

PRESENTATION

In early 2019 got started the project to approach the research group Culture of Peace and Democracy hosted by Ratio Legis Research Center of Universidade Autónoma de Lisboa (UAL) and the International Political Science Association (IPSA) by the Research Committees 26 (Human Rights) and 46 (migration and citizenship).

The milestone should be the 26th World Congress of Political Science scheduled to July, 2020, in Lisbon. The pandemic of COVID delayed the plan, that only was possible one year later. By the way, in both Research Committees two panels were approved as proposed by the convenor, Professor Alex Sander Pires: “culture of peace and human rights – a political approach” (RC26.15) and “Culture of Peace and New Nationalisms – Dialogue and Respect to Restrain the Extremism” (RC46.06).

The first panel (Culture of Peace and Human Rights: a Political Approach) had as chair Professor Alex Sander Pires (Universidade Autónoma de Lisboa); discussants Professor Cássius Guimarães Chai (Universidade Federal do Maranhão) and Professor Luciene Dal Ri (Universidade do Vale do Itajaí); and also as speakers Professor Monique Falcão (Universidade Santa Úrsula), Professor Bruno Comparato (Universidade Federal de São Paulo), Professor Luciene Dal Ri (Universidade do Vale do Itajaí), Luis Carlos Ávila Junior (Universidade Autónoma de Lisboa), Cláudia Albuquerque (Universidade Autónoma de Lisboa), and Fábio Henrique Vieira Figueiredo (Universidade Autónoma de Lisboa).

In 14 July, 2021, the workshop discussed the following issues: a) An Epistemological Contribution of Post-Modernity Thought to Human Rights and Culture of Peace: An Empirical Research (Monique Falcão);

b) Humanity and Human Being's Protection in the Extremism Age (Claudia Albuquerque); c) New Nationalisms and Sovereignty: Challenges to Sustainable Development? (Fabio Henrique Vieira Figueiredo); d) Presidential Activism: Effects and Mechanisms of Contention in Maintaining Social Pacification (Luiz Carlos Avila Junior and Luciene Dal Ri); e) The Police Ombudsman in Brazil: Impacts and Challenges in Collaboration with Civil Society (Bruno Comparato).

It is important to remark that all the conferences were linked to the panel boundaries: In the context of the current agenda of the General Assembly of the United Nations, we can see the induction for peace to be recognized as a vital requirement for the full enjoyment of all human rights by all (A/RES/73/170), following in this fourth moment of the international peace system, the dynamics of formation of consciousness for peace in which it is intended that the basic foundations (cooperation, dialogue, respect among equals and tolerance) be recognized by the States in their own legal systems, whose constitutional force is dedicated to the legitimization of public policies that guarantee the use of peaceful mechanisms in the solution of conflicts between nations with the renunciation of any kind of threat of war or the use of force in international relations always with attention to the enjoyment of human rights and respect for fundamental freedoms for all. Thus, starting from the overcoming of the tense duality in which peace is only the opposite of war, to recognize it as a vital requirement for the full satisfaction of human rights, this panel entitled "Culture of Peace and Human Rights: a Political Approach" to stimulate debate to contribute to the reflection on how the instruments inherent to the culture of peace (A/RES/53/243) can, in the regular use of public policies, contribute to the peaceful and negotiated end of the tension to bring together rich and poor, individuals and peoples, civil society and the State, developed States and developing States, based on the discussion of the restraint of extremism that degenerates the feeling of nationalism, imposing on the phenomenon of "new nationalisms" a negative content that offends the purest feeling of protection of the principle of self-determination of peoples in the sense of sustainable development, economic rapprochement of individuals, and guarantee of access to human rights in freedom for all.

