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## CROSSING THE BORDERS OF PREJUDICE AND XENOPHOBIA: THE RIGHTS OF ALL AS EQUALS

CRUZANDO LAS FRONTERAS DEL PREJUICIO Y LA XENOFOBIA: EL DERECHO DE  
TODOS COMO IGUALES

CRUZANDO AS FRONTEIRAS DO PRECONCEITO E DA XENOFOBIA: O DIREITO DE  
TODOS COMO IGUAIS

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### Resumo

A história mostra que os colonizadores europeus, como Portugal, Espanha, França, Inglaterra e Holanda, deixaram cicatrizes profundas em países africanos, asiáticos e também em países da América Latina, usurpando suas riquezas, impondo suas línguas e, quando percebiam a inexistência de outras coisas para explorar, retornavam, ignorando completamente suas colônias. Não há legislação eficiente, nem internamente nem internacionalmente, o que existe são recomendações, e o que não é a Lei não é necessário cumprir, pelo menos aos olhos dos desinteressados. É fundamental discutir a migração e o asilo ignorando qualquer vantagem histórica que seja alegada, tomando todos por iguais, não utilizando unilateralmente a vitória em uma guerra da qual muitos mais participaram, a fim de assumir o controle dos órgãos decisórios. O artigo analisa as relações humanas, as desigualdades sociais, as violações dos direitos humanos, ressaltando o aspecto da xenofobia e do preconceito e conclui com a necessidade de ampliar a perspectiva de busca da igualdade de direitos e deveres para todos, no quantitativo de suas condições. Para isso, utiliza-se o método hipotético-dedutivo de abordagem e o método de procedimento monográfico, com técnicas de pesquisa bibliográfica e documental.

### Palavras-chave

Desigualdades sociais. Preconceito. Relações humanas. Violações de direitos humanos. Xenofobia.

### Abstract

History shows that the European colonizers, such as Portugal, Spain, France, England and Netherlands, left deep scars in African, Asian countries and also in countries of Latin America, usurping their wealth, imposing their language and, while they realized the inexistence of other things to explore, they returned completely ignoring their colonies. There is no effective legislation neither internally nor internationally, what exists are recommendations, and what is not the Law is not necessary to comply, at least in the eyes of the uninterested. It is necessary to discuss migration and asylum ignoring any historical advantage that is covered, taking all for equal, not unilaterally claiming victory in a war that many more parties participated, in order to take control of decision-making bodies. The article analyzes human relations, social inequalities, human rights offenses, highlighting the aspect of xenophobia and prejudice, and concludes with the need to increase the perspective of search for equality in rights and duties for all, in the amount of their conditions. For this, the hypothetical-deductive method of approach and the method of monographic procedure are used, with bibliographic and documentary research techniques.

### Keywords

Human relations. Human rights offenses. Prejudice. Social inequalities. Xenophobia.

## Resumen

La historia demuestra que los colonizadores europeos, como Portugal, España, Francia, Inglaterra y Países Bajos, dejaron profundas cicatrices en países africanos, asiáticos y también en países de América Latina, usurpando sus riquezas, imponiendo su lengua y, al tiempo que realizaban la AI no existir otras cosas para explorar, regresaron ignorando por completo sus colonias. No existe una legislación efectiva ni interna ni internacionalmente, lo que existe son recomendaciones, y lo que no es Ley no es necesario cumplir, al menos a los ojos de los desinteresados. Es necesario discutir sobre migración y asilo ignorando cualquier ventaja histórica que se cubra, dando a todos por igual, no cantando unilateralmente la victoria en una guerra en la que participaron muchos más bandos, para tomar el control de los órganos de toma de decisiones. El artículo analiza las relaciones humanas, las desigualdades sociales, las violaciones de los derechos humanos, destacando el aspecto de la xenofobia y los prejuicios, y concluye con la necesidad de ampliar la perspectiva de búsqueda de la igualdad en derechos y deberes para todos, en la medida de sus condiciones. Para ello se utiliza el método de abordaje hipotético-deductivo y el método de procedimiento monográfico, con técnicas de investigación bibliográfica y documental.

## Palabras clave

Relaciones humanas. Delitos contra los derechos humanos. Prejuicios. Desigualdades sociales. Xenofobia.

