

IDENTIFICATION GUIDE · TECHNICAL NOTE · LEGAL ANALYSIS ·
THE CODES BEFORE THE INTERNET

CODES OF HATE

Symbols, Emojis and Coded Languages
Used to Spread Antisemitism on
Social Media



INSTITUTIONAL EDUCATIONAL MATERIAL



CODES OF HATE

Symbols, Emojis and Coded Languages Used to Spread Antisemitism on Social Media

Produced by: AVIVA•18 / Lilia Frankenthal

Target audience: civil society, educators, companies, authorities, digital platforms

VOLUME II – May/2026

CONTENT OF THE

MATERIAL IDENTIFICATION GUIDE TECHNICAL

**NOTE ANNEX I – LEGAL ANALYSIS ANNEX II – THE
CODES BEFORE THE INTERNET**

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NAVIGATION

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INTRODUCTION

INTRODUCTION

Contemporary antisemitism no longer depends on explicit words. In the digital environment, it manifests in a sophisticated way, hidden in symbols, numbers, emojis and coded references, creating a seemingly banal but deeply violent and exclusionary language.

This mutation does not reduce the seriousness of the conduct — it only makes it harder to identify. Hatred has not disappeared; it has learned to camouflage itself.

AVIVA•18 produced this material with the aim of providing conceptual clarity, legal certainty and practical guidance for public and private institutions, companies, schools, authorities and organized civil society.

With the recent use of coded messages by those who spread hatred and the lack of awareness we detect in our daily lives, we created this kit so that everyone can gain clarity and recognize coded messages.

OBJECTIVES OF THIS KIT

0 1

Identify symbols, emojis, numbers and codes associated with antisemitism and neo-Nazism.

0 2

Warn about the risks of the symbolic normalization of hatred.
Odio.

0 3

Provide a technical basis for institutional prevention.

0 4

Provide guidance on legal responsibilities for action or omission.

0 5

Support the work of authorities, companies and educators.

PART I

IDENTIFICATION GUIDE

1. DIGITAL ANTISEMITISM AND CODED LANGUAGE

Extremist groups use symbols as a form of strategic communication. Replacing words with graphic signs, numbers or emojis does not change the discriminatory nature of the message, it only makes it less evident to the general public. Law and the social sciences recognize that the analysis must consider: the context, the intent, the repetition, the target of the message and the historical meaning of the symbol. This is not subjective interpretation, but a technically grounded contextual reading.

Antisemitism never disappeared. It just learned to speak in code.

Banned from explicit slogans, antisemitic, neo-Nazi and extremist groups began to use symbols, numbers, emojis and inside jokes to spread hatred without drawing immediate attention, especially on social media.

These codes:

- Allow recognition among group members
- Seek to trivialize hatred
- Hinder reporting and moderation
- Normalize violent ideologies under a harmless appearance

Knowing these symbols is civic literacy in the 21st century. Essential for prevention and accountability for hate speech.

The absence of literalness is, today, a deliberate strategy. Seemingly neutral symbols can operate together as markers of belonging, provocation or attack.

2. POR QUE ISSO IMPORTA?

Porque:

- Muitas vítimas não entendem o ataque que estão sofrendo
- Autoridades e empresas nem sempre reconhecem o sinal
- O silêncio interpretado pelo agressor é visto como autorização

O ódio prospera na ignorância.

A informação é o antídoto clássico e funciona desde Roma, passando pela Idade Média, até agora.

3. MENSAGENS CIFRADAS¹: PRINCIPAIS SÍMBOLOS, NÚMEROS, EMOJIS E EXPRESSÕES APARENTEMENTE NEUTRAS USADOS EM CONTEXTOS ANTISSEMITAS ²

What is not said explicitly is still being said.

The symbol replaces the word. Repetition builds the meaning. And silence - when no one reacts - legitimizes.

To identify is the first act of defense. To ignore is the first step toward normalization.

¹ Sempre levar em conta o contexto conforme explicado nos próximos tópicos

² Estaremos sempre atualizando esta lista

PART I

VERY IMPORTANT: CONTEXT

THE NECESSARY CONTEXT

3.a) Quais os sinais de que um comentário é antissemitismo e não crítica política legítima?

3.b) Quando um emoji, símbolo ou mensagem pode configurar antissemitismo?

CONTEXT MATTERS.

3.a) What are the signs that a comment is antisemitism and not legitimate political criticism?

The word “zionist” is not, in itself, an attack.

For the Jewish people, Zionism is linked to the right to self-determination, to national existence and to the creation of the State of Israel. Before 1948, Zionism was an idea, a political and historical struggle: the pursuit of recognition of the Jewish people's right to have a state of their own. With the official creation of the State of Israel, in 1948, that struggle was realized.

The problem today is different.

Contemporary antisemitism rarely presents itself with pamphlets, marks on doors or inflamed rallies. It has learned to change clothes. Often, it appears disguised as political criticism.

Criticizing the government of Israel is legitimate. Disagreeing with military actions is legitimate. Condemning public policies, state decisions or the acts of rulers is part of democratic debate.

But antisemitism is not political criticism.

3.b) When can an emoji, symbol or message constitute antisemitism?

One point is fundamental: no symbol should be analyzed in isolation.

An emoji, a word, an acronym, a number or a coded message only gains true meaning when observed within the context in which it appears: who posted it, where they posted it, against whom they posted it, how often they posted it and what the history of that profile is.

It is the context that reveals the intent.

It is the context that transforms a seemingly banal message into something legally relevant.

The same emoji may be just an unimportant joke — or it may be a disguised racial attack.

That is why a serious investigation cannot be literalist. It must be contextual.

Example: the juice box emoji



Warning sign

If a coded message or an emoji makes no sense in the place where it was posted, attention is needed. For example: if someone comments the emoji of a juice box on a photo of a Jewish person working, traveling, studying or living a situation that has nothing to do with “juice,” and there is no reasonable explanation for that emoji being there, the use may indicate a coded message with antisemitic content. The problem is not in the emoji itself. The problem is in the misplaced use, in the intent, in the author's history and in the possibility that that symbol is functioning as a code to attack Jews without openly writing the offense.

Banal use

On the other hand, if the same emoji appears in a post about drinks, snacks, food, the supermarket, childhood, routine or any context in which a juice box makes sense, it is probably just that: a common emoji. Not every symbol is a code. Not every provocation is a crime. Not everything that hurts will necessarily be criminally relevant antisemitism

Not everything that hurts will necessarily be criminally relevant antisemitism.

And here a golden rule applies: if everything is antisemitism, then nothing is antisemitism.

It is necessary to separate what is offensive, immoral, crude or cruel from what actually constitutes an offense, especially a criminal offense. We know it hurts. And often it truly does. But this distinction is necessary so that the report is serious, technically strong and legally sustainable.

When the conduct does not constitute a crime, it may still be analyzed in light of Civil Law, especially if there is moral damage, exposure, humiliation, persecution or a violation of honor.

The analysis must be careful. When in doubt:

1. observe the context;
2. keep the evidence;
3. ask for help.

AND NEVER, NEVER NORMALIZE THE ATTACK! IF IT HURT, DO NOT IGNORE IT. YOU ARE NOT ALONE.

PART I

4. THE CODES OF HATE

27/1
2-7-1
27/1

4.1. NUMBER 271 / 2-7-1 / 27/1

The code '271', (often written as 271K), is associated with a false conspiracy theory used by Holocaust deniers. It is used to minimize or distort the tragedy of the Shoah, incorrectly claiming that only 271,000 Jews were killed during the Nazi regime, instead of the 6 million historically proven.



Coded Meaning:

Minimize and distort the tragedy of the Holocaust.



Antisemitic context:

On the internet and social media, as in the physical world, the number is frequently disguised through slang and conspiracy theories (for example, linking the value to product prices or coded conversations) with the aim of spreading disinformation and antisemitic discourse.

