reminiscences of the Jewish culture and faith practiced by many crypto-Jews in northeastern Brazil, such as Shabbat, Birkat Levanah or Kiddush Levanah (prays "to the moon") on Rosh Chodeash, the use of "cryptomezuzot" or the use of doorways in crypto-Jewish families that mimic the original Israelite mezuzah, Jewish dietary law as a way to drain the blood from the flesh of animals with the use of coarse salt etc and other traditional Jewish habits of not mixing certain types of food and the rejection of impure meats such as pork, as an example of the numerous Jewish habits of the *s bnei anusim*, crypto-Jews or Marranos Jews, as we observe in our Jewish homes and habits, the Jewish faith or the Israelite religion, namely:

Every Friday night, before sunset, the Vemver woman lights two candles. The candles are lit somewhere inside the house, but they are not exposed to the public. people, it is rationalized to give it a Christian meaning. They say they are lighting candles for the "good spirits." This would be a way to have the "good spirits" always watch over the house. The Vemver people prefer to recite the above Psalms of all other prayers (...) The new moon prayer has very little to do with the traditional Jewish Kiddush Levanna, except that it is done exactly at the time of the new moon and has to be done out in the open. very little in common. The Comever prayer for the New Moon is a rather superstitious appeal to the moon, as if it had the power to grant one's wishes. 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 this gift back." The "gift" is understood to be the fulfillment of a wish. these prayers do not resemble the Kiddush Levanna, they have the potential to be the vestige of the practical Jewish tradition, since such a prayer is absolutely unknown among the gentiles of the region.... In some of the houses of Vemver there are vestiges, reminiscences of the mezuzah. Some houses have a small bag full of earth nailed to the right doorstep. When people enter and leave the house, they touch or kiss the amulet. This behavior is very similar to the traditional Jewish relationship with the amulet. mezuzah. This tradition is not limited to Vemver, but can be observed in many other Crypto-Jewish groups in the area. (CUKIERKORN, 1994)

Moacyr Scliar (2001) states that the time of discovery coincided with the crisis of Judaism, with the unification of the crown, a single people, a single language and a single religion, and when Spain took the initiative in 1492 to expel the Jews from its territory, the Jews migrated to Portugal, but Portugal was also pressured so that both royal families could contract marriage, it was necessary



the forced conversion of the Jews to Christianity or their expulsion from the Iberian territories, and that is what happened, a conversion of the Jews to Christianity. Christianity, but these Jews did so on the condition that they physically remain alive, but their souls were Jewish, and along with the Portuguese maritime expansion, a good part of the navigators, traders, etc. as in the colonies of Portugal and Spain, see:

The solution was conversion – forced – promoted from 1497 onwards. However, the New Christians, converted Jews, continued to observe the religion in secret. This schizophrenic situation lasted for centuries (even recently there were crypto-Jews in Portugal). The inquisition, introduced in 1531 (the first auto-da-fe took place in 1540), was dedicated to persecuting the Judaizers, who took advantage of any opportunity to emigrate (...) From the very beginning, Jews were associated with the discoveries (...) An excellent navigator, fluent in several languages and a good storyteller, Gaspar da Gama fell into the good graces of Dom Manuel, who appointed him as a counselor and interpreter on Pedro Álvares Cabral's expedition. He was probably the first Jew to step on Brazilian soil. (...) New Christians were also associated with planting and processing sugarcane. (...) Whatever the number and importance of converts in Brazil, they did not feel safe here. The long arm of the Inquisition also arrived in the New World, whose activities had been expanded after the unification of Spain and Portugal in 1580. (SCLIAR, 2001)

4 CULTURE AND BRAZILIAN CURRENT LEGISLATION ON THE ISSUE OF STUDY AND WORK DAYS

As article 5 of the Federal Constitution says that all are equal before the law, without distinction of any kind (...) going straight to item VI of this article 5, freedom of conscience and belief is inviolable, conscience and belief, being assured the free exercise of religious cults, as we still do not have the protection of the right to keep Saturdays for Jews within the labor laws and extending to all public and private institutions that respect the right to work on days that do not violate the free exercise of religious worship based on the legal premise of freedom of conscience and belief. How can we protect everyone's freedom if we have factual impediments to the exercise of the belief of those who keep the Sabbath as their sacred and rest day, let's see what the Federal Constitution says:



Art. 5 All are equal before the law, without distinction of any kind, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, liberty, equality, security and property, in the following terms: (. ..) - VI of the Federal Constitution - freedom of conscience and belief is inviolable, the free exercise of religious cults being assured and the protection of places of worship and their liturgies guaranteed, under the terms of the law... (CONSTITUIÇÃO FEDERAL DO DO BRAZIL, 1988)

Law no. 605 of January 5, 1949 regarding Paid weekly rest and payment of salary on civil and religious holidays, provides for religious injuries considered official in the hegemonic Christian culture, excluding other religious minorities from non-Sunday weekly rest and from the calendar of other beliefs religious, especially Jewish in a country where for centuries the inquisition and persecution of crypto-Jews and Judaizers reigned. There is a historical debt to be repaired by judicial and/or legislative means, let's see what the law on weekly rest in Brazil tells us:

1 Every employee is entitled to a paid weekly rest period of twenty-four consecutive hours, preferably on Sundays and, within the limits of the technical requirements of the companies, on civil and religious holidays, in accordance with local tradition. (BRAZIL, LAW No. 605, 1949)

A bill n. 3349/19 of the federal deputy Orlando Silva de Jesus Júnior of the PC do B (Communist Party of Brazil) that seeks to amend art. 67 of the Consolidation of Labor Laws (CLT) to ensure alternative provision to the employee, by virtue of excuse of conscience, when his day of religious observance coincides with the working day and other provisions. This bill is still pending and still causes great debate and conflicts with the hegemonic Sunday Christian tradition, however Brazil receives immigrants from all over the world of the most varied nationalities, ethnicities, creeds and customs

During the debate at the CCJ, deputy Erika Kokay (PT-DF) mentioned the case of Seventh-day Adventists, who do not work on Saturdays. "The project allows them to have Saturday off, so that they do not break religious precepts, and carry out the work on another date, he pointed out. (Agência Câmara de Notícias, 2021)



5 JUDAISM AND THE IMPORTANCE OF SHABBAT

The mitzvot (Jewish law) are understood as the core of Judaism and are symbolized by our external actions in a public way experienced in everyday life, a connection between heart and soul, according to Rubenstein (2020):

The mitzvot, which guide our Jewish lives, can be considered the heart of Judaism, symbolized by our external actions as they are lived out in everyday life. On the other hand, we discover something very different when we come across the soul of Judaism. Halacha, Jewish law and practice, developed as a way to help us direct our heart to our soul. (RUBENSTEIN, 2020)

There are tensions within Judaism, a struggle that unfolds in tradition and the progress of the Jewish people, that shakes the status quo of tradition, where innovation gains ground with each Jewish generation as Rubenstein (2020) highlights well:

There are tensions, however, between the heart and soul of Judaism, which are constantly bubbling under and above the surface. Each successive generation inherits a complex balancing act between: the heart of tradition and the soul of innovation, status quo and change, stability and evolution. (RUBENSTEIN, 2020)

Making an analogy between the words of Novinsky (2015) and Rubenstein (2020) about Shabbat, Shabbat for the latter says that Shabbat is a day exclusively dedicated to rest and Judaism, a structuring of our time in an exclusively Jewish way. Novinsky, on the other hand, mentions that Shabbat was the first "labor law" in history to grant a weekly day of rest to workers, in summary we can say that Shabbat is a day of rest and a holy and holy day for Jews to dedicate themselves fully to work. Judaism, see:

Novinsky (2015):

"Shabbat was the first labor law in history, five thousand years before the civilized world recognized the right to rest of every living being" (NOVINSKY, 2015)



Rubenstein (2020)

“Shabbat and seasonal observances serve as important anchors in our lives and offer us a way to structure our time in a uniquely Jewish way. These holidays punctuate our days and weeks with meaning and sanctity.”
(RUBENSTEIN, 2020)

6 DISCUSSION

Lewin (2009) states that the Brazilian context at the beginning of the 20th century was to stimulate the immigration of skilled labor, mainly European, however there was a distinction in treatment according to the origin and culture of immigrant groups, probably discriminatory in relation to Jews, to know:

The treatment given to immigrants entering the country varied, therefore, according to a hierarchy of preference determined by their geographic and ethnic-religious origin, establishing discriminatory categories based on a priori established inequalities, mainly referring to the issue of race and religion. (LEWIN, 2009)