## 1. INTRODUCTION

History shows that the European colonizers, such as Portugal, Spain, France, England and Netherlands, left deep scars in African, Asian and Latin American countries, usurping their wealth, imposing their language and, while they realized the inexistence of other things to explore, they returned completely ignoring their colonies.

France is the classic example: what happened to Haiti and African countries such as Togo and Senegal has led to countless independence and civil wars, dictatorships and poverty. They always tried to disconnect the facts, they regret the dead child on the beach, but data show the deaths of more than twenty-three thousand people dying per day of hunger, mainly in poor countries of the African continent.

It happens that, as with the Brazilian favelas, the poor began to aim for the colonizers for salvation, to the place from which their language came and part of their confused mixed customs, and there began to be treated with evidence and with an importance never seen before in any case of immigrants.

Countries such as Canada and Brazil have legitimate interests in remedying the problem and giving immigrants opportunities and equal rights, cases of xenophobia in these countries are very rare and totally isolated. Now, in the European countries, for example, taken by the richest and developed ones, xenophobia begins as soon as poverty emerges in their backyards.

There is no effective legislation neither internally nor internationally, what exists are recommendations, and what is not the Law is not necessary to comply, at least in the eyes of the uninterested. The UN is poorly organized, with countries that hold complete entitlement of decisions in the Security Council, clamoring eternally for the victory at the World War Two as an argument to be absolute in the decisions and to ignore hundreds of other countries. The humanitarian values of Europe have shown themselves to be mere fallacies which are also maintained by the motto of equality, fraternity and freedom.

Equality always ends when the poor immigrant tries to be equal in rights, which is worse if with a black person, because Africa practically never mattered to the Europeans from the moment slavery was forbidden. Fraternity only exists while the problem is in the neighboring country, and freedom has shown its effectiveness in the intention of humanitarian countries closing their

borders, building walls, returning people to subhuman conditions even being fully aware of their destination.

It is necessary to discuss migration and asylum ignoring any historical advantage that is covered, taking all for equal, not unilaterally claiming victory in a war that many more parties participated, in order to take control of decision-making bodies.

Legislation, whether local or international, should call for ways of solving and not just mere paragraphs of awareness of the problem. Declarations are as futile as saying that people have rights. It must not ignore the existence of other countries, only allowing, as it does, the unilateral manifestation of the United States. Equality in rights and duties.

The article analyzes human relations, social inequalities, human rights offenses, highlighting the aspect of xenophobia and prejudice, and concludes with the perspective of search for equality in rights and duties for all, in the amount of their conditions. For this, the hypothetical-deductive method of approach and the method of monographic procedure are used, with bibliographic and documentary research techniques.

## 2. THE COLONIZERS AND THE COLONIZED: RECOGNITION THAT NO LONGER EXISTS

It is a fact that the European colonizers took all the best they could from the colonized countries, manipulated the society that was based there, forcing them to learn their language and customs, only so they could understand what was being said and force obedience, and then, when the stay was no longer interesting, or the deals were considered done, the colonizers went back with the privilege of the gold and all riches of the colonized countries, leaving them in a mess of languages, that led to several disruptions in governments, civil wars and the scape of a huge amount of citizens from the imminent death.

When a student arrives at a history class, in the countries of the so called third world, or rather, underdeveloped world, they learn that they have a motherland, someone that came here, represented by brave men, and by using diplomacy and love, and trading, they conquer the territory (that already had nations living in), and they returned as heroes to their homes. Few are the countries where the story is told differently, the true lack of unity, the wars and the dominance, "another enigma about the occidental civilization is that the lack of unity seems to be one of its decisive characteristics (FERGUSON, 2012, p. 40)

There are, between the colonized and the colonizers, and in much greater range by the colonizers

A disdain really deep, consequence of a clear and sharp vision of the unbelievable misery of their moral mood, of the enormous limitation of their understanding, and the boundless selfishness of their hearts, that origins great injustice, envy and cruelty narrow-minded, that sometimes, reach the streaks of cruelty. (SCHOPENHAUER, 2009, p. 27)

This is the same principle that orders the work of Machiavelly (1998, p. 96), when he says that "The Prince, anyway, should be feared, so that, in not earning the steem, at least will avoid being target [...]". For countries it works in the same way, and there are many historical ways to prove this point.