The second panel (Culture of Peace and New Nationalisms – Dialogue and Respect to Restrain the Extremism) had as chair Professor Alex Sander Pires (Universidade Autónoma de Lisboa) and co-chair Professor Monique

Falcão (Universidade Santa Úrsula); discussants Professor Pedro Trovão do Rosário (Universidade Autónoma de Lisboa) and Professor Monique Falcão (Universidade Santa Úrsula); and also as speakers Professor Alex Sander Pires (Universidade Autónoma de Lisboa), Professor Cláudio Carneiro (Centro Universitário Guanambi), Professor Cássius Guimarães Chai (Universidade Federal do Maranhão), Pedro Henrique Roque Lima (Universidade Federal do Maranhão); Maria Helena Lessa (Universidade Autónoma de Lisboa), Inês Farinha (Universidade Autónoma de Lisboa), and Tânia Bécil Helou (Universidade Autónoma de Lisboa).

In 11 July, 2021, the workshop discussed the following issues: a) Culture of Peace and Refugees and Migrants (Tania Bécil Helou); b) Education for Peace in a Changing World: Analyzing the New Nationalisms Phenomena to Refrain the Extremism (Alex Sander Xavier Pires); c) Hate Speech: The Foretold Death of Freedom of Expression? (Miss Inês Farinha); d) Host vs. Extremism, Two Faces of a Reality in Fact: Challenge to the Culture of Peace (Maria Helena Lessa); e) The Clash of Identities in the Era of 4.0 Industrial Revolution: discussing The Rule of Law and A.I. Law Enforcement and Human Rights Protection Measures (Cássius Guimarães Chai and Pedro Henrique Roque Lima); and, f) The Culture of Peace and the Combat of Corruption Facing a Realistic Neoliberal Nationalism (Claudio Carneiro B. P. Coelho).

At the same procedure of the first panel, all the conferences have respected the panel boundaries: We live in a changing world that intends to be developed and respect all the human and fundamental rights. However, all kind of hindrance are inflicted to achieve this pretension – as the economic and politic crisis, forced migration flows, cultural rejection, extremism that leads to the violence, religious intolerance, etc. –, and this imposes a necessary re-written to the individuals' relationship inside the public policies and stimulates a new way to the society politically organised, in converging pathways to cooperation and respect to self-determination in all your aspects. Thus, the system of culture of peace like as setting by the United Nations up until 74th Agenda can – and must – contributes to reinforce and approach individuals and people, societies and states, mainly when stimulate the dialogue and tolerance in all aspects of the private life and the public environment, always inspired by the education, cooperation, and cultural values. Anyway, this panel intends stimulate the debate and contribute to refrain the extremism that prevents the development

and the respect among the equals ever below the system of the culture of peace inside the United Nations Agenda, specially by forming a consciousness to the peace based on the tolerance, respect, dialogue and, human and fundamental rights, that leads to a public and political universal consciousness reinforced by the democratic debate, not demagogical.

Following the most relevant instruction from the Organizer Committee to fill the panel with equality and equilibrate on three elements and no more than six conferences for each one: a) gender equity; b) invited from more than one continent; c) experience and knowledge sharing. This project had well succeeded in all aspects: 1) gathered fourteen people; 2) eight men and six women; c) two continents really represented by Portuguese (seven) and Brazilian (seven); and, d) seven Professors with Ph.D. degree, four Master degree, and three Bachelor degree.

So, considering the results the Law Department of Universidade Autónoma de Lisboa by its Director, Professor Pedro Trovão do Rosário, the Ratio Legis Research Center by its Director Board formed by Professor Ruben Bahamonde, Professor Manuel Guedes Valente and Professor Alex Sander Pires, and the research group Culture of Peace and Democracy by its Coordinator, Professor Alex Sander Pires, decided to publish the papers presented and approved in the 26th World Congress of Political Science from International Political Science Association.

After a brief conversation with the Directory Board from Research Committee (RC) 26 (Human Rights), by its Chairs, firstly Professor Alexander Sungurov (University Higher School of Economics, St.Petersburg), and, after, Professor Oscar Pérez de la Fuente (Carlos III University of Madrid, Spain), which we thank you, this book project was born.