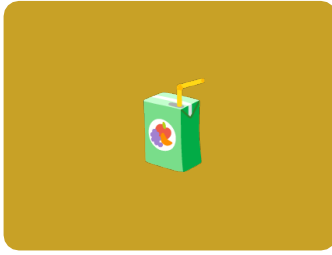
Remember that: The denial or distortion of the Holocaust is treated as a crime. It is classified by the Federal Supreme Court as crimes of racism and apology for Nazism, which are non-bailable and not subject to statute of limitations. (Law 7.716/1989 – Racism Law). At the regional level, the state of São Paulo also enacted State Law No. 17.817/2023, which prohibits teaching or addressing the Holocaust from a denialist perspective in the basic education network.

In the other states, the restraint of denialist discourse in classrooms or public spaces does not depend on specific state laws, but rather on the direct application of federal legislation (the Racism Law) and compliance with the National Common Curricular Base (BNCC), which establishes the teaching of the Holocaust as a mandatory historical competency in a factual and scientific manner.

Why do they use it?



- Avoid moderation - platforms do not identify it easily;
- Create belonging - only those “in the group” understand;
- Test reaction - if no one reacts → it normalizes
- Deniability - “it’s just a number” (classic)



4.2. Juice Box

The juice box emoji (), when used repeatedly or in a targeted way in specific contexts, can function as a code of dehumanization based on a linguistic pun, being employed for mockery and the symbolic reduction of Jews to objects.

A seemingly banal emoji (), used in everyday life for a drink.

👉 In certain online contexts, it is reinterpreted as a code of antisemitic mockery.

👁️ **Coded Meaning** : The central point is a wordplay in English: “juice” (suco). “Jews” (judeus).

👉 Similar pronunciation → basis for an offensive pun.

⚠️ **Antisemitic context:**

When used in a coordinated or repeated way, the emoji begins to carry: dehumanization (reducing people to a “product”)

-
- irony about historical violence trivialization
- of suffering

👉 It is the same logic as classic Nazi propaganda: *“turning the other into an object, a thing, something disposable”*

➡️ **How it can appear in Example 1: “Look who showed up”**
practice

Example 2: Spamming the emoji in comments on Jewish content (the emoji placed without context as a comment)

Example 3: 🍷💰 comment about “control”

Attention: Context is decisive

88
AH18
18/88

4.3. NUMBER 88 – VARIATIONS: AH18 / 18/8

The number 88 constitutes a code widely recognized as a reference to the expression "Heil Hitler", being used as an ideological marker by neo-Nazi groups, especially in digital environments, through usernames, hashtags and coded messages.

It represents the eighth letter of the alphabet ("H"), repeated twice in the Nazi salute.



Coded Meaning:

H = 8th letter of the
alphabet 88 = HH



Antisemitic context: Here it is not "subtle": it is a consolidated and historically documented code:

- coded Nazi salute;
- identification among neo-Nazis;
- direct ideological marker



How it can appear in practice

Examples:

- Username: "Patriot88"
- Bio: "Since 1988 " (in a suspicious context) 🙄
- Isolated comment: "88"

Common combinations:

- 1488 → explicit supremacism;
- 88 + antisemitic symbols and emojis

14 / 14 - 88

4.4. NUMBER 14 / 14-88

One of the most structured and recognized codes of contemporary extremism. The number 14, especially when combined with 88, is a direct reference to a white supremacist slogan of neo-Nazi origin, being widely used as an ideological marker in digital environments.



Coded Meaning:

The “14 words” Created by David Lane, a member of a neo-Nazi group.

“We must secure the existence of our people and a future for white children.” “We must secure the existence of our people and a future for white children.”



Antisemitic context: Although it mentions “whites,” the concept is born of the same ideological matrix that:

- coded Nazi salute; associates Jews with the “threat”
- sustains population replacement theories
- legitimizes exclusion and violence

Defends racial preservation; presupposes that there is an “enemy”; sustains the idea of population replacement This phrase has already been used by perpetrators of terrorist attacks in different countries. It is pure Nazism in essence: the same racial cult; the same fear of the “other”; the same obsession with blood, future and purity; the same logic that culminates in exclusion, persecution and extermination. It is Nazism in a postwar version, with a new suit and the same old hatred. Historical Nazism spoke of Volk, Aryan purity and the destiny of the Reich. Neo-Nazism speaks of “existence,” “future” and “white children.” They changed the costume; the script is the same.



practice

How it can appear in When it appears as 14/88 or 1488, you have: 14 → ideology 88 → Nazi salute Direct
ation: “I am aligned with white supremacy and Nazism



Examples:

- usernames: “Warrior1488” - hashtags: #14#1488 - bios: “14wo



4.5. TWO PARALLEL LIGHTNING BOLTS

Symbolic representation of the Nazi SS (Schutzstaffel). The use of two parallel lightning bolts () is a symbolic reference to the Nazi SS, an organization central to implementing the regime's policies of persecution and extermination, its contemporary use being a relevant indication of extremist ideological alignment.

Coded Meaning:

The SS used a symbol with two stylized “lightning bolts” that visually resemble



It is not a generic symbol — it is institutional to Nazism

Context The ideological and military elite of the Nazi regime directly linked to:
antisemitic:

- persecution of Jews;
- concentration camps; genocide * When used today, it indicates identification with Nazi ideology symbolic exaltation of the SS;
-
- adherence to values of racial supremacy

In clear terms: it is a coded tribute to the apparatus responsible for the Shoah *
Genocide: The term was coined in 1944 by the Polish lawyer Raphael Lemkin. He combined the Greek prefix genos (race, people or tribe) with the Latin suffix cide (to kill, from occidere) to describe the systematic atrocities committed during the Holocaust by the Nazis

According to international law, genocide is not limited to mass killings. Any act committed with the intent to destroy a protected group may constitute genocide, through the killing of members of the group, serious harm to physical or mental integrity, the intentional imposition of conditions of existence aimed at the total or partial physical destruction, measures intended to prevent births within the group and the forced transfer of children of the group to another.

Genocide REQUIRES the intent to exterminate a group; it is not a side effect of war, it is not accidental deaths, and there is no room for indirect intent.

How it can appear in practice

- ⚡⚡ (emoji) “SS” stylized as lightning bolts, logos or tattoos;
- Examples: Bio: “88” ⚡⚡ Name: “IronSS”



4.6. RAT

The use of the rat emoji (🐭), when directed at individuals or groups in a discriminatory context, reproduces a historical technique of dehumanization, associating people with pests, and is legally relevant in characterizing hate speech.



Coded Meaning:

The association between Jews and rats is not accidental — it is classic Nazi propaganda. A striking example is the propaganda film *Der Ewige Jude*, which compared Jews to pests to justify persecution and extermination.

👉 The logic was clear:

- to dehumanize the Jewish people;
- to associate them with filth/disease; to legitimize extermination



Antisemitic context: When used today, the rat can mean:

- dehumanization;
- association with a pest;
- the idea of “social contamination”

👉 It is a modern repetition of an old method: turning people into something that can be eliminated without guilt

How it can appear in practice

Examples:

Example 1: comment on Jewish content: “ ”



Example 2: + accusations of control or corruption



Example 3: repeated en masse (targeted spam)



(((NAME or TERM)))

4.7. TRIPLE PARENTHESES

Triple parentheses (((name))) constitute a symbolic mechanism for marking individuals, used in extremist environments to identify and direct attacks at people associated with the Jewish community, constituting a relevant indication of discrimination when contextualized.



Coded Meaning:

The association between Jews and rats is not accidental — it is classic Nazi propaganda. A striking example is the propaganda film *Der Ewige Jude*, which compared Jews to pests to justify persecution and extermination.

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- to dehumanize the Jewish people;
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- dehumanization;
- association with a pest;
- the idea of “social contamination”

👉 It is a modern repetition of an old method: turning people into something that can be eliminated without guilt

How it can appear in practice

Examples:

Example 1: comment on Jewish content: “ ”



Example 2: + accusations of control or corruption



Example 3: repeated en masse (targeted spam)





4.8. DISTORTED OR IRONIC STAR OF DAVID

When linked to money, control or political sarcasm, it may indicate contextualized antisemitic discourse. The Star of David is a religious, historical and identity symbol of the Jewish people. Its use, in itself, is neither offensive nor unlawful. The problem arises when the symbol is distorted, ridiculed or placed in a context of collective accusation against Jews, especially when associated with money, domination, conspiracy, political manipulation or world control. In these cases, the Star of David ceases to function as a religious or cultural reference and comes to be used as a visual marker of old antisemitic stereotypes, such as the false idea that Jews control governments, banks, media, wars or institutions. There may also be antisemitism when the symbol appears ironically or mockingly to represent “hidden power,” “greed,” “control” or “secret influence.” It is the old conspiratorial accusation dressed in new graphic clothing — the same poison, another bottle.



