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## **HUMAN CONNECTIONS: THE ACCOUNT OF A PEDAGOGICAL PRACTICE ON HUMANIZATION OF AFFECTIONS**

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**Abstract:** The focus of this article will be to analyze the problems arising from the present times, from which the influential psycho-emotional difficulties in the teaching and learning processes are derived; in addition, it aims to expose the partial results of the institutional project 'Human Connections', the University-Univel Center, for the years 2019-2021. Initially, it is pointed out as the fluidity of affections, an irrefutable characteristic of liquid modernity, became the *locus* of psychological and emotional disorders; in addition, the 'society of tiredness' is addressed, which provides a certain neural violence, capable of igniting and promoting psycho-emotional disorders. Secondly, it was the methodology of implementation procedure of the project 'Human Connections, from the composition of the multidisciplinary team, its training in pedagogical meetings and the first referrals to therapeutic measures. Finally, the results already collected with the implementation of the project, referring to the year 2019/2021, namely, the process of care, monitoring and emotional support, provided by the project. The data were collected based on a hybrid case study with bibliographic analysis, associated with a semi-structured questionnaire of qualitative and quantitative analysis, which was investigated for the results collected through the descriptive method. In times of distancing and social disconnection in which the unequivocal junction between self-realization and self-destruction occurs, so that subjects feel continuous psycho-emotional suffering, this article seeks to be a contribution, even small, about the need for the culture of peace, through which occurs the appreciation of life and human dignity.

**Keywords:** Human connections; Humanization; Psycho-emotional suffering; Teaching; Learning.

## INTRODUCTION

The article presented discusses the implementation, the theoretical foundations and the partial results of the project 'Human Connections: The Univel is concerned with you', which has been built throughout the years 2019 and 2021. It is noteworthy that this approach makes sense at that time of the fluidity of affections, in which individuals are gradually more desperate, fleeing frustrations and pain.

Given this scenario, the central questioning emerges, inciting from this approach: what produces in young people, inherent in the 'new times', time of disconnection and social detachment, this existential sensation of permanent frustration? Although it is thought of distance, due to COVID-19, here there is full conviction that the distance was already latent before the pandemic. Social distancing, human disconnection, neglect of affection are symptoms of a time, in which globalization, through social networks, on the one hand, causes the illusion of proximity; But, on the other hand, it increases the level of removal of individuals, which are increasingly protected and paradoxically exposed to violence immanent to this process. Therefore, it can be understood that this entity, given the expansion of goods and needs conquered, through the structures that protect and isolate them-which are undeniably viable in modern life-develop psychosomatic and emotional diseases as a direct reflection of such a context. Thus, neural violence, to which such subjects are exposed, produces frustration, depression apathy, among many other psycho-emotional diseases, which are perennial in relations pertinent to the modern young man.

Of this scathing aspect, which accompanies modernity, Bauman, with its '*Liquid modernity*', Conjecture on possible explanations for the decline of human feelings, the need for

humanization and therapeutic restoration of affections. Thus, the project warns of this depletion of affections; Thus, it began with the composition of a multidisciplinary team, integrated by teachers of Univel. The purpose of this team is to enable the narrowing of relationships between teachers and students, seeking the humanization of affections and the promotion of life.

In view of this, it is through pedagogical discursive practices, corroborated in the daily life of the Univel University Center, in the city of Cascavel, Paraná, that therapeutically this project is intended to guide, as well as to make reflective awareness of the common emotional and psychological conflicts in Youth, generators of numerous consequences, such as depression, phobias, drug addiction, poor academic performance, among others.

This, this paper analyzes Bauman's perspective, especially in the work '*Liquid modernity*', About the problems of modernity; Bends upon the work of Byung-Chul Han, the acclaimed 'society of tiredness'; It also verifies aspects of Psychology or Positive Philosophy by Shawm Eur, as well as revisiting Nietzsche's classical philosophy. These approaches investigate, in modern times, the problems and their emblematic consequences, capable of notoriously, degrading the affections and relations of contemporary young people. The article also deals with the project implementation procedure methodology 'Human Connections: UNEVER is concerned with you', from the composition of the multidisciplinary team, its training in pedagogical meetings and the first referrals to therapeutic measures. Finally, the results are reported from the years 2019/2021, through data that were collected based on the case study methodology, with a semi-structured questionnaire of qualitative analysis; The information obtained was analyzed and described reflexively. Thus, this article is

the result of a hybrid methodology, with bibliographic review analysis, associated with the case study.