At last, this book, more than a project, represent the equal efforts to the research from the research network built to support the research group Culture of Peace and Democracy hosted by Ratio Legis linked to Universidade Autónoma de Lisboa inside the perspective of discuss the culture of peace in scope of new nationalisms as proposed by the IPSA Congress Organizers. So, we thank you:

- IPSA Presidents Marianne Kneuer (University of Hildesheim) and Dianne Pinderghues (University of Notre Dame)
- RC26 Chairs Alexander Sungurov (University Higher School of Economics, St.Petersburg) and Oscar Pérez de la Fuente (Carlos III University of Madrid, Spain)

- RC46 Chair Yasmeeen Abu-Laban (University of Alberta)
- Universidade Autónoma de Lisboa by its Administrator Reginaldo Almeida
- Director of Law Department of Universidade Autónoma de Lisboa, Pedro Trovão do Rosário
- Board of Director of Ratio Legis Ruben Bahamonde, Manuel Guedes Valente and Alex Sander Pires
- All researchers of Culture of Peace and Democracy research group
- Centro de Investigação Baiano sobre Direito, Educação e Políticas Públicas (Cidep) linked to UniFG – Centro Universitário and its Master Program in Legal Science by Cláudio Carneiro
- The Pensar a Justiça Project by Carlos Imbrosio Filho and Roberta Campos
- The Ethical and Compliance International Institute (ECII)
- Faculdade Instituto Rio de Janeiro and Instituto Universitário do Rio de Janeiro by its Directors Carla Dolezel Trindade and Simão Aznar Filho
- Universidade Santa Úrsula by Monique Falcão
- Universidade Federal do Maranhão by Cássius Chai
- Universidade do Vale do Itajaí by Luciene Dal Ri
- Universidade Federal de São Paulo by Bruno Konder Comparato.

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FOREWORD

I am pleased to write a brief presentation for this collective book “Culture of Peace and Human Rights. In scope of new nationalisms”, edited by Professor Alex Sander Xavier Pires and Pedro Trovão do Rosário from the Universidade Autónoma de Lisboa, Portugal.

On 14 July 2021, the workshop “Culture of Peace and Human Rights: A Political Approach” was held at the 26th World Congress of Political Science, organised by the International Political Science Association – IPSA –. The workshop was chaired by Alex Sander Xavier Pires from the Universidade Autónoma de Lisboa (UAL). The discussants of this session were Cássius Guimarães Chai and Luciene Dal Ri, both from Brazil. Some of the contributions from this book were presented as papers in that workshop.

That IPSA Virtual World Congress’ general topic was “New nationalism in an open world”, which fits well with the general purposes of this workshop and book. For the IPSA community, that World Congress was special because one year before, the place of the event was Lisbon, and due to COVID-19 restrictions, it was postponed and changed to an exclusively virtual format.

This was the first time in IPSA’s 72 year history that the World Congress of Political Science was held virtually, and took place from 10 to 15 July 2021. The 26th edition of IPSA’s flagship event attracted extraordinary attention from the academic community, with over 2,850 participants from 100 countries. The Congress saw a record number of papers, 2559 in total, integrated into over 600 panels, included three Plenary Sessions, 13 Special Sessions and 5 Award Sessions.

For the IPSA Research Committee 26 on human rights, it was also a special event. Ten panels under the Sessions of this Research Committee were organised at the IPSA World Congress. This is a great achievement. New RC26 officers and a new Board were elected, and I was elected as Chair of the IPSA Research Committee 26 of human rights. I would like to thank the former Chairs, who have been a great inspiration to us all, and be sensitive to the new needs of the IPSA RC26 community.

One of my first duties as new IPSA RC26 Chair was to attend this workshop and present briefly on IPSA RC26's further plans of collaboration. This allowed me to join this interesting session and see the papers' high level and the good debates and remarkable task of discussants. It was an extraordinary session on the currently crucial topic of human rights, peace and new nationalism.

Under United Nations regulations, there is an increasing trend to recognise and strengthen the right to peace and other associated rights. For instance, the education for peace is based on basic foundations (cooperation, dialogue, respect among equals and tolerance) and States should recognise it in their national law. This involves using peaceful mechanisms to resolve conflicts between nations without threat of war or the use of force.

Nationalism is a complex phenomenon that great ideologies have traditionally discredited. Nowadays, it helps us understand countries' political agenda and could extend to the minorities that form the 'struggles for recognition', which have recently received significant attention from the academic community in recent decades.