Portugal is one of those countries, motherland of Brazil (shared with Spain), Macau (part of the People's Republic of China), Democratic Republic of Timor-Leste, Republic of Cabo Verde, among others. Is not really hard to notice that no one of the listed countries are part of the first economic stratum. Although Brazil gained recognition afterwards, by its own ways, the other countries, and Brazil included, faced terrible wars, the subjective domain of external political forces or are currently facing those problems.

All those countries suffered from a special condition along two or more centuries that was the slavery. It happened with the other colonizers too, but as Brazil is the country that received the greatest amount of slaves in the world, the example suits now. This reason only is enough to say that there is no healthy experience to be absorbed by the domain of those motherlands.

So, in any way we face things, the right to slavery is null, not only because it is illegal, but also because it is absurd and lack of meaning. This words, slavery and Law are contradictory, mutually exclusive. [...] I keep with you a convention in which the charges are only mine, and all in my benefit, and I shall observe as long as it pleases me and you shall obey as long as it pleases me too. (ROUSSEAU, 2000, p 33).

The example of France is probably even worse, though Canada in his domain of France did well, it probably does not depend on the domain of France itself. The other countries colonized are mostly in the region of Africa, and the examples are Togo (poverty, hunger), Senegal (poverty, hunger, terrorism), Chad (listed as a failed state, poverty, hunger), Republic of the Congo (civil war, dictatorship) among others. In Latin America the worst example is Haiti, a country devastated by war and completely neglected by the European community, apart from a few disordered donations and declarations of pity.

Hobsbawm (2014, p. 142) even said that France incorporates doses of national chauvinism and a potential meaning of xenophobia. He almost lived enough to see that his words are more present and real now than at any time in history. The building of a wall by the United States to keep people from Mexico away, the idea that was renewed with President Donald Trump, seems nothing next to the things that the European community is doing to the migrants. And not only in the governmental field, but by the population in general, with the increase of xenophobia and prejudice, especially since the terrorist attacks that happened in France.

The argument of the people that are against any kind of help and the immediately expulsion of the migrants is that, by taking a land in the early days and making it ours (from the people of France), they craved the mark of their personality, and anyone that invests against it (only by reaching the country, there is no need for much more than that), does so against their own (IHERING, 2004, p. 49).

Despite that individual thinking, "the combination of conservative values, mass democracy techniques and the innovative technology of irrational barbarism, focused in essence in nationalism, needs to be explained". (HOBBSAWM, 1995, p. 122).

What those people cannot see is that this argument is not valid, because, if taken the example of France, when they reached the distant lands and taught those people how to speak properly French, how to manner, how France was great and they were bringing some of the greatness to that place, they created a world of phantasy that traveled generations in these poor

countries, and became the dream of everyone that had their rights violated to reach paradise. But they were saying that not to invite those people, but to make them a mass of labor to explore these countries. "The world is a league of knavish against the people of good, and villainous against generous people." (LEOPARDI, 1845, p. 128).

By that and other reasons, and in the matter of human rights in capitalists societies, it can be affirmed that there are, mostly, rights of the individual owner, owner of wealth, namely, juridical property that is installed inside a world thought from the market, being the market relations its center. Therefrom is impossible or almost impossible to demand human rights to humans by their actions only, facing the acts of the institutions of capitalist market and more powerful States. (RUBIO, 2010, p. 72)

Truth is that countries should not expect only for the pity of the richest to increase their economy, or to be less corrupted or anything like that, but, at the same time, the conditions to a better life were taken by those reach men, from far away, that only left a language that was not the usual, and manners that do not fit with the original culture of the country. "No country should wait for its economic development, to then create the State of Right. (MONDAINI, 2015, p. 74).

To Rousseau (2000, p. 52) there is no reason to be in the general interest of the happiness of everybody in the world if not by the interest of each one of those people to save their own lives by making decisions that protect all human beings. So the interest is not in the community, but in saving the life of one, and, by that contract, he accepts that the others that live among his territory need to be protected to, but protected from what? Or who? The foreigner, the stranger, the people with other thinking, that will change the status quo.

What can be concluded by the relation between colonizers and colonized is that "humanity does not represent, not at all, an evolution in the direction of better, stronger, more elevated in the sense as it is believed today". (NIETZSCHE, 2007, p. 20). And also that "what men think about the world is one thing, and another really distinguished thing is the terms in what the men behave" (HOBBSAWM, 2013, p. 340).