In times of fluidity of modernity, when there is certainty of the subject's existential crises, one cannot escape the reality that individuals are susceptible to all crises of liquid modernity and sometimes have no affective or even cognitive mechanisms to overcome them without proper guidance. It cannot be rejected that, in Han's 'tiredness' society, this entity, the victim of neural violence and excessive pursuit of positive results, has as the antithesis of this positivity the frustration of recognizing itself as being imperfect and fallible. All the absence of affectivity and intrapsychic frustration suffered reverberates in outbreaks and diseases without immediate explanation.

For such thinkers, the new times present technological globalization as a great ease of establishing connections, regardless of geographical distance; Thus, it seems increasingly difficult to connect with what is happening in the present moment and with the people who are close. The project, through the process of humanization of affections and relationships, is expected to scare the impact of these times of social disconnection at the university-universe center, seeking, based on psychopedagogical counseling and affective listening, that the individuals involved in Learning and teaching process feel supported, welcomed and comforted, since human connections will always be the best way in preventing and searching for solutions.

### **THEORETICAL ASPECTS: THE PSYCHO-EMOTIONAL PROBLEMS OF SOCIAL DISCONNECT TIMES**

There is a time of postmodernity, in which affective bonds are increasingly soluble and ephemeral. This stems from the fact that, currently, there is room for the possibility

of social emancipation, but that leads, most of the time, to the search for immediate and swift satisfaction from the subject's emotional needs.

The greatest ambivalence of modern society is demonstrated, when the same advance, which provides greater individual freedom, walks along with impersonality. Over the decades, the natural evolution of technology, namely the advent of the internet and social networks, added to population growth, were crucial to produce the main feature of modernity: the liquid world. For Bauman (2000), this reality produces increasingly 'individual' individuals, that is, isolated. This fact corroborates the abstention of the idea of human beings as 'social' animals.

In this sense, Han (2015), in his work 'The Society of Tiredness', points out that in each time some disease reaches the human being. The current is neural, where neuronal diseases such as depression, anxiety, among others, affect a very significant percentage of the population. Psycho-emotional problems do not have one origin, as each case has its history, and some leaves more lasting marks and are able to focus on emotional destabilization throughout their lives.

Han (2015) considers that these feelings and thoughts, when uncontrolled, can cause many difficulties for affected people and those who live with them. It can start as a simple removal of acquaintances and even closing activities or frequented places, which produces an isolated and distant life of the means of social coexistence. This disconnection would be a defense mechanism to prevent it from going through the same unpleasant suffering, which caused some anguish or trauma.

Therefore, population growth is related to increased indifference to others, and the same development, which provides greater mobility, together with an increase in social ties, makes

human relations objective, impersonal and ephemeral. According to Bauman, modernity has become a time of radicalization of individualization, as we are moved by desire. This is a dangerous feature of modern society for human bonds. In the words of Bauman (2000, p. 94), "(...) desire has become its own purpose, and the sole non-questionable and undeniable purpose (...)". And, in addition:

Teenagers equipped with portable electronic confessional are only apprentices training and trained in the art of living in a confessional society - a notorious society for eliminating the border that previously separated the private and the public (2000, p. 10).

Any possibilities of particular life have been dissolved and, before the 'society of the spectacle', the meaning of life denies the experience of life itself and turns to its fluid representation, which has, as a condition of possibility of effectiveness, the consumption. Freedom reduced by: "(...) Freedom of self-identification by the use of objects produced and mass marketed. This freedom does not work without devices and substances available on the market" (BAUMAN, 2000, p. 99). The subject finds his human significance in what he consumes, but diametrically, he himself ends up instrumentalizing himself.