It is good to warn against nationalism if this means xenophobia, racism and intolerance. This approach opposes the basis of human rights notion. However, the analysis from recent years also defended a liberal nationalism -Tamir¹- or liberal culturalism -Kymlicka²- that aims to mix the best qualities of liberalism and national identities.

Until a global democracy is completely consolidated, human beings -in certain locations- will continue to be organised by national identity. The best task for the academicians, politicians and activists is to find a way for those identities to be compatible with human rights and coexist peacefully with other identities.

¹ Tamir, Yael, *Liberal nationalism*, Princeton University Press, 1995.

² Kymlicka, Will, *Multicultural citizenship*, Oxford University Press, 1987.

This book on the culture of peace and human rights brings together different reflections on topics related to minorities, nationalism, and peaceful resolution of conflicts. The great opportunity this book offers to think about this current and complex phenomenon should not be underestimated. This can represent an enrichment of the current academic reflection, from the results of an activity organised by IPSA RC26.

This book begins with the contribution called “Education for Peace in a Changing World – Analysing the New Nationalisms Phenomena to Refrain the Extremism” by Alex Sander Pires, from the Universidade Autónoma de Lisboa.

Recognition of education as a pillar of democracy must respect national identities in their own formation. The cultural relations born within the State gain importance, especially those arising from forced migratory flows. Although national identities represent the relations and representations of various social factors, it is perceived that the increase in social tensions that lead to xenophobia, racism, discrimination, intolerance and extremism are justified in the forced migration crisis. This article aims to contribute to the practical transposition of education as a pillar of democracy, qualifying the democratic constitutionalism to form awareness for peace. This is the fundamental core of the culture of peace in the face of internal resistance of the host peoples about immigrants, especially forced ones, and introduces the new nationalist appeal discourse from the limit of the United Nations General Assembly Resolutions.

The second contribution is called “The culture of peace and the fight against corruption in the face of a realistic neoliberal nationalism” by Cláudio Carneiro, from the Centro Universitário Guanambi.

This piece focuses on how corruption scandals have devastated the postmodern world, weakened institutions, and exacerbated economic and financial crises around the world. The phenomenon of globalisation aggravated the situation, and the crisis of integrity weakened the process of expansion of the Culture of Peace in different continents. The Ideal State begins to give way to the Realistic and Neoliberal State. The realism referred to in this article is not an affection for political realism (linked to Political Science), but is rather a new conception in the following dimensions: propose a rereading of the role of the State, law and society; identify the role of combating corruption as an element of the Culture of Peace and; to observe constitutional movements in the light of economic and

financial crises and their social reflexes. These circumstances, associated with the various types of nationalism around the world, have been one of the great challenges today. In conditions such as these, extremism usually arises or resurfaces. Through deduction, this article looks to investigate the relationship between the fight against corruption and the Culture of Peace in the face of the particularities of Realistic Neoliberal Nationalism.

“An Epistemological Contribution of Post-Modernity Thought to Human Rights and Culture of Peace: An Empirical Research” is the title of the piece of Monique Falcão, from Universidade Santa Úrsula, Brazil.

According to ILO168, Brazilian Constitution 1988 recognised, for first time, ethnical identity and traditional lands property for ex-slave communities aiming to include its specificities, materially, on a universalist legal theory. However, the country’s social conflicts have increased in the last 20 years because this legal regime tries to fit officially postmodern critical anthropologic conceptions of identity and collective property into formal and modern juridical frameworks. For this work, those conflicts increase due to contemporary “tension” between a) Critical Latin American thought, aiming to emancipate traditional people and its specificities, once marginalised by European colonial thought and its legal regime. b) Current universalist criteria naturalised by modern legal theory, which had socially, economically and politically opposed African black slaves as the object of law and Europeans white people as the subject of law. This opposition operates nowadays acts as common-sense for public power and civil society and is the main current social conflicts foundation. This work’s objective is to reveal contributions and limits from a specific post-modernity thought to a culture of peace. Latin post-colonial thought intended to promote inclusion and emancipation, but its concrete limitations restrict, for instance, ethnic human rights at least as it was conceived by post-colonial thought and critical historiography and anthropology. As empirical research, an urban quilombola community’s conflicts will highlight some Post-colonialism limits and difficulties that must be overcome to reach effectiveness of culture of peace.