There is a need to think that "human rights are valid to all people and in all time [...], fundamental rights are the rights of the men, legal-institutionally guaranteed and limited scape-temporally" (CANOTILHO, 2003, p. 393). This view is the one that is supported in this article, that human rights are not labeled, they fit every single person in the world, no matter what.

But sometimes it is hard to think about it, because racism trespasses the thinking of our period, in an extension that is hard to judge nowadays, and not always easy to understand. (HOBBSAWM, 2014, p. 403). Racism and xenophobia have ways to disguise themselves as mere sentiment of protection, and that is what the chiefs of governments are trying to use to explain why to reject people from this or that country, or to expel the already residents, sometimes people that live in the country for years, decades.

In the next chapter it will be analyzed the fact that people are part of a world that does not have borders, they made those borders to protect ourselves from others that are the unknown, but almost every single written constitution says that men are free to walk and leave the country and come back whenever they want, but, in reality, this does not happen at all.

### 3. A WORLD THAT NEEDS NO BORDERS

There are, still, medium passions such as love for the homeland, tenderness towards the sons of the country and the land, and that is one of the main problems to remove the borders. (ROTTERDAMUS, 2007, p. 104).

A lot of European countries, as much as they joke about that fact, deep down inside they build their own walls, by restraining the entrance in airports, by sea, by land. There is no need for the wall itself, but the wall represents the intent to keep everyone else away. But who is everyone else?

In fact in the seventies and eighties of the last century

With the exception of the US, and to a lesser extent Canada and Australia, which encouraged or permitted mass immigration from the Third World, First World countries chose to keep them out under the pressure of increasing xenophobia among their local populations. (HOBBSAWM, 1995, p. 356)

Similar situation occurs in the field of human rights. In the critics to the occidental universalism and radical particularism, it has been highlighted the abstraction that both made from certain elements, as threats to produce destructive process against human being and the community, and that is the foreigner. (RUBIO, 2010, p. 110).

In short, the march of civilization does not take place, properly speaking, following a straight line. It is composed of a sequence of progressive oscillations, more or less extensive and more or less slow, below and beyond a midline, comparable to those that the mechanism of locomotion presents (COMTE, 2007, p. 68)

There is no need for a test of world history, geography, sociology, anthropology or other social science to be a president, a dictator or a prime-minister, or even an emperor or a king or queen. And the fact is that those people, and the ones that surround them, have no idea of what is the formation of their own population. For instance, in Switzerland, there are four official languages spoken in this country. And that's why they like to make it hard to travel? Or China where there are dozens of types of Chinese language widely spoken (even if the official is mandarin)?

This is the result of the different cultures that mingle to build a country, not always with peace in the formation, or maintaining the peace as time goes by (Spain for example), but that shows that people are different, singular, they come from lots of places, every day new citizens are registered in the democratic countries, coming from other places. The fact is that they have the economic stability and political guarantee, and the others, the poor, the hungry, those don't have neither economic or political stability nor guarantee.

Politically, the xenophobia of the middle classes was almost certainly more effective than that of the working classes, which reflected cultural frictions between neighbors and the fear of competition from cheap labor. (HOBBSAWM, 2014b, p. 239-240)

The position of Schüller (2007, p. 47) is that geography establishes space, makes us capable of distinguishing a place from another, where a country ends and another one begins. And there is no need to ignore geography, the fact is that the absence of borders is in a legal way, a democratic

and humanitarian way, because humans, as the origin of the species, did not have even an idea of how big was the world and what was yet to conquer.

So, even with geography, this free world can maintain the name of the countries and respect their culture, because no doubt is left, there is no need to extinguish patriotism, but to solve the problem of patriotism being a problem to others and to the patriot.

The fact is that there is a need to accept others, and their culture, because “the demands of contemporary life are growing, varied and, sometimes costly”, (GOMES, 2015, p. 161) so there is a need to be organized but not dictatorial.

Following this thought, Baldi (2004, p. 41) says that people need to “recognize that the lack of cultural legitimacy is one of the great causes of violation of human rights, that are seen, in some countries, as an actual strange culture”.

The right of intolerance is, therefore, absurd and barbarous; it is the right of the tigers, and really terrible, because the tigers did not tear but to eat, while we were torn for a few paragraphs. (VOLTAIRE, 2007, p. 44)

For that reason it is said that the fair man establishes true hierarchy, at the same time being the dominator, the teacher, and the friend of himself and others, he harmonizes his internal faculties, staying in balance in life. (PLATO, 2007a, p. 148)

The Law needs to see beyond the state, in an international sense, and, by doing that, the territory will be only the remains of their own culture. The old Law, which is based in frontiers, is dissolved by the fundamental liberties of the Law: the freedom of people, freedom of goods, freedom of services and freedom of capital. (CANOTILHO, 2003, p. 1350).