In the text '*The atrophy of the experience*', Presented by Michel Foley, in his work "The Age of Madness", in the same Baumanian approach to modernity and its fluidity, it is happiness, which, in modern times, seems to have transmuted into an almost absurd opportunity, in the face of reality of the 21st century. This is Foley's inspiring debate (2011) to promulgate that from time to time individuals create subterfuges to deceive human reality. According to the panorama diagnosed by Foley (2011), by investigating about human experience, society lives at the expense of illusions, subterfuge and palliative

measures to remain sedated in the face of chaos and the harsh daily reality. Therefore, virtual dynamics overlap with the real, since individuals tend to detach from daily life with the use of cyber tools.

Therefore: "If we take into account that love someone else is not to love what we project in it but their humanity and singularities, it will not be difficult to understand that love is a challenge in times of liquid modernity" (Bauman, 2000, p. 11). The human being, provided with such virtual strategies, literally creates a life parallel to reality, capable of satisfying desires. However, such desires become empty of meaning when, in the face of this brutal virtuality, they are quickly satisfied. The immediate reward to desire exhausts him, the depuep and transmutes him into meaningless conquest. This results in the need for a Herculean effort, focusing on remembering something that was so desperately coveted. For Foley: "Schopenhauer was the first to perceive the unconscious tendency to live in constant expectation, infinite tail of infinite disappointment and infinite replacement - and understood how this attitude makes it difficult to appreciate the present" (2011, p. 122).

However, long before the diagnosis of the fluidity of modernity, Bauman recognizes that both Schopenhauer and Nietzsche had already warned us of such conditions. In his work "*Beyond good and evil*", About human satisfaction, he considered that: "We end up loving our own desire instead of the desired object" (2001, p. 94). Nietzsche denotes man's narcissistic fantasy by observing in the other not the other but himself, as in a mirror.

The suspicion is that Schopenhauer share with Nietzsche of the vicissitude of man of today as the one who can no longer stand the hardships of living in a world where the system creates choices and needs, and therefore ends up deluding itself to cushion its frustrations.

The author ends up masking his frustration of the lack of autonomy to freely desire in what they seek as a reward for desire, projected externally as an urgent need. In this sense, man, holding modern technologies, easily finds an output of apparent success.

Thanks to technology today, you can meet people, get friend, have sex, work, among others, without even having physical contact. This decreases reality and stimulates illusion. Not surprisingly, considering the contemporary emphasis on potential and expectation, it is increasingly resorting to fantasy. And because of these subterfuge, created as primordial needs of life, is humanity, gradually apathetic and distant from becoming truly free. Experience is stunted by critical, reflective and dialectical issues, in which the use of concentration and reason are essential (Foley, 2011).

The problem is that this unbridled pursuit of supreme satisfaction of human desires and happiness at any price reflects on the way the individual deals with his affective bonds and his private emotions. It has not become uncommon to complain about depression, anxiety, or other emotional disorders derived from the need to suppress pain. According to Bauman:

Today, it is not expected or presupposes that young people are on the road to becoming adults like us; The tendency is to see them as a different type, which will remain different from us for a lifetime. The discrepancies between 'we' (the elders) and 'they' (the youngest) no longer seem to correspond to a passing and annoying phase that will fatally dispel and disappear as they mature for the realities of life. (2010, p. 20).

For Bauman (2000), it happens that some liquidity in human ties mainly reaches the young man, in which the totalitarian absence of affections is imperative, almost as a obligation to avoid pain and sadness in order to satisfy

ephemeral desires. Young people constantly live in the search for the satisfaction of desires and do not realize they do so because they want, at any cost, to avoid pain and sadness. According to Bauman: "In a consumer society, sharing consumer dependence - universal dependence on purchases - is the 'sine qua non' condition of all individual freedom; Above all the freedom of being different, of having identity" (2000, p.98).

The problem presented becomes latent when this individual, the victim of this ephemeral liquidity, needs to deal with his dissatisfaction and the challenges of life, but, being involved in an incessant demand for self-satisfaction, has no emotional skills to face the problem and seek help to overcome it. The most vile is due to the fact that desires are not genuine, but results of projections created. Thus, when they are satisfied, they no longer have sense: the empire of frustrations, in the face of the fluidity of feelings in modernity.