Bruno Comparato, from Universidade Federal de São Paulo, Brazil, presents his paper called “The Police Ombudsman in Brazil: Impacts and Challenges in Collaboration with Civil Society”.

The experience with the ombudsmen in Brazil started in the 1980s, but was boosted a decade later with the inauguration of police ombudsmen

all over the country. In a context of severe harms to civil rights and police violence inflicted upon the very citizens that it is supposed to protect, the discussion on human rights always starts with the necessity of more accountable police forces. Creating a police ombudsman in the State of São Paulo was a long-standing demand of human rights organisations and civil society. Its institution had significant consequences that resulted in a greater knowledge of police activities that had been carefully hidden from the public eye until then. However, its challenges remain enormous as, for external observers, Brazilian police forces seem completely out of control. Subsequently, additional ombudspersons were created in other states and for various issues. Today, in Brazil, there are hundreds of ombudsmen in operation for the most diverse subjects. Instead of creating a centralised national ombudsman, an assortment of ombudsmen was chosen for various themes at various sub-national levels. This paper investigates the necessary trade-off between the agility and informality expected from an alternative institution of justice and rights guarantee and the ability to investigate and eventually punish those guilty of injustice to the citizen. Agility is crucial because it offers an interesting alternative to a lengthy judicial system. Investigative and punitive capacity is a powerful means of forcing the public administration to be more accountable. Faced with the impossibility of guaranteeing both things, the ombudsmen can often be seen to be blocked or in a fragile state as a result of executive powers.

The fifth contribution to this book is called “The Clash of Identities in the Era of 4th Industrial Revolution”, written by Cassius Guimarães Chai, from the Universidade Federal do Maranhão, and Pedro Lima, Researcher in the Research Group UFMA/DGP/CNPq/ of the Culture, Law, and Society.

Applying a methodological review of legislation, case law, and strategies databases, the research analysis scrutinises the 4.0 Industrial Revolution impacts on national identities and discusses interlinkages between freedom of expression, the Rule of Law, and geopolitical strategies assessing A.I. law enforcement and human rights protection measures. The central premise is that social media and digital networking can strengthen political biases and promote unprecedented unbalanced social tensions, causing -or aggravating- the political crisis regarding extremism and culture rejection cybercrime-related. Moreover, these impacts enforce or mitigate social and cultural differences through social media use. The second ques-

tion is whether the GDPR, in convergence with the Budapest Convention, like state defence policies, along with national implemented regulations, should be used to settle precautionary A.I. measures to block and remove offensive data given the preponderance of collective interest to the highest possible level of public reason despite individual privacy settings by default, so that the datasets are no more publicly available.

“Hate Speech – The Foretold Death of Freedom of Expression?” is the title of the paper from Inês Farinha, a Law PhD student at UAL. Human relations have not always evolved smoothly over the centuries. Historical events have triggered narratives, grounded primarily on race, gender, religion, ethnic origin, sexual orientation or other characteristics. The culture of intolerance and the dissemination of violence have sparked hate speech, affecting the way we communicate. Hate speech and violence are closely interconnected, serving only political interests, and forming a never-ending debate over a modern menace in the so-called postmodernity. So how do the scholars deal with all of this? On a constitutional level, the question seems rather tangled – and this poses a dilemma, whether to protect freedom of expression or equality, or in practical terms, how do we reconcile the never-ending claims of eradicating hatred and the protection of free discourse?

Concerning though it may be, the hate speech dilemma challenges conceptualisation challenges on what is race, ethnic origin, etc. What is considered a racist or sexist offence? Where are the boundaries? There is no uniform answer to what hate speech signifies. In Germany, for example, the law prohibits inciting hatred and posting online a hateful opinion or idea may be subject to prosecution. By contrast, in the US, the slightest manifestation of villainous speeches are protected by the US constitution. In conclusion, accepting the argument for hate speech regulation encompasses two stances: to seek hate speech as a serious question, and to perceive the value to society in allowing this speech in the light of the 21st century.

