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## HUMAN RIGHTS, CONTEMPORANEITY AND NEW SOCIAL RELATIONS

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## INTRODUCTION

The aim of this article was to establish the relationship between human rights, contemporaneity and the new social relations, because the human condition - feeling, thinking and acting - cannot be thought of apart from the system of references in which it is inserted. When thinking about the new social relations, we cannot restrict ourselves to relations that take place only in the social field, without also considering the relationship that the state establishes and maintains with other states. Thus, on the one hand, there are networked relationships, the weakening of social ties, disposability, the transformation of man into a commodity, man in social relationships being a means to an end, and the rate of psychological suffering that is progressively increasing all over the world. On the other hand, there are conflicts between Hamas and Israel, between Russia and Ukraine and other armed conflicts in Somalia, Sudan, Yemen, Syria and Nigeria, among others.

This study is justified in view of the suffering of different kinds and the injustices that are plaguing the different social fields, resulting on the one hand from the new model of social relations that are being established between people and, on the other, from conflicts between their state and other states which, in the same way as the relations that are being established in the social fields, deprive the subjects of their dignity, their autonomy and, above all, their individual freedom. Whether it's relations between states or interpersonal relations, no matter how much they change with the times, they seem to disregard respect for others in their dignity, autonomy and freedom, in short, they disregard human rights.

Against this backdrop, the aim was to show that relations between the state and society are

not new, and intersubjective social relations are new; however, both are not beneficial for the population, since they do not take into account the rights that make up the Universal Declaration of Human Rights, thus showing that the course that is underway is against dignity, autonomy and individual freedoms. A course on which civilization cannot stand.

The study is a qualitative research, based on the analytical-hermeneutic method, in which the methodological procedure of bibliographical research will be applied. Qualitative research, based on the analytical-hermeneutic method, is a type of research that aims to understand and interpret the phenomena studied from an interpretive approach, emphasizing the understanding of meanings. The analytical-hermeneutic method is based on textual analysis and interpretation, seeking to understand the different meanings present in the texts analyzed. It is especially useful in studies involving literary works, philosophical and scientific texts, among others. Bibliographical research consists of searching for, selecting and critically analyzing existing literature on the subject, allowing for the construction of a consistent theoretical basis for the research. This stage is fundamental for understanding the current state of knowledge on the subject in question and for identifying the gaps and problems that the research intends to address.

## THEORETICAL FOUNDATIONS- CONTEMPORANEITY: FROM NEW SOCIAL RELATIONS TO HUMAN RIGHTS

[...] Taking into account the role of “thinking, choosing and doing” on the part of individuals is only the beginning of recognizing what actually happens [...], but we cannot end there, without an appreciation of the profound and pervasive influence of society on our “thinking, choosing and doing” (Sen, 2011, p. 279).

The passage from one era to another seems to invariably point to a fracture, producing a kind of *canyon* between the previous scenario and the next, such as the passage from the Medieval Era to the Modern Era and from the Modern Era to Liquid Modernity. It is undeniable that in the history of a society, with the passage from one era to the next, there is some renunciation, some detachment, some deconstruction, but in the current historical period, contemporaneity, renunciation and detachment seem to be typical of identity and relationships between individuals occur on the edge, as ephemeral interrelationships. In other words, it is a scenario in constant and rapid movement, where values are not fixed, where jobs and professions disappear without a trace, where everything is immediate and disposable, including feelings and identities that are fragmented and “can be adopted and discarded like a change of clothes” (Bauman, 1998, p. 113), leaving no trace that they once existed. In this way, as in a quick and short game, life begins with each move, it is not fixed, it moves from one side to the other without a desired vicissitude.

Solid modernity was characterized by

Order, progress, truth, reason, objectivity, universal emancipation, unique systems for reading reality, grand narratives, universalist theories, definitive foundations of explanation, borders, barriers, the long term, hierarchy, solid institutions, central power, clear distinctions between public and private, etc (Nicolaci-Da-Costa, 2004, p. 83).