To raise productivity, the discipline paradigm is replaced by the performance paradigm or positive scheme of power, because from a certain level of productivity, the negativity of the ban has a block effect, preventing greater growth. The positivity of power is much more efficient than the negativity of duty. Thus the social unconscious of duty exchange registration for the registration of power. The performance subject is faster and more productive than the subject of obedience. Power, however, does not cancel the duty. The performance subject remains disciplined. He has the disciplinary stage behind him. Power raises the level of productivity that is intended through disciplinary technique, the imperative of duty. (HAN, 2015, p. 69).

For Han (2015), coercive freedom is the factor to which contemporary subjects are involved. This contradiction in adjecting can be noticed in the arduous task faced by the current subject, who no longer finds obstacles to exploitation, as he becomes the very engine

of this exploitation by transmuting into himself. This entity does not need to obey the duty, the time imposed by the social rules or the manufacturing discipline of the eighteenth or 20th century. The current subject is endowed with autonomy, so he has all the responsibility of himself to be innovative, creative and efficient. The big question inflamed by Han is inherent in the performance and maximum efficiency, because it is in this society that acclaims competence and productivity, that is, the proactive life of its subjects, which also produces, through its other face, the fallibility through the bankruptcy of affections and neural diseases.

Therefore, what changes today is not anxiety, because everyone always feels or will feel anxiety, regardless of the time. The big problem is the loss of the tragic dimension of history and over positivity, which stands out as a norm. The current subject failed to obey his duty and highlights, as the main mark of these times, the freedom for total initiative, that is, the individual no longer fights against his exploitation, since he himself exploits continuously. Duty was finally torn by the obligation of continuous happiness, represented on social networks, in each perfectionist post. Thus, neural violence is gradually implanted in the mismatch between real and imaginary, the disconnection between essence and appearance, which, despite tackling the discussion to the 'cave myth times', makes sense in times of shared anxiety and epidemic psycho-emotional problems.

Therefore, the project "Human Connections" becomes urgent in order to build, through humanized discursive practices, the approach 'teacher and student'. The Connections Project has as the premise that the best way for all ills is prevention. The bet is that 'human connections' are able to break with neuropsychic violence, the liquidity

and ephemerality of feelings, as it is imperative to build a mutual support network, in which the premise that is in force is: worry about you!

The project has a multidisciplinary team, consisting of teachers, course coordinators and psychologists, and the NAP (Psychological Care Center). Its purpose is to provide the approach to the academics, aiming at the promotion of life and humanization of the 'student-student' relationship, as well as promoting guidance, reflective awareness of common emotional and psychological conflicts from today's times, which they can have as a consequence as a consequence, depression, phobias and poor academic performance, among other disorders.

### **APPROACH METHODOLOGY**

The results presented in this article were partially regarding 2019/2021. Regarding the project execution procedures, initially, a multidisciplinary team of teachers was formed. Thus, the project, in its execution, had as its main objective to enable a connection between teachers and academics, aiming to hear, guide and produce reflective awareness of the emotional and psychological conflicts common to the subject, which can cause depression, phobias, poor performance Academic, drug addiction, among other disorders common to current times.

In turn, they were considered as specific objectives of project execution: enabling training for the project teachers on specific topics involving contemporary youth; enhance relationships of approach and interaction between teachers and academics, in order to listen, guide and mediate situations of emotional and psychological conflicts, which can interfere with the pedagogical and human development of the student; Identify, from joint action between direction, pedagogical

coordination and multidisciplinary team, more aggravating situations and cases, involving academics, in order to contribute to the promotion and therapeutic rescue of the student; refer, when necessary, academics for proper and specific therapeutic follow-up; Promote, through the project, academic performance and human relations.

The group of teachers was selected by the coordinators of this project, with the help of the course coordinations of the Univel University Center. It is noteworthy that teachers did not change the class itself. Only, when an interdisciplinary approach was possible, issues such as sadness, depression, common emotional disorders and the need to talk about it were treated. From this perspective, the teacher was fundamental to raise awareness about the common emotional problems at the present time, at the same time, being willing to listen and, if possible, helps the student face such everyday situations.