Antisemitic context:

It may indicate antisemitic discourse when the Star of David appears:

- associated with money, banks, profit or greed;
- associated with political, economic, media or social control;
- associated with conspiracy theories about world domination;
- used in a deformed, mocking or aggressive way;
- inserted into political sarcasm that turns Jews, Israel or “zionists” into universal culprits.

Attention to context

Not every Star of David in political criticism is antisemitism. But when the symbol is used to insinuate that Jews or “zionists” control everything, profit from everything or manipulate everything, the political criticism disappears. What remains is an antisemitic stereotype.



4.9. FROGS, MEMES, SEEMINGLY NEUTRAL “INNOCENT” CHARACTERS

Certain memes are reinterpreted in extremist environments, functioning as internal codes of hatred disguised as humor. Seemingly humorous, they are recycled in extremist environments, carrying veiled antisemitic messages.

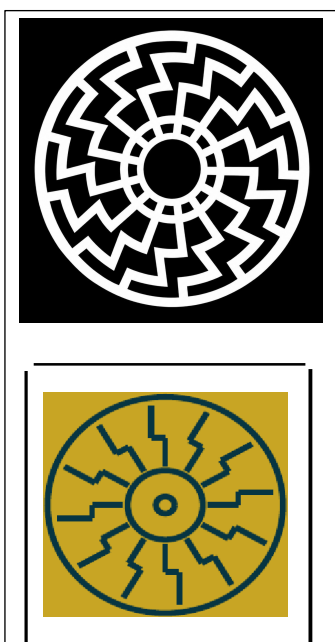
Humor is frequently used as a rhetorical shield

PARTE I

Códigos complementares

The following pages complement the CODES OF HATE guide, volume I. Symbols and contemporary patterns have been added that may appear as coded language in extremist environments, always dependent on context, repetition, target and association with other messages.

As we said in the previous volume, antisemites reinvent themselves so that the communication goes unnoticed.



4.10. BLACK SUN / SONNENRAD

A circular symbol of solar appearance, composed of rays or runes arranged in a radial pattern. It is also known as Sonnenrad, "sun wheel" in German.



Antisemitic context: Appropriated by neo-Nazi and supremacist circles as a reference to the mystical aesthetics of the SS and to the idea of racial identity.

How it can appear in practice

In digital environments, it may appear in logos, avatars, tattoos and montages to signal extremist ideological alignment.



4.11. TOTENKOPF

The "death's head" - a skull associated with the SS and Nazi units. It may appear as a skull, a skull with bones, a militarized insignia or a stylized drawing.



Antisemitic context: When used with Nazi references, Jewish symbols, numbers such as 88 or messages of elimination, it communicates intimidation, symbolic death or exaltation of the apparatus responsible for the persecution and extermination of the Jewish people.



4.12. INVERTED TRIANGLE

A triangle pointing downward, sometimes used alone or combined with Jewish symbols. Its interpretation depends heavily on context



Antisemitic context: It functions as a sign of marking, threat or provocation when linked to Jewish symbols, neo-Nazi codes, language of persecution or target imagery. It may also evoke the historical memory of the classification of prisoners in regimes of persecution.

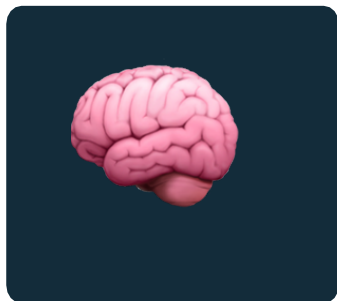


4.13. BRICK

It can symbolize separation, barrier, exclusion or segregation.



Antisemitic context: It appears associated with the idea of “each group in its place,” expulsion or the symbolic construction of walls against Jews.



4.14. BRAIN

It can be used to insinuate intellectual manipulation, mind control, "social engineering" or hidden domination.



Antisemitic context: It becomes relevant when linked to narratives of Jews as controllers of media, governments or universities.

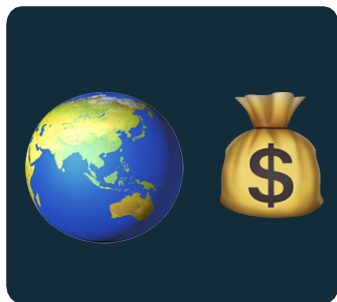


4.15. DNA

Used in discourses of “genetic purity,” biological heritage and racial superiority.



Antisemitic context: In supremacist contexts, it serves to give a pseudoscientific appearance to the exclusion of Jews and minorities.



4.16. GLOBE + MONEY BAG

A combination used to suggest that Jews hold “global financial control.”



Antisemitic context:

It revives old conspiracy theories about Jews controlling banks, the world economy, governments and the media.



4.17. MASK

It can insinuate disguise, concealment or manipulation.



Antisemitic context: It appears as language of "they, (the Jews), hide," "they don't show who they are" or "they act behind the scenes."



4.18. COCKROACH OR INSECT

Like the rat, it functions as dehumanization



Antisemitic context: When directed at Jews or associated with "pest," "infestation" or "cleansing," it reproduces the historical language of extermination.

Example: Repetition of insects in Jewish content or a comment about "cleansing."

PURITY CODES

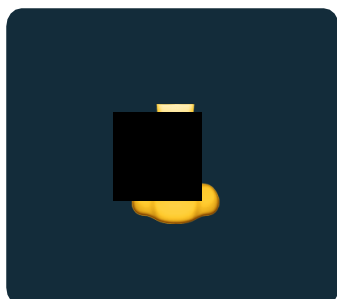
4.19. PURITY CODES

Seemingly neutral words and signs used to communicate racial purity, blood belonging, ancestry or exclusion of the “other.”



Antisemitic context: They become relevant when associated with narratives of population replacement, Jewish control, elimination of “external” influences or symbols such as Odal, Black Sun, 88 and 14/88.

Examples: “Pure blood,” “roots,” “heritage,” “blood and soil,” “DNA,” “our people,” “preserve culture,” “genealogy,” “ancestry.”



4.20. NOSE

Nose emoji (👃) — a seemingly neutral symbol that, in certain digital contexts, is used to reproduce physical stereotypes historically associated with the antisemitic caricaturing of Jews.



Antisemitic context:

In these cases, the emoji functions as a coded physical caricature.

It becomes relevant when used repeatedly in association with conspiratorial discourse, targeted attacks, extremist symbols or historical stereotypes linked to the Jewish community.

In these combinations, it functions as an indirect visual marker of mockery, caricaturing and dehumanization.

2316

23:16

23/16

4.21. NUMBER 2316 / 23:16 / 23/16

The code 23/16 corresponds to the coded representation of the expression ‘white power,’ using the position of the letters in the alphabet. Its use in digital environments functions as an ideological marker of racial supremacism, especially when associated with other discriminatory symbols or narratives.

The “23:16” format is intentional: it looks like a religious citation → → it goes unnoticed

It is a “discreet” equivalent of explicit racist slogans. In other words: 23/16 operates within the same ideological system that produces antisemitism



Coded Meaning:

Basis: position of the letters in the alphabet:
W = 23rd letter P = 16th letter



Result: 23 / 16 = W / P = White Power

- assertion of racial supremacy
- marker of ideological identity
- coded way to evade moderation



Antisemitic context:

The code does not mention Jews directly, but **white supremacism has antisemitism as its structural axis** a marker of ideological identity in coded form to evade moderation ;

Theories such as: global control; population replacement; financial elite.



How it can appear in practice

Common forms: 23:16 (looking like a Bible verse); 23/16; just 2316

Examples: Bio: “awake 23:16”; Username: “truth2316”;

Comment: “23/16 always”

109 and/or 110

4.22. NUMBERS 109 and/or 110

The numbers 109/110 correspond to a conspiratorial narrative according to which Jews were expelled from various countries throughout history, with ‘110’ used as a symbolic reference to the repetition of that exclusion. It is a rhetorical construction that distorts historical events to legitimize discriminatory discourse.