Despite that, history shows that in the era of the growing of economics in the past century, the governments started to receive, and late in the end of the century, to expel the freedom of migration, even with the lack of people to work, but now with the already constant fear of terrorism, unemployment to the natives and other particular reasons in each country. (HOBBSAWM, 1995, p. 271).

In that initial part of the century,

Self-reliance and regional and national isolation of the past gave way to a general exchange among nations. This holds true for both material and intellectual productions. The intellectual products of each nation became a common good. The limited and narrow national spirit is becoming more and more infeasible, and from the sum of national and regional literatures a world literature is created. (ENGELS; MARX, 2011, p. 30)

It was usual to classify international controversies according to the countries involved. The problems faced in the public international Law refer to problems of two or more States, or a State and an international organization or two international organizations. They can be solved by diplomatic negotiation or by jurisdictional ways. The problems in private international law are faced by people, in different situations. (AMARAL JÚNIOR, 2008, p. 237-247). This is the concept, but the truth is that the problems are not being solved in that way anymore.

The study of historical evolution is indispensable to the correct knowledge of the fundamental principles of international Law, as so as its evolution across time. Also cannot ignore,

mainly after the Second World War, that, among all juridical fields, the international law is the one that evolves the most, and impacts in all aspects of human life. (ACCIOLY; SILVA, 2000, p. 5)

The anarchy that is imposed, the desire for war of the people and governments show that “the only way to finish this stormy situation, to stop the anarchy that invades day after day the society, in a word, to reduce the crisis to a simple moral movement, is to determinate the civilized nations to let the critical direction and take an organic direction” (COMTE, 2007, p. 13-14).

In the next and final chapter before conclusion, two of the reasons for the mess in the world will be discussed, xenophobia and prejudice. Hobsbawm (2007, p. 91-92) says that the real force of xenophobia comes from the failure of economy, he also admits that his previous works have not predicted the real diffusion of the xenophobia, that became something a lot more problematic than it was expected, and along with that, the prejudice, that is one of its faces.

#### 4. HOW TO OVERCOME PREJUDICE AND XENOPHOBIA IN A WAY TO EQUALITY

There is a need to understand the meaning of the words prejudice and xenophobia. Prejudice is an unfavorable feeling towards people or groups of people for various reasons, among them, gender, values, choices, sex, social class, age, race, ethnicity, and others. Xenophobia is the fear and absence of trust in things or people from outside the country of living.

Since the decade of the sixties, occidental xenophobia and political racism were visible in the layer of the manual workers, in the decades of the fascism, and nowadays, they belong to everyone, in the fascism mostly in the field of the richest. (HOBBSAWM, 1995, p. 124-125)

The increase of those problems is a fact, the last two decades probably have showed the worst of people. But, those bad feelings were present in the past, probably since the first interaction between humans of different villages or communities.

Will we not see these happy times reborn in which people were not interested in philosophizing, but in which the Plato, the Tales, and the Pythagoras, seized by an ardent desire to know, undertook the greatest journeys only to instruct themselves, far away to shake off the yoke of national prejudices, to learn to know men by their equalities and their differences and to acquire those universal knowledge that are not those of a century or a country exclusively, but which, being of all times and of all places, are so to speak the common science of the wise? (ROUSSEAU, 2007, p. 102)

In an international perspective, xenophobia and prejudice were, in rich countries, directed to people that came from the third world, a fact that led the European Union to pound their frontiers, as long as the United States, already internally prejudiced and xenophobic, began to do so at the governmental level. (HOBBSAWM, 1995, p. 540).

So in a world where a few have the word about everything, and the others cannot say a thing, how can people talk about equality? “Cette primauté reconnue aux membres permanents va à l’encontre du principe de l’égalité souveraine des États consacré par la Charte.” (ZARKA, 2013, p. 92)

Faoro (2008, p. 833) said that the power, structurally stuck, needs to open itself to new ideas and countries, in order to renew the thinking, the structure and to incorporate on and on new



contributions in the camp of human rights, and also in other fields of investigation, but the interaction between nations is mandatory.