In this sense, it is up to the teacher, if sought by the student, to make an initial listening, talking to him, with the guarantee of confidentiality and discretion about the problem faced by the student. This teacher was advised to maintain continued contact with this academic, identifying it by name and treating as a single individual; Thus, he seeks, through approach, to notice whether he needs professional or only psychopedagogical follow-up. Most of the identified cases are referred to the NAP (Psychological Care Center) team, which has a team of a psychologist, a psychopedagogue and a philosopher. Initially, the student goes through a listening to the psychologist, who seeks to identify the disorder or problematic he is facing. In cases that are considered serious, such as psychological problems or in cases of consumption and chemical dependence, students are invited and, being their desire, sent to appropriate professionals,

in order to promote therapies capable of restoring their dignity and reinserting it in the academic and social environment.

The methodology for the collection and description of the results was the semi-structured interview of a qualitative character, associated with the descriptive analysis of the data. Along the data collection, an informal interview with the institutional psychologist and the project coordinators, which have been meeting the demands of the cases sent by the teachers, with the objective of verifying and comparing with the research result, applied to the teachers who composed the sample.

According to Solomon (2018), qualitative methods, even when mixed, have greater possibility to describe the results more appropriately because they are widely interpretative. For this reason, qualitative research focuses on seeking that the researcher is the interpreter of the data, where the research problem can be approached in an interdisciplinary and holistic manner, allowing the researcher to reach a response more appropriate to the problem presented. The quantitative methodology, on the other hand, has the possibility of objectively exposing the results of a pedagogical practice.

The research methodology was associated with descriptive research methodology, characterized by seeking the details of the characteristics of a particular population or phenomenon or even ensure the details and steps of the establishment of relationships between variables. Ruiz (2006) states that descriptive research is associated with research techniques and, therefore, the most common form of presentation of this type will be through data collection or collection. In general, this stage of the research is conducted by a systematic questionnaire or observation, which offers a description of the situation at the time of the research.

The questionnaire was applied to a sample of the population that participated in the service offered by NAP, which operates in partnership with the Human Connections project. Virtual questionnaires were delivered to the students attended, being the coordinators dismissed in this first moment of analysis. Therefore, the total population of attendances, held between February 2019 and September 2021, was 450 academics. The sampling reached 135 questionnaires sent online, which total 35% of the total population served. Of the 135 questionnaires, only 78 were effectively evaluated, because the others were not answered by the academics attended by the NAP. By this factor, the results described are consistent and plausible. Finally, the institutional psychologist, responsible for the care and follow-up of the most serious cases of psycho-emotional disorders; In addition, three project coordinators were also interviewed in order to compare with the data collected in the semi-structured interview with the teachers.

## RESULTS AND ANALYSIS OF THE COLLECTED DATA

The project 'Human Connections' has been implemented since June 2018 and presents, in this *paper*, The results of 2019/2021, despite continually in operation at the IES (Higher Education Institution).

As a starting point, a *banner* With photos of several teachers, that is, the multidisciplinary team, with the project title, 'Human Connections: The Univel is concerned with you'. At first, the *banner* He was allocated in the canteen, and the teachers' faces were erased, that is, invisible to the students. This created a certain expectation, so that the students started to seek to know who the great teachers were *banner*. That *banner* It has the dimensions of approximately 5 meters wide



by 2 meters high. In a second moment, the faces were revealed; Thus, the teachers of the multidisciplinary team began to publicize the objective of the project to the student community of the Univel University Center.

To the teachers of the Human Connections, meetings and training were offered to clarify the project objectives and how it must be disclosed in the classroom, without producing any embarrassment or exposure of students attended. At meetings, the purpose was to ensure that teachers were oriented on how to promote ears with students to provide confidentiality, without interference or value judgments. Thus, the guidelines widespread in the team meetings were about therapeutic listening, discursive pedagogical strategies, emotional and psychopedagogical skills of intervention.

It is noteworthy that the number of professionals involved in the multidisciplinary team for 2019 was relatively expanded, including all the course coordinations. Currently, the project has a total of 60 professionals from various areas, involved in listening, pedagogical approximation and referrals to NAP (Psychological Support Center). NAP was created in order to meet institutional demands and, according to the institutional psychologist, has offered individual care, psychopedagogical follow-up with the aid of the management of academic studies and group care. The intention of the institutional psychologist is, over the coming months, to form a support group for teachers with psycho-emotional disorders through weekly meetings.