In this era, not only was science considered universal, but also the hierarchy of values, considering human dignity, individual freedoms and ethics.

In Liquid Modernity, the instability and indefiniteness of the current scenario are stunning and decentralizing. The use of the term liquid and its respective derivatives tends to make visually accessible the perception of something transitory, ephemeral and fickle whi-

ch, on the one hand, inexorably throws the subject into a context of instability and, on the other, into a feeling of unprecedented uncertainty and indefiniteness.

The passage from one era to the next has necessarily produced countless and significant changes in all spheres of human life: social, political, economic and cultural. Today's ways of life are similar, due to their vulnerability and fluidity, incapable and perhaps not even having the purpose of maintaining identity for a long time, which reinforces the temporary, fluid and fragile state of social relations and human ties (Bauman, 2007).

In contemporary times, immediacy, individualism, fluidity, ephemeral relationships and consumerism have emerged. The meaning of consuming has reached another level. Non-reflective consumption has become a key element in the formation of identity. Beyond the satisfaction of needs, consuming has become the true meaning of human existence.

Or again, according to Bauman (2017, p. 45):

From the cradle to the grave, we are educated and trained to treat stores as pharmacies full of remedies to cure or at least mitigate all the diseases and afflictions of our private lives and our lives together. [...] For failed consumers, mere updated versions of the poor, not buying is the odious and suppurating stigma of a frustrated life, a mark of non-existence and uselessness. Not just a lack of pleasure, but a lack of meaning in life. Ultimately, an absence of humanity and any other basis for self-respect and respect for others around us.

It seems clear that all these changes have led, on the one hand, to consumerism and, on the other, to the absence of humanity, reaching the summit of the subject himself as a commodity that needs to be displayed in a shop window, to be desirable, consumed and discarded, so that the next day he can be transformed into another commodity and fulfill the protocol of the new human condition, dictated by the market and widely disseminated by the media.

The Universal Declaration of Human Rights proclaimed in 1948 stems from the Declaration of the Rights of Man and of the Citizen of 1789, promulgated by the French National Constituent Assembly on August 26, 1789, which was inspired by the American Declaration of Independence of July 4, 1776 and the philosophical spirit of the 17th century. These declarations have attested to the need to respect dignity, autonomy and freedom for centuries, at least since the 18th century.

Article 1 of the UDHR stands out here: "All human beings are born free and equal in dignity and rights. Endowed with reason and conscience, they should act towards one another in a spirit of brotherhood" and Article 3 - Everyone has the right to life, liberty and security of person (UNICEF Brazil) which leave no doubt about the need for vital values to be placed above utilitarian values, however, However, these articles, and perhaps even the entire Declaration, have been dealt a severe blow and are being dealt the coup de grâce, on the one hand, by the human condition of liquid modernity, especially with networked relationships and lives becoming commodities, and on the other, with the rise of autocracy in the world (V-DEM Institute, 2023).

## FINAL CONSIDERATIONS

In the history of humanity, there are, on the one hand, the inauguration of new eras and, on the other, events that represent turning points, such as the French Revolution - 1789. If humanity had to make sacrifices as it moved from one era to another, with the turning points, the changes were not powerful enough to rescue the human rights of the population, as can be seen as a result of the French Revolution itself.

The facts attest to the fact that human rights are being disregarded, whether in the social sphere with the new modality of social relations in which people are seen and treated as commodities - objects, to be consumed and discarded, or in the relationship of the state when it comes into conflict with other state(s) that disregard the effects of the conflict on the population.

Where human rights are disregarded, there is no dignity, no autonomy, no individual freedoms.

What is life without dignity, autonomy and individual freedoms? It is the new human condition, resulting from new social relations, whether in terms of citizen - citizen, or state - citizen.

The aim of this research - to establish the relationship between the trilogy - Human Rights, Contemporaneity and New Social Relationships - has been achieved, but a possible solution is a long way off. But it is already something, the beginning of a new investigation.

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