Coded Meaning:

The basis is the claim that “Jews were expelled from 109 countries throughout history.” From this, the complement is created: 110 = the next country to expel them. When someone uses 109/110, they are suggesting:

- that Jews “always cause problems”
- that the expulsion would be “justified”
- that the exclusion should be repeated

In direct terms: it is a rationalization of historical persecution



Antisemitic context: This narrative ignores contexts such as: religious persecutions; forced expulsions; pogroms; institutional discrimination, and turns victims into “recurrent culprits”

This code appears associated with: conspiracy theories; discourse of “global control”; rhetoric of expulsion / exclusion

It functions as: symbolic legitimation of discriminatory policies

When someone uses 109/110, they are suggesting:

- that Jews “always cause problems”
- that the expulsion would be “justified”
- that the exclusion should be repeated

14 / 14 - 88

4.23. NUMBER 14 / 14-88

One of the most structured and recognized codes of contemporary extremism. The number 14, especially when combined with 88, is a direct reference to a white supremacist slogan of neo-Nazi origin, being widely used as an ideological marker in digital environments.



Coded Meaning: The “14 words”

Created by David Lane, a member of a neo-Nazi group.

“We must secure the existence of our people and a future for white children.” “We must secure the existence of our people and a future for white children.”



Antisemitic context: Although it mentions “whites,” the concept is born of the same ideological matrix that: coded Nazi salute;



- associates Jews with the “threat” sustains

population replacement theories



- legitimizes exclusion and violence

Defends racial preservation; presupposes that there is an “enemy”; sustains the idea of population replacement This phrase has already been used by perpetrators of terrorist attacks in different countries. It is pure Nazism in essence: the same racial cult; the same fear of the “other”; the same obsession with blood, future and purity; the same logic that culminates in exclusion, persecution and extermination. It is Nazism in a postwar version, with a new suit and the same old hatred. Historical Nazism spoke of Volk, Aryan purity and the destiny of the Reich. Neo-Nazism speaks of “existence,” “future” and “white children.” They changed the costume; the script is the same.



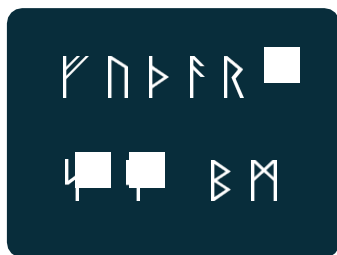
practice

How it can appear in When it appears as 14/88 or 1488, you have: 14 → ideology 88 → Nazi salute Direct
ation: “I am aligned with white supremacy and Nazism



Examples:

- usernames: “Warrior1488” - hashtags: #14#1488 - bios: “14words”



4.24. RUNES

Runes are characters of ancient Germanic alphabets (e.g., Futhark), historically used for writing and also with symbolic connotations.



Coded Meaning:

In the 20th century, the Nazi regime appropriated some runes and gave them a new ideological meaning (war, power, 'racial' belonging). From then on, neo-Nazi groups began to reuse them, directly or in stylized form, as visual codes of white supremacy and extremist identity



Antisemitic context:

Runes are not, in themselves, unlawful. They become relevant when:

- they appear alongside 88, 14/88, , Black Sun
- they accompany language of "blood," "root," "people," "heritage"
- they appear in profiles, tattoos or logos with supremacist aesthetics

In these combinations, they function as markers of ideological belonging linked to the same universe that sustains antisemitism.



How it can appear in practice

Bio: "roots and tradition ■ " + "88" → the rune ceases to be historical and becomes a sign of alignment



4.25. ODAL RUNE (𐌇)

Runes are characters of ancient Germanic alphabets (e.g., Futhark), historically used for writing and also with symbolic connotations.



Coded Meaning:

In the 20th century, the Nazi regime appropriated some runes and gave them a new ideological meaning (war, power, 'racial' belonging). From then on, neo-Nazi groups began to reuse them, directly or in stylized form, as visual codes of white supremacy and extremist identity



Antisemitic context:

It was appropriated by Nazi structures and, later, by neo-Nazi groups to express:

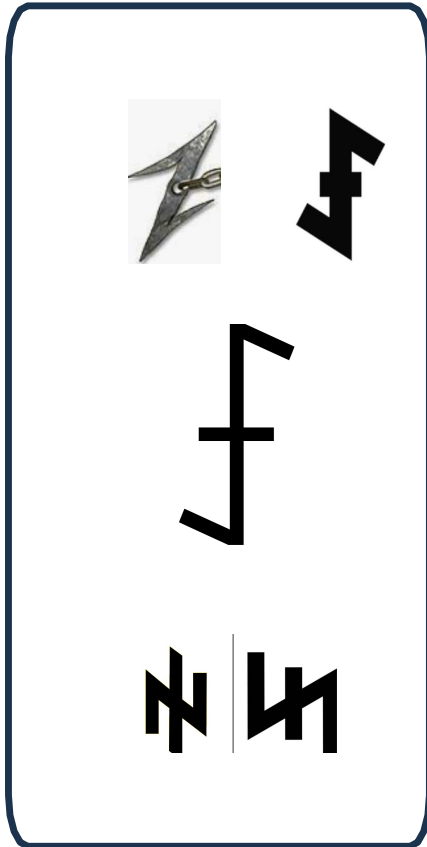
- blood and soil
- purity of origin
- exclusion of those who "do not belong"

Here, the rune becomes a visual shortcut for the idea that there is a "legitimate people" to be preserved against "others."



How it can appear in practice

- "Heritage matters ■"
 - "preserve our roots" symbol i■
- avatar + 88/1488



4.26. WOLFSANGEL

Wolfsangel is a symbol of Germanic origin that, after being appropriated by Nazi formations, came to be used by neo-Nazi groups as a visual marker of ideological belonging, its legal relevance being determined by the context of use and association with other discriminatory expressions. An ancient Germanic symbol (the name means something like “wolf hook”), originally linked to traps/regional insignia in Central Europe. Runes are characters of ancient Germanic alphabets (e.g., Futhark), historically used for writing and also with symbolic connotations.

It does not have a single fixed design and that is the treacherous part. Here we present the most common forms. In simple terms:

- it looks like an angular “Z”
- or a hook / metal piece
- sometimes it appears vertical, rotated or minimalist
- It can also appear rotated or fragmented



Coded Meaning

: During the 20th century, the symbol was: used by military units of the Nazi regime. Later adopted by neo-Nazi groups. and extremist identity.



Antisemitic context:

The antisemitic context occurs especially when it appears alongside:

- 88 / 14–88
- (SS)
- runes / Odal language of “people,” “root,” “defense”

Examples

- Username: “Wolf_88”
- Bio: symbol + “heritage”
- Avatar: Wolfsangel in white on a black background

11 • 11 • 11

311

4.27. NUMBER 311

The number 311 can be interpreted, in certain contexts, as a coded reference to the acronym ‘KKK,’ based on the correspondence of the letter ‘K’ to the 11th position of the alphabet, being used NUMBER 311 as an indirect form of identification in white supremacism environments, especially when associated with other discriminatory codes or narratives one of the most structured and recognized codes of contemporary extremism.

👉 **K = 11 → 11·11·11 = 311 (or “three 11s”)**

👁 Coded Meaning K is the 11th letter of the alphabet - “three K” → KKK

This can be represented as:

👉 **11 / 11 / 11 = condensed → 311**

In other words: 311 can function as a cipher for KKK (Ku Klux Klan)

⚠ **Antisemitic context:**

In some circles, it has been associated with:

- internal racial codes variations of
- supremacist identification local
- references/specific groups

🚫 Important: there is no single consensus — and that is intentional.