The project coordinators stressed that numerous cases were referred to therapeutic care. The institutional psychologist<sup>1</sup> reported that, in care, cases of anxiety, depression were identified, Panic Syndrome, Drug switching, alcoholism and, perhaps, the most serious:

1. The name of the institutional psychologist and the teachers involved in the treated project will be kept confidential, due to the numerous personal information that protects.

sexual and gender violence. All cases have been properly referred and are in therapeutic treatment. Also, it must be noted that IES has agreements with psychological care clinics, in the city of Cascavel-PR, to offer the student quality care and low cost.

The initial question, “indicate your course (?)”, Was intended to check which audience was hit by this pedagogical practice. The courses cited were: Law, Pedagogy, Agronomy, Civil Engineering, Mechanical Engineering, Production Engineering, HR Technology, Financial Management, Journalism, Advertising, Graphic Design, Architecture and Urbanism, Civil Engineering, Administration, Accounting, Medicine Veterinary, Nutrition, EAD Commercial Management, Logistics EAD, Arts. Thus, it was found that we reached 18 face-to-face courses of the 20 that are offered by the IES (Higher Education Institution), as well as 2 courses, of the 5 implemented in EAD modality.

Thus, the size of the project has been regarded respective. It is intended, through lectures, to expand the service of this project, also, in relation to the municipal and state schools of the Municipality of Cascavel, in order to make the need to establish, in the teaching dynamics, the appropriate connections.

How much he asked: “Emotional and psychological problems, as well as psycho-emotional suffering affect the learning process (?)”, The goal was to verify the regularity with which students feel affected by psycho-emotional problems from today’s times.

It was confirmed, through the analysis of the collected data, that more than 55.6% of respondents reported that they often feel some kind of learning difficulties due to emotional problems. Another 33% reported that they feel intensely the impact of emotional problems on their training process. Still, the

other 11% reported that only sometimes they are impacted. Therefore, it reiterates the unique relevance of re-stressing emotional bonds with the students, in order to cooperate with their formation process, aiming to break affective problems common to present times. The subject must not be viewed only as a number, but as *ente* which has, inherent in yourself, humanized emotions, emotions and needs (HAN, 2015).

In the question, “on a scale of 0 to 10, at what level the facts are (drug addiction, depression, phobias, anxiety, etc.)”, the goal was to verify the constancy of the psycho-emotional problems reported by the students, seeking measure the problems identified by the students involved. Respondents indicated, for a total of 44%, the gradation scale 0 to 7; In gradation from 0 to 10, it was a total of 33%; And, in gradation from 0 to 10, there were a total of respondents of 22%.

In this sense, the need to measure these levels is justified by itself, after all, there was no response in gradation 0 to 3, which suggests a state of constant alert in relation to the affective and emotional health of the university-universe center academics. It is known that the present times, despite all the approach that the internet produces, are of emotional and human distance.

The same internet, which decreases distances and enables a multitude of knowledge and approximations, in its reverse, distance and mainly reaches the Millennials generation and the Z<sup>2</sup>.

Following this question, you wondered on “Do you think you need specialized care to deal with frustrations, anxieties, emotional crises in general?”. A total of 45% of respondents said they needed very frequently

of care and psycho-emotional support to deal with everyday problems. Of the interviewees, 34% signaled that they often need expert help in affective issues; 11% indicated that only sometimes they need guidance or care. The other respondents, with a total of 9%, indicated that they never needed psycho-emotional support of that order. Such a question still had an open field for comments, so many academics reported problems with depression and anxiety. Alcoholism and drug addiction had low rates of reports, but suggested in 5 answers of the total answers obtained, which undoubtedly resonates as a warning.

The question of anxiety will always be, for Bauman (2010) and for Han (2015), a dysfunction of modernity, since the search for satisfaction is a fast and happiness at any price is the motto of such individuals, who are each more isolated. This voluntary isolation arises the factor of depression, which is a reflection of how the subject deals with his affective bonds and his private emotions.

It was also questioned about: “Has care at NAP (Psychological Support Center) provided him with positive behavioral changes?”; This, in order to identify if there is a need to adapt the psychopedagogical practice offered by the project human connections.

