


UN 2030 Agenda for Sustainable Development: Contradictions in social protection for young people and older people

 <https://doi.org/10.56238/sevned2024.026-047>

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ABSTRACT

This article aims to analyze the interlocution between social protection for young people and the elderly and the "UN 2030 Agenda for Sustainable Development", using historical-dialectical materialism as a theoretical-methodological mediation for the interpretation of the same interlocution, based on bibliographic and documentary research on the subject. Through the research, results were obtained according to which salaried work is the founding criterion of social protection in contemporary society; the UN (and all its agendas) has constituted the political dimension of capital since its origin, which imposes on allied states a certain form of social protection, thus responding to the expressions of the social question; Both young people and the social group that categorizes the elderly are converted into mere commodities that appear in the form of a labor force whose strength is maintained by social protection.

Keywords: UN, Social Protection, Youth, Elderly.

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INTRODUCTION

The theme that guides the debate in this article uses historical-dialectical materialism as a method of apprehending the main categories of the analyzed reality, a reality full of contradictions based on the value of the commodity labor, in its contemporary wage form. Such categories are expressions of the founding reality of the social being – work – through which mediations are made possible for the apprehension of the concrete totality of social protection for young people and the elderly.

The dialectic of concrete totality is not a method that naively pretends to know all aspects of reality, without exceptions, and to offer a "total" picture of reality, in the infinity of its aspects and properties; it is a theory of reality and of the knowledge that is held of it as reality (KOSIK, 2012, 1976).

As a theory of reality and knowledge, it will deal with the dialectic of social protection for young people and the elderly in the 2030 Agenda of the United Nations and its concreteness, on which the contradictions that constitute the class struggles expressed in social policies assumed by States will be analyzed, without missing the opportunity to criticize the founding elements of the domination and exploitation of the labor force that appears as a commodity in capitalist society and that The valorization of young people and elderly people is dependent on the situation in which they find themselves between buying and selling "that commodity".

It is a debate resulting from bibliographic research with the help of documentary research by what various authors of the human and social sciences have focused on social protection and the capitalist mode of production, those that deal with youth and the elderly, and by the current document that governs the action of the United Nations directed to those groups.

Taking into account the purpose of this research, the following concerns were raised: at what point did social protection policies emerge and for what purpose? How do they arise? Why does the United Nations assume the highest position of drawing the lines and supervising the allied states as to the process of materializing the same lines of social protection for young people and the elderly? What is the relationship between social protection policies and the reproduction of capital? Are young people and old people socially protected in the same way? It is these questions that will guide our debate.

SITUATION OF YOUNG PEOPLE BETWEEN WAGE WORK AND SOCIAL PROTECTION

The situation of young people, between salaried work and social protection, expresses certain social subjects located in the various complexes that make up the working class, and that, as it is the "class that lives from work" (ANTUNES, 2009) has in its constitution an apparatus of labor and



social rights on which social protection is based to reproduce the mode of production that makes the class-that-must-live-from-salaried work. When we refer to the working class of which young people are a part, we will be agreeing that,

An expanded notion of the working class includes, then, all those who sell their labor power in exchange for wages, incorporating, in addition to the industrial proletariat, the wage earners in the service sector, also the rural proletariat, which sells its labor power to capital. This notion incorporates the precarious proletariat, the modern part-time sub-proletariat, the new proletariat of McDonald's, the hyphenated workers of which Beynon spoke, the outsourced and precarious workers of the freeze-dried companies of which Juan José Castillo spoke, the salaried workers of the so-called "informal economy", who are often indirectly subordinated to capital, in addition to the unemployed workers, expelled from the productive process and the labor market by the restructuring of capital and who hypertrophy the industrial reserve army, in the phase of expansion of structural unemployment (ANTUNES, 2009, p. 103-104).

This is a concrete totality in the set of material totalities that explain the capitalist system, and one can only perceive the status of youth (in the homogenizing sense of the term) conceived by the United Nations as part of the population that capitalist society calls "economically active" in the sense that the current material conditions universalize who/who should be the young person(s) and what he/she should produce, taking into account the age category that favors the relentless valorization of contemporary capital.

For Marx and Engels (2007, p. 87) "[...] what individuals are, therefore, depends on the material conditions of their production [...]". Here it is not a matter of historical determinism, but of considering the social relations of production as a historical and material process that locates subjects in distinct and antagonistic classes (FARAGE, 2023, p. 28).

Thus, the establishment of age, by which the delimitation of youth(s) takes place, always accompanies the relationship between productive forces and relations of production that configures a certain form of reproducing social life.

The question of the "ages of life" runs through human history. Such "ages" are marked by different initiation practices, rites of passage, and training modalities, which translate the progressive insertion of individuals in essential activities of society. Behind age milestones, the determinant is the capacity – physical and psychic – to perform certain practices and social functions linked to the reproduction of the species and the production/reproduction of the conditions of existence – from the most primitive forms such as gathering and hunting, to the most complex forms that fit the conditions of contemporary industry (KLEIN, 2011, p. 185).

Due to the political dimension it occupies in the capitalist system, since its inception in 1945, the United Nations Organization (NETTO and BRAZ, 2006), through the International Labor Organization, gains legitimacy to universalize and politically homogenize the delimitation of the age of youth, in the context of the defense of Human Rights – and that is why as a form of criticism of the concept formally established by the UN, "it has become almost a consensus to conceive of youth



in its diversity, so much so that the plural "youths" replaces the singular, and has come to be widely adopted (PERONDI; VIEIRA, 2018, p.49) –, and as we have seen before, as a strategy to situate this group of the population in the most active processes of commodity production, whose exploitation is more or less consoled with social protection policies.