311 is a good example of how the discourse evolves:

👉 it uses “neutral” numbers; it depends on context to work; it avoids obvious symbols It is language made to go unnoticed and to maintain internal communication among discriminatory groups

👉 **How it can appear in Examples practice**

Username: “truth311”; “Patriot311_88” Bio:

“awake 311”; “311 forever” + symbols

Comment: “311 knows”; “311 knows who’s in charge”

Alone → it seems irrelevant. Together → it changes completely

PART I

Quick Reference Table

5. Quick Reference Table

Main symbols, numbers, expressions and emojis used in antisemitic contexts

Type	Symbol / Code	Meaning / Origin	How it is used
Emoji 	juice box / watermelon	Code used for mockery and dehumanization; indirect association with Jews/Israel.	"Innocent" comments, irony or repeated spam.
Number 271	271 / 2-7-1 / 27/1	Contextual code linked to domination, exclusion or hierarchization among groups.	Short comments, coded replies and combinations with 88, money or "globalists."
Number 14	14	"14 words" - white supremacist slogan of neo-Nazi origin.	Bios, usernames, hashtags and references to "our people."
Number 88	88	"Heil Hitler" (H = 8th letter).	Profile names, coded comments and neo-Nazi combinations.
Number 1488	1488 / 14-88	Combination of the supremacist slogan with the Nazi salute.	Explicit neo-Nazi identity in bios, tags and symbols.
Number 18	18	A = 1; H = 8: reference to Adolf Hitler.	Usernames like "AH18" or combination with 88.
Number 109 / 110	109 / 110	Antisemitic narrative of expulsions of Jews and the proposal to "make it 110." Rhetoric of exclusion disguised as "history."	
Number 311	311	Three elevens; associated with the KKK and white supremacy in extremist contexts.	Combined with 88, 1488 or racial discourse.
Number 23:16	23/16 or 23:16	Coded reference to W/P or "white power" (23rd and 16th letters).	Bios, comments and supremacist aesthetics.
Symbol 	two parallel lightning bolts	Symbolic reference to the Nazi SS.	Logos, tattoos, usernames and stylized emojis.
Symbol (((name)))	((()))	"Echo" - marking of Jews or people associated with the Jewish community. Surrounding names, terms or "them."	
Emoji 	rat	Dehumanization: Jews compared to pests by Nazi propaganda. Comments, memes and targeted spam.	
Emoji 	pig	Religious and cultural provocation.	Symbolic insult in targeted attacks.
Religious symbol Distorted / combined Star of David 		Jewish symbol associated with hate, money, blood, trash or sarcasm.	Montages, images of threat, control or mockery.
Meme / character 	frogs, memes and "innocent" characters	Memes reinterpreted in extremist environments as an internal code of hatred.	Humor as a rhetorical shield; avatars, inside jokes and provocations.
Emoji 	money / coins / bills	Stereotype of greed and financial control.	Financial comments directed at Jews.

Important note:

An isolated symbol may not constitute a crime. Context, repetition and targeting are decisive.

PART I

Quick Reference Table

5. Quick Reference Table (continued)

Main symbols, numbers, expressions and emojis used in antisemitic contexts

Type	Symbol / Code	Meaning / Origin	How it is used
Emoji 	synagogue + fire	Symbolic attack on the synagogue or Jewish space.	Memes, veiled threats and celebration of violence.
Emoji 	skull + Jewish symbols	Message of death, erasure or intimidation.	Implicit threats and montages.
Symbol 	Black Sun / Sonnenrad	Circular symbol appropriated by neo-Nazis and supremacists; mystical aesthetics of the SS.	Avatars, logos, tattoos, montages and combinations with 88/14.
Symbol 	Wolfsangel	Angular symbol appropriated by Nazi formations and neo-Nazi groups. Bios, emblems, logos and rotated or minimalist symbols.	
Symbol 	Runes	Ancient Germanic characters appropriated by Nazis and neo-Nazis in With 88, 14/88, Odal, Black Sun and language certain combinations. of "blood," "root" or "people."	
Symbol 	Odal Rune	Rune of heritage/ancestral land appropriated for discourse of blood, soil and Discourses of purity, "heritage," "roots" and exclusion. racial identity.	
Symbol 	Totenkopf	Skull associated with the SS and Nazi units.	Insignia, avatars, intimidation and exaltation of death.
Shape 	Inverted triangle	It may indicate marking, target or provocation when linked to Jewish symbols or neo-Nazi codes.	Triangle + Star of David; target imagery; messages of persecution.
Emoji 	brick	Barrier, separation, segregation or symbolic exclusion.	"Each in their place," expulsion or wall language.
Emoji 	brain	Insinuation of mental manipulation, social engineering or hidden domination.	Narratives of control of media, governments or universities.
Emoji 	DNA	Genetic purity, biological heritage and racial pseudoscience.	Phrases like "it's in the blood" or "preserve lineage."
Combination 	globe + money	Conspiracy theory of "global financial control."	Comments about who "rules the world" or "controls everything."
Emoji 	mask	Disguise, concealment or manipulation "behind the scenes."	With "globalists," triple parentheses and conspiratorial narratives.
Emoji 	cockroach / insect	Dehumanization similar to the rat; idea of pest, infestation or cleansing. Spam of insects in Jewish content or	comments about "cleansing."
Language	global elite / bankers / globalists	Historical conspiracy theories about Jewish control.	Political, economic or cultural discourse with an ethnic-religious target.
Language	pure blood / roots / heritage / blood and soil	Codes of racial purity and blood belonging.	With Odal, Black Sun, DNA, 88 and 14/88.
Emoji 	nose	Mockery, caricaturing and dehumanization	Association with conspiratorial discourse, targeted attacks, extremist symbols or historical stereotypes linked to the Jewish community.

Important note:

An isolated symbol may not constitute a crime. Context, repetition and targeting are decisive.

PARTE II TECHNICAL NOTE

1. SUBJECT

Use of symbols, emojis and visual codes for the dissemination of antisemitism on social media.

2. OBJECT

This Technical Note aims to guide institutions, companies, schools, authorities and platforms regarding:

- the identification of symbolic antisemitism, the
- risks of institutional omission, the legally
- appropriate preventive measures.

3. GENERAL LEGAL FRAMEWORK

Antisemitism is recognized by the Brazilian legal order as a form of racism, under the terms of the Federal Constitution and the consolidated case law of the Federal Supreme Court.

The use of coded language does not remove the unlawful character of the act when context, discriminatory intent and harmful potential are present.

4. DUTY OF PREVENTION

Public and private institutions have a duty:

- to identify, to investigate, to
- interrupt the conduct, and to
- make appropriate referral.
-

The absence of a response may constitute liability by omission.

1. LEGAL CONSEQUENCES IN BRAZIL

In Brazil antisemitism is a crime, not an opinion.

1.1 APPLICABLE LEGISLATION

- **Federal Constitution – art. 5, XLII**

Racism is a non-bailable crime not subject to statute of limitations

- **Law 7716/1989 (Racism Law)**

Criminalizes discrimination based on race, ethnicity or religion

- **Penal Code**

It may apply to:

- Incitement to crime;
- Criminal association;
- Threat;
- Racial slander;
- Crimes against honor

1.2 LIABILITY ON SOCIAL MEDIA, IN COMPANIES AND IN EDUCATIONAL INSTITUTIONS

- Individuals are criminally and civilly liable when they spread, comment in complicity and share Companies may be liable for omission Schools and organizations have a
- duty of prevention and response Platforms have an obligation to moderate when
- notified
-

Ignoring clear signs may result in:

- Criminal liability for business owners and educational directors for omission
- Moral damages
- Institutional civil liability
- Severe reputational damage

In Brazil, no one is allowed to claim ignorance of the Law.

1.2.a LIABILITY OF THE DIRECT AUTHOR

The agent who uses such symbols may be liable:

- criminally; civilly for moral damages;
- cumulatively, without exclusion of
- jurisdictions.

1.2.b LIABILITY BY OMISSION (COMPANIES, SCHOOLS, ORGANIZATIONS)

Institutions that:

- ignore reports; fail to investigate
- evident facts; allow the conduct to
- continue;

May be held liable for negligent or intentional omission, especially when they hold:

- disciplinary power; a duty of surveillance; a duty of care
- toward their users, students or employees.
-

In the corporate sphere, this connects directly to compliance, ESG and governance.