Of the respondents, 63% noted some kind of positive behavior change after NAP service. Still, from the interviewees, another 12.5% indicated random positive changes, caused ‘sometimes’. Another 25% did not indicate any behavioral change from the service offered by NAP. This issue was of crucial importance for the evaluation of the ‘Human Connections’ project, as it pointed out the need for better monitoring in relation to service dropouts. Some of the respondents indicated that they

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2. No site de relações políticas da Universidade Harvard, encontram-se dados sobre a geração *Millennials* e Z. O perfil da geração *millennials* é de jovens nascidos entre 1980 e 1994. A partir de 1995 até 2010, tem-se a geração Z. O público, atendido pela Univel, é, em sua grande maioria, de jovens que transitam entre a geração Z ou *Millennials*, daí, a relevância de entender esses perfis. (*How Millennials Use Social Media*. 04/2015. Disponível em: <https://iop.harvard.edu/iop-now/how-millennials-use-social-media>. Acesso em 11 set. 2019.)

did not follow the service and, perhaps, so they did not achieve some kind of positive result. It was found that there are a considerable number of calls, and must be carefully followed the preparation of the team with the focus to ensure attention to all the students sent. This is because, if it is possible to point out a fragile point in this

Project, which was warned during the self-assessment process, would be that of therapeutic care. After all, the team is reduced in relation to the identified percentage of referred students. Although 63% express a positive result, IES values and search for excellence, so it will implement more efficient protocols from this healthy indication.

Still, it was asked, in a matter open to the students: "Describe with their words what is their perception and feelings to participate in the project human connections, either through psychological care, teacher care or in the course coordinations". The result of the answers was a pleasant surprise to the team that coordinates the project 'Human Connections'. In a report, the respondent mentioned her: "The project Human Connections saved my life, because I was in an internal conflict and no longer knew where to seek support." In another account, respondent B quoted: "Thank you universe for providing us with this beautiful project." They were answers, in their entirety, of a positive nature; By this factor, it is believed that the project fulfills its role with the university community.

The human connections project consists of a pedagogical practice that aspires to build a conducive and healthy environment, so that the academic feels supported and receive the necessary support in order to resolve or minimize his personal conflicts. The 'Human Connections' team focuses on total secrecy about the academic and their problems, without judgments or interference in the student's choices and, when necessary

and with their total consent, will make the necessary referrals.

In order to investigate, in the descriptive interview with the psychologist, involved in care, it was found to overload their tasks. She reported that, in a semester, she even made about 200 calls, including her schedules between classes and NAP (Psychological Care Center). The punctuality of this information was important to promote improvements compared to the second half of 2020, which is not yet possible to present conclusive results.

When asked: "The student when attended by the multidisciplinary team has presented positive behavioral changes (?)", It was found that in 38% of cases there is an effective change in student behavior; In 23% of cases, very often, the students referred for care have improvements in behavior and even in school performance.

Due to these results, it can be seen that the dropout rates are also linked to the problems proper to the absence of connection between students and teacher. Some teachers even reported the fact that students missing in class, after the therapeutic approach of the project, returned to the rooms and completely changed the academic profile. The Project Human Connections, no doubt, throughout 2019/and first semester of 2021, was able to perform even deeds that were not foreseen in their preliminary goals, such as ensuring student permanence in classroom class, avoiding dropout and improving the use and performance of the academic.

It is deduced, in such luck, that the Connections project has fulfilled its greater goal of enabling a connection between teachers and academics through the formation of a multidisciplinary team, aiming to listen, guide and produce a reflective awareness of common emotional and psychological conflicts To youth, which can cause depression, phobias, low

academic performance, among other psycho-emotional disorders. Therefore, through the culture of prevention and peace, the project itself promotes a student focused strategy, with the mediation of relations with the teacher.

In an interview with the NAP psychologist, she stated that: "The nature of the teacher's vocation is to help him. It is a very rewarding mission." In this sense, the respondent meets the need to enhance the relationships of approximation and interaction between teachers and academics, in order to listen, guide and mediate situations of emotional and psychological conflicts that can interfere with the pedagogical and human development of student, restoring, in the view of Bauman (2010), the affections previously dissolved. Students need to deal with their dissatisfaction and the challenges of life, but in the incessant search for self-source, they have no emotional skills to face the problem and seek help to overcome it. In this sense, academic, psychological and emotional support, offered by Univel, based on the project Human Connections, seeks to indicate a way to remedy the needs of liquid modernity and its impacts on the social life of the contemporary youth.