Corroborating the quote above, below Lewin (2009) makes a texture and a critical reflection, which according to the literature of the time reveals evidence of how the Jew is seen as a foreigner in a continuous way, being the Jew defined by official institutions or not in Brazil as a race, a religion, a people without nationality without a country of origin or a stateless person, namely:

Studying the Brazilian immigration process regarding Jews, it is observed that the most significant change at the level of discourse was their categorical metamorphosis when the condition of immigrant came to be called a foreigner with all the prejudice that this nomenclature carries in itself. literature of the time, official or not, qualified the Jew as a race, or as a religion or also as a nationality without a country of origin or a stateless person. In this combination of attributes, the perception of the Jew as a foreigner conditioned him, beforehand, to the impossibility of building a feeling of patriotism and a total immersion in Brazilian culture. In other words, the decree of his conversion into a Brazilian made him a permanent “outsider”, an always and renewed excluded. The stigmatization of the Jew as a foreigner poses questions discussed by Simmel in his classic text “The Stranger.” For this author, the stranger is the one who, inserted in a circle, p it always remains external to it because its attributes are not the same as those that characterize the circle. In this way, the Jew as a foreigner, or the foreigner as a Jew, becomes a character that culturally carries interactive impossibilities when subjected to contact with individuals



from other groups or circles. To be a foreigner is to be “different”. But, in this case, a “different” that does not present convertibility and, therefore, categorized separately. This foreigner is destined for solitude or self-enclosure, he becomes recognized as an enclave or a ghetto. Thus, his position is essentially determined by the fact that he did not belong to the circle from the beginning and, at the same time, exhibited qualities that did not and could not originate in the group in question. “(...) the distance within human relations means that the neighbor is distant, but being foreign means that the distant is close. (LEWIN, 2009)

These texts contextualize the history of immigrants and migrant Jews from the beginning of the 20th century, but which are still current, they reveal how the Jew is still short of his rights to have a specific day, in this case Shabbat, which occurs on Friday night until the Saturday night, in the separation of the sacred from the profane, symbolized by the ritual of havdalah.

7 FINAL CONSIDERATIONS

Tenente (2017) from the G1 newspaper, shows some initiatives taken within the scope of the ENEM (National High School Examination) tests that until 2017 were held on Saturdays and Sundays and that after pressure from Sabbatarian religious, ENEM began to be held on 2 consecutive Sundays to respect the religious and cultural diversity that is beginning to diversify in Brazil, are some initiatives that may indicate a prelude to a coming change in other social spheres.

The changes in the 2017 National High School Examination (Enem), released this Thursday (9) by the Ministry of Education (MEC), were celebrated by Sabbatarian candidates – religious people who can only study or work on Saturdays after sunset . The test will now be applied on two consecutive Sundays, and no longer on a weekend. (G1, 2017)

The ENEM, which serves as a method of evaluating secondary education and for evaluating, classifying, selecting and entering higher education courses and for applying for scholarships and teaching for higher education courses at Brazilian private universities.

Brazilian society, from the judiciary, legislative and public and private educational institutions (schools, universities, research institutes, professional schools, etc.), public and private institutions of all kinds and functions, companies



of all kinds, must adapt by sanctioning bill 3346/19, as a matter of urgency, as Brazil owes a historic debt to crypto-Jews with the systematic and culturally hegemonic persecution of Christians against Judaizing Brazilians, known as Marranos Jews, crypto-Jews, New Christians and Bnei Anusim, especially in the Brazilian colonial period.

It is worth remembering and endorsing that the legislation of all countries that adopt a democratic federal or national constitution, should have in the wording of their laws, clauses and items and all their constitutional amendments that aim at the religious inclusion of all their ethnic-racial and religious minorities, which aim at ensuring that official, secular educational environments and all types of companies and public and private institutions respect the rest day of all their workers and collaborators, respecting their days and dates and the sacred religious and cultural calendar in which members members of an ethnic-racial and religious community gather in person and virtually to carry out their religious rituals, culturally interacting among members of a particular ethnic-religious and racial group or subgroup, thus reducing the colonialist assimilating effects of the dominant society. This is the only way that democracy will be effective in any nation that claims to be democratic, pluralistic, inclusive and that protects minorities, whatever they may be of any ethnic-racial, religious, national, cultural origin, among other peculiarities of each social subgroup.



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