1.2.c DIGITAL PLATFORMS

Platforms are not universal publishers, but:

- they must act after notification they
- must remove unlawful content they
- must cooperate with authorities
-

Inaction may lead to civil and regulatory liability, in accordance with the Brazilian Civil Rights Framework for the Internet (Marco Civil da Internet) and evolving case law

2. WHAT TO DO WHEN IDENTIFYING THESE SYMBOLS

1. Contact specialized entities (each time nothing is done, silence acts as an “authorizer” for those who spread hatred) 2. Document (screenshots, dates, links — and the links should be registered, for example through the Verifact platform) 3. Do not confront impulsively 4. Report to the platforms 5. Seek legal guidance (racism, as well as racial slander, are crimes not subject to statute of limitations and non-bailable)

History has already shown where silence leads. Learning the codes, reporting and holding people accountable is to say:

“We are watching and we will act”

3. THE AVIVA•18 ASSOCIATION

We are an independent, technical and humane Association dedicated to confronting discrimination, with a special focus on antisemitism and on the legal accountability of those who spread hatred, in addition to structured work on prevention and support. Prevention protocols are implemented, as well as protocols for combating it (crisis management).

The creation of AVIVA•18 is a response to the increase in cases of intolerance and hate crimes, especially against the Jewish community, which has grown exponentially.

The initiative also aims to educate leaders and employees, promoting awareness and compliance to prevent unlawful acts and ensure an environment free of discrimination.

Today we have three main branches:

3.1) Aviva•18 Corporate Project

We support companies with diagnosis and practical training (leaders and teams), guidance on internal policies and protocols, and support in concrete cases, including in the digital environment, to reduce risks, protect people and prevent incidents from turning into a crisis.

Business owners can be held liable if a case of discrimination occurs on the “shop floor” and the company is not prepared and does not have protocols to face the situation.

We also work in crisis management, stabilizing the environment so that we can later implement the safety protocols.

3.2) Aviva18 Education Project

A prevention and education program: training for educators and guidance for students, from young children to university students (from primary school to university). For administrators, guidance on incident management, a culture of respect and safety in the school environment (including online), with pathways adapted to the reality of each institution.

AVIVA•18's "Educate to Protect" Program was conceived especially for primary and secondary schools, and converts constitutional principles into accessible, playful and transformative knowledge. Article 5 of the Federal Constitution comes to life, the Statute of the Child and Adolescent (ECA) translates into real protection, and racism and antisemitism cease to be abstract concepts to reveal themselves as what they are: crimes that destroy lives and institutions.

To the students, we speak about bullying, digital safety, how to identify antisemitism and defend oneself, bullying, discrimination, protection and rights, dangers, responsible use of the digital world, digital safety and more.

3.3) Aviva•18 Legal

Support and legal advice/measures.

Criminal and civil accountability of those who spread antisemitic discourse on social media (there are already numerous reports as well as cases won).

Monitoring of social media, recording of cases through a notarial record, reporting and follow-up of the entire process until the expected conviction.

"Physical" cases: support for victims and follow-up of the entire process, until the expected conviction.

We have an intelligence department that works tirelessly to identify those who spread hatred, even with fake or anonymous profiles (there is no anonymity on the internet), and monitors them, with the aim of making the corporate, educational and legal environment safer and more inclusive.

The initiative also aims to educate leaders and employees, promoting awareness and compliance to prevent unlawful acts and ensure an environment free of discrimination

ANNEX 2

THE CODES BEFORE THE INTERNET

The history of antisemitic camouflage before emojis, social media and digital codes

1. INTRODUCTION

Coded language was not born with the internet.

Before emojis, before anonymous forums, before usernames with hidden numbers and before the seemingly “innocent” messages on social media, antisemitism already communicated through codes. The means changed. The target remained.

The history of hatred against Jews is also the history of a language that learned to disguise itself. When the direct attack became socially inconvenient, legally risky or politically costly, it changed clothes. It stopped saying “Jew” and began to say “usurer,” “cosmopolitan,” “globalist,” “banker,” “internal enemy,” “parasitic race,” “hidden power,” “foreign element,” “zionist,” “international elite” or any other expression capable of carrying the same poison with a less explicit appearance.

A code is exactly that: a word, image, symbol or reference that seems neutral to an outsider, but communicates something else to those who know the group's repertoire. It is not a technological invention. It is an old technique of persecution.

The internet merely accelerated, multiplied and aestheticized an ancient mechanism: to say without saying; to attack without owning it; to insinuate in order to mobilize; to offend with the possibility of denial.

Antisemitism has always been a specialist in two operations: turning Jews into a symbol and turning symbols into a weapon.

2. WHAT IS CODED LANGUAGE IN ANTISEMITISM

For the purposes of this annex, antisemitic coded language is any form of indirect communication that, within a given historical, social, political or digital context, transmits a message of hostility, inferiorization, exclusion, conspiracy, dehumanization or threat against Jews, without necessarily using a literal offense. It can appear through:

- seemingly neutral words;
- nicknames;

- metaphors;
- caricatures;
- numbers;
- distorted religious symbols;
- historical references;
- inside jokes;
- bureaucratic euphemisms;
- insinuations about money, control, power or disloyalty;
- or strategic substitutions of the word “Jew” with another socially more acceptable term.

The logic is simple and perverse: the sender knows what they are saying; the initiated group understands; the victim perceives it; but the aggressor tries to maintain a layer of denial.

It is the old “that's not what I meant.”

It was exactly that.

Serious analysis, therefore, cannot be naive. It is not enough to ask whether the word, in isolation, is offensive. One must ask: who said it, against whom they said it, in what context they said it, with what history they said it, with what symbols they combined it, to which audience they spoke and which antisemitic tradition that message activates.

Coded antisemitism thrives on ambiguity.

The Law cannot be its prisoner.

3. BEFORE THE INTERNET: HATRED ALREADY SPOKE IN CODE

Long before digital platforms, antisemitism circulated through sermons, pamphlets, posters, newspapers, rumors, caricatures, laws, political speeches and state propaganda. The language varied according to the time.

In the Middle Ages, the Jew could be presented as a “ritual murderer,” “desecrator,” “poisoner” or “enemy of the faith.” In modern times, he came to be described as an “international banker,” “stateless cosmopolitan,” “conspirator,” “controller of the press,” “revolutionary agitator” or “social parasite.” In the 20th century, Nazism refined this operation with racial, pseudoscientific and bureaucratic language. In the 21st century, the same matrix reappears in memes, numbers, emojis, hashtags and seemingly banal images.

The content, however, is frighteningly familiar.

Antisemitism rarely presents itself as merely an opinion. It usually functions as a total narrative: it explains crises, points to culprits, creates enemies, dehumanizes people and offers a “solution.” First comes the word.

Then comes the mark.

Then comes the exclusion.

Then comes the violence.

History teaches this with a clarity that needs no embellishment. Or rather: it demands memory.

4. THE MIDDLE AGES: RUMORS, ACCUSATIONS AND RELIGIOUS CODES

In medieval Europe, false accusations against Jews were used as a mechanism of collective persecution. Among the most persistent narratives were the so-called “blood libel” - the false accusation that Jews murdered Christian children for ritual purposes - and the accusations of poisoning wells. The United States Holocaust Memorial Museum records that blood libels and accusations of well poisoning were recurring themes of the persecution of Jews in medieval and modern Europe. These accusations functioned as social codes.

There was no need to prove anything. It was enough to activate the symbolic repertoire already installed: the Jew as a hidden danger; the Jew as a threat to the social body; the Jew as an internal enemy; the Jew as an agent of contamination.

The accusation of poisoning wells, for example, was not just a factual lie. It was a political and religious metaphor: the idea that Jews contaminate society from within. This is a central point.

Antisemitism does not need only to insult. It builds a grammar of suspicion.

The Jew comes to be seen as someone who does not belong, who acts in hiding, who poisons, corrupts, manipulates, profits, conspires or threatens.

It is the same structure that, centuries later, will appear in modern versions: “they control the media,” “they control the banks,” “they manipulate governments,” “they are behind everything.”

The well is swapped for the internet.

The accusation remains.

5. THE JEW AS “USURER”: WHEN THE ECONOMIC WORD HID THE PREJUDICE

Another recurring historical code was the association between Jews and money.

For centuries, legal, religious and social restrictions limited Jewish participation in various economic activities. In certain European contexts, Jews were pushed into specific financial functions and, later, accused of representing exactly what the social structure itself had forced them to perform.