Maria Helena Lessa, Law PhD student at UAL, presents a “Host vs. Extremism” paper. This article looks to describe the perspective of hope and the effectiveness of the refugees’ new life, in Portugal, specifically in the northern region of the country. Beginning in the refugees’ reception, it addresses the reality faced by the refugees from when they arrive in the country, focusing on their legal status and how they adapt to the new

culture, their social insertion and how in some cases, the local extreme behaviour triggered by small groups can directly affect their life. The article highlights public policy, and the possibilities and guarantees of their rights whilst their situation remains unresolved. Building a new concept and the practice of citizenship is necessary for the refugees to be recognised as an integral part of the local, the district, the country.

“Culture of Peace and Refugees and Migrants” is the contribution title by Tânia Bécil, MA student at UAL. Since the end of Second World War, the world has not witnessed such concerning phenomena as that seen in recent decades. Toxic political agendas, standardised hatred, fake systems of cultural and economic growth based on discriminatory attitudes and alleged superiority, together with increased dualism “from inside” and “from outside” have led to border closures, not just physical boundaries, and increases in the eternal recurrence of old phenomena such as nationalism. This, despite always present in society, is dressed in a new outfit and inhumanely affects refugees and migrants, in particular women and children, who find themselves the victims of the most cruel and who suffer portrayal of the conflicts, and are stripped of their humanity through all kinds of extremism and persecutions. It is within this worrisome scenario that the Culture of Peace arises as a means capable of limiting the growth of neo-nationalism and enabling constructive measures to be promoted through discussion guided by reason rather than opinions and prejudices. Such measures, which are widespread within a peace agenda, are based on tolerance, consciousness, respect to inequality and fraternity, to enable the harmonic coexistence among the refugees, migrants and citizens, at a micro-level, as well as with their host countries, at a macro level.

Claudia Albuquerque, MA student at UAL, wrote the article entitled “Humanity and Human Being’s Protection in the Extremism Age”. Modern society, unlike the European humanism, gave rise to the mass-man, who, possessed by the Nietzschean nihilism, lacking universal values that find place in the human spirit, recognises himself in his peers and despises the unlike in whom he does not perceive the human condition. This gives rise to offensive discrimination to the inherent humanity of persons and peoples, and violates the usual dignity recognised to all members of the human family. It is in this context that the will to power, manifested in the will to control, is set as an insurmountable obstacle to the dialogue, as it is not possible anymore to put yourself in someone else’s position and

the golden key to conviviality, reciprocity, no longer applies. Extremism, which leads to disrespect towards humanity and humiliation others, finds fertile ground in the new and threatening nationalism with its dogmas of cultural superiority and xenophobia, leading to the discrimination of immigrants. Dehumanisation of one man by another, registered in History, notably during the Second World War, puts everyone on alert, calls for the decommissioning of extermination weapons and invites a rational and respectful dialogue, aiming to prevent the prevention of conflicts and the peace-building among Nations. The Culture of Peace arises, in this scenario, as a powerful weapon to awaken universal consciousness that peace as an essential issue for humanity is the responsibility of all individuals, not only of military and political institutions.

“New Nationalism and Sovereignty: Challenges to Sustainable Development?” is the paper by Fabio Henrique Vieira Figueiredo, MA student of the UAL. New nationalisms have emerged in nations that have a history of social inequality, corruption at many levels – including private ones – and threats to employability, especially among young people. Extremist nationalist regimes flourish in countries where a growing lack of hope for a dignified future for the people can be identified. The hopelessness comes at a time that apparently does not differ much from the mix of culture that allowed the rise of the National Socialist Party in a humiliated and impoverished Germany by the armistice that ended World War I – even without an apparent defeat on the battlefield – and the subsequent imposition of the Versailles Treaty.

The variety of topics and approaches of the contributions is an achievement of this book. It is important to remember that all of its authors share the view that a strong culture of peace should be based on human rights, as opposed to racism, xenophobia and intolerance. This commitment to being open to others -as equals-, to be solidararian and to the peaceful resolution of conflicts could be called the realistic utopia of human rights, and serves as a solid incentive for action and reflection.

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