In answering the question: "Describe with your words what your perception and feelings are to participate in the project Human Connections", one of the teachers, project coordinator, was taken with feelings of self-assessment of her teaching activity and reported: "Thinking about human connections It inspires thinking about love, affection, affection, but also to think about pain, about suffering, about the other. And it was as it reflected on such neglected feelings, in these modern times of hatred and deep existential emptiness, which perceived a need for change to the culture of peace. But how to modify what is rooted,

solidified in the relationships that has long become imperceptible (?). As in the midst of a routine of automatic and mechanized tasks it would be possible to break with the dynamics of contempt to the entity/other (?). Although the instrumental reason described by the philosophical tradition as the one that mechanizes relationships and technicifies life, which sometimes I have a contempt, this ancient acquaintance had even reached me. I teacher, who denounces her every year in my philosophy classes. I teacher, who classifies it as the rationality of profit, efficiency, success for success."

In this sense, in times of the fluidity of affections, nothing more left than people assumed to the objectified world and, for Bauman (2010), if we are not alert to the affective needs of our times, of liquid modernity, nothing will remain but Pain, sadness and irrecoverable macules for the human future.

## **FINAL CONSIDERATIONS**

In this time of globalization of information, technology, while bringing the distances closer, drives away the next. Undoubtedly, these are times when affective bonds are increasingly soluble and ephemeral. Therefore, on the one hand, we have the burden of expanding the sphere of liberty and private autonomy, but, on the other, the contemporary subject turns to the search for immediate and swift satisfaction of his emotional needs.

The problem of these new times is intensified in the ambivalence of a society, which, by considering itself modern, due to the advances of technology, added to the major individual freedom, walks with impersonality: people have become virtually connected and personally disconnected. Never, at another time, it was so important to deal with affective and interpersonal

relationships: human connections represent restorative homeopathy, which needs to be effectively indicated to depressants, lonely, hopeless and whatever lack of love!

Bauman translated, as few, such dilemmas, in analyzing these times, in his consecrated work “liquid modernity”. In this work, he accuses modernity, blaming it for producing increasingly ‘individual’ individuals, isolated and numb by the disease of sorrow and existential emptiness. Likewise, the psycho-emotional problem denotes all apathy towards the world and a feeling of impotence in this same world. Of course, problems of this genre and other mechanisms, which develop in the human being, so that it can adapt to the world, today, are not only due to the condition that modernity determines with its neglect. All historical advents are crucial to this epidemic of emotional diseases. However, the social and overall context of Han’s ‘liquid modernity’ or ‘society of tiredness’ are discursive elements that reveal why these conflicts seem to have a greater ease to develop today.

As this condition is not possible to change, as it is far beyond the ability of individuals to change this system and life form, there are some premises that corroborate the development of capacities and skills for a better quality of life and mental health.

In this sense, Find believes that psycho-emotional disorders, caused by isolation and distancing, in times of quick and globalized information, can be remedied and neutralized based on a culture of peace and affection. Find (2012, p. 18), on one occasion, heard from John Milton, founder of Harvard and one of his mentors, that “(...) The mind is a place in itself, and in itself can make the Heaven a hell and heaven a heaven. ” Therefore, the interpretation that is offered, in relation to reality, is capable of significantly altering reality itself.

The inconsistent is that the information age, the advancement of social networks, the globalization of communication can be treated parallel with the growing indifference to others. The paradox is situated in the fact that the increase in social ties produced a dark antithesis, by motivating the promotion of objective, impersonal and ephemeral human relations, or even an illusion that we are always capable and, therefore, the obligation to An illusion of happiness.

We are ‘all’ victims of this ephemeral liquidity and neural violence! In this sense, human connections, once forgotten in the name of individual freedom, need to be restored. In the face of recovered connections, it is possible to learn to deal with your dissatisfaction and the challenges of life. And, for this reason, the project ‘Human Connections’ focuses on expanding the appreciation of affective bonds and the possibility that disconnections and distances from present times, be overcome or even supplanted by the valorization of life, the culture of Peace and promotion of human dignity.

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