Thus was born one of the most persistent images of antisemitism: the Jew as “usurer,” “banker,” “moneylender,” “exploiter” or “controller of money.”

These words did not always appear as a direct offense. Often they arose as an “economic,” “moral” or “political” comment. But, in an antisemitic context, they functioned as symbolic substitutes for the word Jew. The economic accusation is one of antisemitism's favorite masks.

It allows the aggressor to say that they are criticizing “the financial system,” “the banks,” “the elite,” “international capital” or “the owners of money,” when, in reality, they are activating the old stereotype that Jews control the world's wealth.

The ADL records that modern conspiracy theories about “Jewish power” include myths about Jewish control of banks, of Wall Street, of wars and of global conflicts.

That is why the problem is not criticizing banks, capitalism, economic elites or financial institutions.

The problem arises when the criticism turns into a collective accusation against Jews - explicit or coded. Economic criticism is legitimate.

An antisemitic conspiracy theory is not criticism. It is persecution with the vocabulary of economics.

6. THE “PROTOCOLS OF THE ELDERS OF ZION”: THE FORGERY THAT BECAME A GLOBAL CODE

No text better illustrates the power of modern antisemitic coded language than the so-called “Protocols of the Elders of Zion.”

It is an antisemitic forgery that spread the idea of a worldwide Jewish conspiracy to control governments, the press, finances and societies. The United States Holocaust Memorial Museum describes the “Protocols” as an antisemitic conspiracy theory, spread internationally, that served as a basis for modern anti-Jewish propaganda.

The importance of the “Protocols” lies not only in the text itself, but in the mental model it consolidated. After it, it became common to speak of “hidden power,” “invisible government,” “international elite,” “global bankers,” “controlled media,” “world agenda” and other expressions that, depending on the context, can operate as substitutes for the same conspiratorial myth. The language changes. The structure remains:

there is a crisis;

the crisis needs a culprit;

the culprit is invisible;

the invisible one controls

everything;

and that controller, directly or indirectly, is associated with the Jews.

The forgery became a matrix.

And the matrix keeps working.

Today, when certain discourses obsessively speak of “globalists,” “cosmopolitan elite,” “international bankers” or “hidden world power,” the context must be observed. The American Jewish Committee records that terms such as “globalist” and “cosmopolitan elite” can function as antisemitic codes when used to accuse Jews of control, disloyalty or international manipulation. Not every use of these words will be antisemitic.

But when they appear combined with Jewish symbols, accusations of control, financial references, dehumanization, denial of Jewish legitimacy or other extremist codes, they cease to be neutral. The old pamphlet has merely found a keyboard.

7. CARICATURES AND IMAGES: THE VISUAL CODE BEFORE THE EMOJI

Before the emoji, there was the caricature.

Before the meme, there was the poster. Before

the avatar, there was the newspaper drawing.

Visual antisemitism has always worked with exaggerations and deformations: nose, hands, money, maps, tentacles, rats, spiders, shadows over the world, figures controlling politicians like puppets.

These images produced a double message.

To the general public, they looked like political satire.

To the antisemitic repertoire, they said something else: “they control,” “they suck dry,” “they manipulate,” “they are a pest,” “they are less human.” Visual dehumanization is a form of moral preparation for violence.

No one begins by defending the extermination of people they fully recognize as people. First, the other is turned into a thing, a threat, a disease, an insect, a rat, filth, a parasite, contamination. Then, elimination begins to look like “defense.”

This is the mechanism.

The rat emoji, the cockroach, the insect, the skull, the money, the world in someone's hands, the mask, the brain or any other contemporary symbol do not arise from nothing. They belong to an ancient visual tradition, adapted to the digital environment.

What was once printed on paper now appears in a comment, sticker, avatar, bio or montage.

The medium changed.

The grammar of hatred, unfortunately, remains recognizable.

8. NAZISM AND THE BUREAUCRACY OF THE EUPHEMISM

The Nazi regime took coded language to an extreme degree.

Nazism did not merely insult. It administered extermination through bureaucratic, technical and seemingly cold words.

The expression “Final Solution to the Jewish Question” was used by the Nazi leadership as a euphemism for the mass murder of European Jews. The United States Holocaust Memorial Museum expressly describes the “Final Solution to the Jewish Question” as a euphemism used by leaders of Nazi Germany to refer to the mass murder of the Jews of Europe. This point is essential.

Genocide was not always communicated with shouts. Often it came in administrative language: “evacuation,” “resettlement,” “special treatment,” “transport,” “Jewish question,” “measures,” “solution.”

Yad Vashem also emphasizes that the Nazis used a deeply veiled language, made up of euphemisms designed to hide criminal objectives and deceive victims, bystanders and even part of the bureaucracy involved.

The word was clean.

The act was monstrous.

This is one of the greatest historical lessons for contemporary analysis: neutral language does not guarantee neutral content. A bureaucratic, humorous, aesthetic or symbolic appearance can hide a message of hatred.

Nazism understood this very well. That is why the democratic response cannot be literalist, distracted or naive. When hatred learns to speak in code, society needs to learn to read.

9. “COSMOPOLITAN,” “GLOBALIST,” “ZIONIST”: CHANGING THE NAME OF THE TARGET

After the Shoah, explicit antisemitism lost legitimacy in many public spaces. This did not mean its disappearance. It meant adaptation.

In various contexts, the word “Jew” came to be replaced by other expressions.

Sometimes, “cosmopolitan.”

Sometimes, “globalist.”

Sometimes, “international banker.”

Sometimes, “zionist.”

Sometimes, “elite.”

Sometimes, “they.”

This substitution is one of the most dangerous forms of coded language.

The problem is not the existence of these words in themselves. All of them can have legitimate uses. “Zionist,” for example, is a historical and political term related to the Jewish people's right to self-determination and to Jewish national existence. “Globalist” can be used in debates about international politics. “Elite” can be used in social criticism. “Bank” can be criticized. “Government” can be criticized. “Israel” can be criticized.

The warning point arises when these words begin to carry the same stereotypes historically attributed to Jews: hidden control, greed, world manipulation,

disloyalty, contamination, conspiracy, absolute power, collective guilt.

When “zionist” is used as a functional substitute for “Jew” to dehumanize, inferiorize or assign collective guilt, the political criticism disappears. What remains is the old antisemitism with a new vocabulary.

It is the same mask as always: the name of the target is changed to preserve the attack.

10. THE CODE AS AN INSTRUMENT OF DENIAL

Coded language has a strategic advantage for the aggressor: it allows denial.

The author can say:

- “it was just a joke”;
- “it was just an emoji”;
- “it was just a number”;
- “it was just political criticism”;
- “it was just a historical reference”;
- “it was just humor”;
- “you are overreacting”;
- “everything is antisemitism now.”

This denial is part of the method.

Ambiguity is not an accident. It is a tool.

The objective is to allow the message to circulate among the initiated, intimidate the victim and, at the same time, preserve a minimal public defense for the aggressor. It is hate speech with a built-in alibi.

That is why the analysis cannot stop at the surface. The fact that a word or symbol has a common meaning does not eliminate its possible discriminatory use in a given context.

A skull can be just a skull.

A rat can be just a rat.

A number can be just a number.

An emoji can be just an emoji. But, in certain contexts, all of them can function as an antisemitic message.

The criterion is not paranoia.

The criterion is context.

11. FROM THE PHYSICAL MARK TO THE DIGITAL

MARK

Jewish history knows marks imposed from outside.

There were times when Jews were forced to wear distinctive signs, specific clothing or public marks in order to be identified, separated and humiliated. Under Nazism, the yellow star became a brutal symbol of this policy of forced identification, segregation and persecution.

On the internet, the marking may be less visible, but no less violent.

Triple parentheses, for example, function as a digital mark: they surround a name to indicate that that person is Jewish or associated with Jews, facilitating mockery, exposure or attack. The American Jewish Committee describes the Translate Hate glossary as a tool for identifying antisemitic terms, themes and symbols that can hide “in plain sight,” including in the digital environment.

The logic is old: identify, separate, point out, expose.

Before, the body was marked.

Today, the profile is marked.