Our spirit is more resistant to violence and extreme, but transient, pains than to time and permanent boredom: because the spirit can, for a moment, mobilize all its forces to overcome the former, but its vigorous elasticity is not enough to withstand the long and repeated action of the seconds. (BONESANA-BECCARIA, 2004, p. 78)

There is no need for poor countries or geographically smaller countries to feel themselves in a position where they cannot intervene in international policies. The population of those countries needs to be awakened and know that “only a man educated by the awareness of values is the one that can be the fundamental rock of social harmony and world peace.” (ROHDEN, 2007, p. 31). It is needed to “start at the handy, to reach distant realities”. (SCHÜLLER, 2007, p. 86).

People need to be encouraged to love all facts of life, and to respect life and not be afraid of their government, but to respect them, and trade with them their experiences, because this is the essence of happiness (ROTTERDAMUS, 2007, p. 61). This is necessary also in an international level, so the world can be in peace, but as easy as it sounds it became really hard understanding for some people and countries in the world, mostly because their governments does not want people to realize that peace cannot be made with walls and bombs, and competing against each other to see who has the greatest amount of weapons.

That’s why no legislation, national or international, that is established matters to the present work, because “when the Law is expelled from the place that it fits, we should not blame injustice, but the Law that thereby confirmed.” (IHERING, 2004, p. 57). And that is what happened with the UN and other international organizations, their recommendations does not even fit to the main countries that control them, giving discredit to the institutions.

To end the final part and move on to the conclusions, it is important to know that, to win the war against prejudice and xenophobia, to free the borders of the countries of hate and began to think as one, it is necessary to understand that “with the suppression of the class differences, all social and political inequality that emanates from them disappears by itself”. (ENGELS, MARX, 2011, p. 118).

## 5. CONCLUSIONS

No legislation that is actually in use, or the recommendations by the UN, are sufficient to deal with questions about migration and asylum, they cannot trespass the frontier of the individuality and neither can be put in practice over the years, if so, there would be no need to discuss this subject anymore, but that is not what is happening.

The scars left by the colonizers are far away from healing, one of the reasons is that the colonizers do not want them to heal, and the colonized want to impose their sense of nationality in the country that dominated them in the past as a rule, instead of trying to reach for solutions in their countries.

Some will say that there is no way to deal with problems like those that happened in Haiti, because they are a mix of natural disasters with the neglect of the colonizers, and all the other countries. Brazil is an example in this matter, because the peace force of the UN in Haiti is basically constituted by Brazilian army forces, and the chief of operation is always someone from Brazil. But this is just the matter of repression to the civil war, this does not heal the true wounds, the deep scars that were built over hundreds of years.

The main reason why in this article no legislation is mentioned is because they do not work at all, the Security Council or the other organizations inside the schematic of the United Nations, they do not use all the Human Rights legislations and recommendations that were created in the final part of the past century and in this century, or, when used, they do not achieve the purpose. There are no examples of one single time that the UN or the international legislation by any means, made it possible to solve any problem in the world. In fact, all problems were solved or at least diminished by the use of guns, bombs and chemical warfare.

The need for discussion about migration, asylum, poverty, hunger, must trespass the fact that some countries think that the others does not matter, does not exist or their opinions should be scored lower. That is the actual scenario.

Xenophobia and prejudice are products made by the government with the power of fear, transferred to the citizens by the media. No one is born hating others, because we are born in a situation where we have no idea of what color, religion or political choices mean, those things are inserted in the minds, and one can accept them or reject them, and try to be better by researching the real reasons for the problems.

From all that is written, the following conclusions can be taken: a) all documents made by the UN are based in a occidental form of life, they ignore completely the orient; b) there has to be an integration with every single country, from the orient and occident parts of the world, forming a new declaration of human rights, now thinking as humans all the people that live in this world; c) the legislation created should not be just mere recommendations to the states, saying how beautiful life and human beings are, but a truly scientific document, with ways to solve the problems and creation of programs and international public policies.

But the most important part of it all, when several countries sit on a meeting to discuss the international Law and Human Rights, there is a few that have the reason always and never accept that they can be wrong sometimes, deny any contributions of others, and have the power to do so, reinforced by an international institution, there is no way to a healthy discussion, and that won't achieve anything, that is what is being seen in all discussions in the international field.

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