Before, exclusion was nailed to the door.

Today, it is pinned in the comment.

Technology changed the form of persecution.

It did not change its essence.

12. WHY THIS HISTORY MATTERS FOR LEGAL ANALYSIS

The history of antisemitic coded language matters because it demonstrates that hate speech rarely begins as explicit violence.

It begins as a suggestion.

Then it becomes a joke.

Then it becomes a code.

Then it becomes normalization.

Then it becomes social

authorization

Then it becomes an attack.

Historical experience shows that symbols, metaphors and euphemisms can be part of the path of preparation for discriminatory violence. That is why contemporary legal analysis must consider not only the literal content of the message, but also its historical meaning, its social circulation, its audience, its repetition and its communicative function.

It is not about punishing thought.

It is not about censoring political criticism.

It is not about turning every discomfort into a crime.

It is about recognizing that antisemitism, throughout history, has often operated through disguise, substitution and insinuation.

Coded language is legally relevant because it can demonstrate intent, discriminatory purpose, ideological adherence, targeting, threat, incitement, humiliation or participation in an extremist environment.

The Law cannot require the racist to write the forbidden word in capital letters in order only then to recognize the racism. That would be to reward the disguise.

It would be to turn the aggressor's cunning into legal armor.

13. CRITERIA FOR IDENTIFICATION

The reading of coded messages must observe, at a minimum, the following elements:

- the context of the post;
- the target of the message;
- the author's history;
- the repetition of the symbol or expression;
- the combination with other codes;
- the use in extremist communities;
- the presence of references to money, control, conspiracy, dehumanization or racial purity;
- the reaction of the initiated audience;
- the absence of a plausible banal meaning;

- and the connection with historically antisemitic narratives.

None of these elements needs to appear alone as absolute proof.

The meaning arises from the whole.

It is like a mosaic: an isolated piece may seem insignificant. The image is revealed when the pieces come together.

14. NOTE OF CAUTION

The identification of coded language requires responsibility.

Not every symbol is a crime.

Not every ambiguous word is antisemitism.

Not every criticism of Israel is antisemitism.

Not every image is a coded message. The trivialization of the concept weakens serious reporting.

But the opposite is also true: naivety in the face of the codes strengthens the aggressor.

The correct path is technical balance.

Neither paranoia.

Nor blindness.

Context, evidence, repetition and historical analysis.

This is how banal use is separated from discriminatory use.

This is how freedom of expression is protected without allowing it to be hijacked by hatred.

15. CONCLUSION

Antisemitic coded messages did not begin with emojis.

They span centuries.

They came in medieval rumors, religious accusations, caricatures, pamphlets, bureaucratic euphemisms, conspiracy theories, political slogans, racial codes and, today, they appear in numbers, symbols, memes and emojis. Antisemitism has learned to survive by changing its language.

When a word becomes forbidden, it uses another.

When a symbol is identified, it changes the symbol.

When the platform moderates, it creates an inside joke. When society reacts, it feigns neutrality.

But the structure remains: to mark Jews as a threat, guilt, disease, hidden power, internal enemy or foreign body.

That is why understanding the history of coded language is not academic preciousness.

It is a preventive measure.

It is a legal instrument.

It is democratic literacy.

Hatred changes its mask. Memory

must recognize the face.

Hatred changes its mask. Memory must recognize the face.

ANEXO 1

Legal Analysis

Subject: Use of symbols, emojis, numbers and coded language as instruments for disseminating antisemitic discourse in digital environments: legal framework, criminal, civil and institutional accountability.

Author: Dr. Lilia Frankenthal

Date: December 9, 2025

I ON THE ELEMENTS ANALYZED

The contemporary use of visual symbols, numbers, emojis and linguistic codes as a veiled form of disseminating antisemitic discourse, especially in digital environments, is submitted for legal assessment, analyzing its legal relevance, the possible criminal framework, the hypotheses of civil and institutional accountability, as well as the duty of preventive and repressive action of the State and of private entities

II ON THE FACTUAL CONTEXT

There is an increasing, strategic sophistication of hate speech, especially antisemitism, manifested through symbolic and coded language. Extremist groups, aware of the constitutional and criminal repression of explicit racism, began to adopt semiotic codes with the purpose of circumventing moderation mechanisms, hindering reports and giving an appearance of normality to ideologies historically associated with exclusion, dehumanization and violence. Such manifestations occur, as a rule, through the repeated and contextualized use of numbers, emojis, visual symbols, memes and semantic associations recognized in extremist environments, constituting not a mere individual expression, but rather intentionally structured communication.

III ON CRIMINAL TYPICALITY IN A SYMBOLIC CONTEXT

The Brazilian legal system does not require literalness for the configuration of the crime of racism. Criminal typicality arises from the combination of the discriminatory content, the subjective element (direct or indirect intent) and the historical, social and semantic context in which the conduct is situated. Contemporary Criminal Law and Constitutional Law reject merely literalist interpretations, under penalty of emptying the protection of human dignity in the face of the evolution of the means of communication.

IV ON CONTEXT AS AN ESSENTIAL ELEMENT OF UNLAWFULNESS

The legal analysis of symbolic manifestations must consider the intent of the agent, the repetition of the conduct, the historical association of the symbols used and their insertion into narratives of hatred. The isolated and decontextualized use of a symbol may be legally neutral; its repeated, contextualized use associated with discourses of exclusion is not.

A interpretação contextual constitui exigência constitucional de efetividade normativa

V ON THE CONSTITUTIONAL AND CASE-LAW FRAMEWORK, AND SPECIAL LEGISLATION

V.1 – On antisemitism as a form of racism

Art. 5, XLII, of the Federal Constitution defines racism as a non-bailable crime not subject to statute of limitations. In the judgment of HC 82,424/RS (the Ellwanger Case), the Federal Supreme Court established the understanding that antisemitism constitutes a form of racism, as it translates an ideology of inferiorization and exclusion of a people, with a recognized historical burden of violence. This understanding is consolidated and guides the action of all institutions of the justice system.

V.2 – On Law No. 7,716/1989

Law No. 7,716/1989 criminalizes conduct that incites, promotes or disseminates discrimination and ideologies of exclusion, regardless of the expressive form adopted.

Explicit language is not required; it is sufficient that there be discriminatory content, intent or assumption of the risk, and harmful potential to collective dignity.

VI ON THE APPLICATION OF OTHER OFFENSES AND ON CIVIL LIABILITY

In addition to the Racism Law, articles 286 and 288 of the Penal Code may apply, as well as crimes against honor, depending on the specific situation.

Civil liability for individual and collective moral damages is equally applicable, with humor, irony or supposed public debate not being sufficient to remove the unlawfulness.

VII ON INSTITUTIONAL LIABILITY AND DIGITAL PLATFORMS

Institutions that hold a duty of surveillance and disciplinary power may be held liable for omission when they fail to act in the face of clear signs of hate speech.

Digital platforms, although they do not act as universal publishers, have a duty to act after notification, to remove unlawful content and to cooperate with authorities, under penalty of liability.

VIII ON THE DUTY OF PREVENTION

Prevention, through education and institutional training, constitutes a legal duty compatible with the Federal Constitution and with the international commitments assumed by the Brazilian State, and is a measure to mitigate legal risk, as well as a humanitarian commitment.

IX ON THE CONCLUSION

In view of the foregoing, it is opined that there is full legal relevance in the contextualized use of symbols, emojis and codes associated with antisemitism, in the possibility of criminal, civil and institutional accountability, as well as in the legitimacy of preventive and educational measures.

Thus, it is concluded 1. That the use of symbols, emojis, numbers and visual codes associated with antisemitism, when contextualized, is legally relevant and may constitute the crime of racism; 2. That the Legal analysis must be contextual, historical and intentional, never literal or isolated; 3. That there is the possibility of Criminal and Civil accountability of the direct agents and institutional liability (in the person of those responsible: leaders, managers, directors, teachers) for omission; 4. Institutional repression is compatible with the Federal Constitution and the case law of the STF; 5. That companies, schools and organizations have a legal duty of prevention, investigation and response; 6. That educational and preventive initiatives are aligned with the Brazilian constitutional order and with international human rights commitments;

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