The United Nations defines youth as the range of individuals between 15 and 24 years of age. The number of people in this age group has been increasing since 1945, reaching 1 billion in 1990. In 2005, young people were 1.02 billion, or 15.8% of the world's population (UNVPA, 2010, p.23).

In all salaried workers, young people (by the formal configuration of the age that legitimizes being part of the wage system, by the autonomous legal personality, which means being able to negotiate employment contracts, or more precisely, to gain the legal capacity to sell labor power as a commodity), are called upon to renew the processes of labor power. But what is wage labor? What is salary? Marx (1849) points out that,

The workers exchange their commodity, labour-power, for the capitalist's commodity, for money, and this exchange actually takes place in a certain proportion: so much money for so many hours of labour-power. For working at the loom for twelve hours, two marks. And the two shillings—do they not represent all the other commodities that I can buy for two shillings? In fact, therefore, the worker exchanged his commodity, labour-power, for all kinds of commodities, and this in a certain proportion. By giving him two shillings, the capitalist gave him a certain amount of meat, clothing, firewood, and light, in exchange for his day's work. The two shillings, therefore, express the proportion in which labour-power is exchanged for other commodities, the exchange-value of labour-power. The exchangeable value of a commodity, valued in money, is precisely called its price. Wages, therefore, are only a special name given to the price of labour-power, which is usually called the price of labour; it is only the name given to the price of this peculiar commodity that only exists in the flesh and blood of man (MARX, 1982).

Through the dynamics of the wage system that does not have the capacity to accommodate all workers, based on the General Law of Capitalist Accumulation, several bibliographies of critical political economy clarify the three fundamental forms of relative population, which Marx had already explained.

There are three fundamental forms of relative overpopulation: fluctuating, latent and stagnant. The *fluctuating form of overpopulation* is more widespread in industrial centers. Workers who have lost their jobs temporarily are reintegrated into production and then become unemployed again. Very few are unaware of what forced unemployment is during their working life, or at least what partial unemployment is. Those who most often end up in the army of the unemployed are the elderly workers. The capitalists take advantage of the possibility of hiring young and stronger workers who abound in the reserve army of labour, and they dismiss the elderly in the first place.

The latent form of overpopulation is more typical of rural areas... As capitalism penetrates more and more into agriculture, large masses of the peasants, who cannot resist the competition of the powerful capitalist estates, are ruined.

Stagnant overpopulation is formed at the expense of urban and rural workers who for a long time cannot find a job and who live by occasional work... spiritual of working (KOZLOV, 1980, p. 160-161).



This passage by the author continues to be an expression of the current reality, and explains the ways of controlling the workforce most required by the capitalist system, which is young people from various parts of the planet. But, is it enough to be young to have more possibility of selling the labor force? In the context of productive restructuring, the professionalization of work makes it possible to select the most qualified force, it is not by chance that the ideologies of academic, technical-professional training and employability (Alves, 2013) are one of the major sustainable development goals of the 2030 Agenda that the UN establishes for young people. Do all young people in nations have access to the wage system? How many are there today?

There are currently 1.2 billion young people between the ages of 15 and 24, representing 16% of the world's population. By 2030, the number of young people is expected to reach 1.3 billion – equivalent to 7%. By that year, an additional 475 million new jobs will need to be created to absorb the 73 million young people who are currently unemployed and the 40 million who enter the labour market every year (UN, 2023).

From the data presented by the UN itself, it is clear that the reproduction of young people is so brutal that the productive system cannot include them through salaried employment in its entirety.

Employment policies express an important role for this system, the capitalist system, to naturalize unemployment, and thus get rid of the prospect of full employment, and the saving of the labor force (Sweezy, 1976; Antunes, 2009) is increasingly inexorable for the unbridled extraction of surplus value through the selection of highly qualified labor: therefore, it is no longer just any young person who is included in the wage system.

It can be compared with the form of enslaved labor, an extremely contradictory comparison, because, as

Marx asserts that the modern worker shares all the misery of the former slave, without, however, enjoying the security which the latter had. The slave has a fixed and unchangeable quantity of means of subsistence at his whole life, while the labourer has at his disposal a very variable quantity, and may, in the event of unemployment, amount to nothing. Well, the reason for this insecurity is the cyclical dynamics of the capitalist economy, sometimes in frank prosperity, sometimes in calm; sometimes in depression, sometimes in recovery (HADDAD, 2003).

Confronting this barbarism, through social protection policies today, always reveals work as a criterion of social protection, that is, the quality of the young person's workforce can define (and this is not linear) their form of protection by the State. It wasn't always like this!

The metamorphoses of the State, through the different modes of production, allow it to intervene in the world of work in a way that is subservient to the current mode of production.

Since the fourteenth century, workers have been controlled through legislation that indicated directions over which the State had to reproduce the labor force. We observe the following trajectory:

- Statute of Workers, 1349



- Statute of artisans (Artificers), of 1563.
- Laws of the Elizabethan poor, which followed one another between 1531 and 1601.
- Domicile Act (*Settlement Act*), 1662.
- The Revised Law of the Poor Act, or the New Poor *Law Amendment Act*, 1834 (POLANYI; CASTEL *apud* BEHRING; BOSCHETTI, 2012, p. 48).

Castel, according to Behring and Boschetti (2012) points out that "these legislations established a coercive labor code and by also referring to Pereira, the authors explain that the character of the same code was punitive and repressive and not protective. The history of social protection is linked to the history of the Welfare State, a social State, it is, therefore, the origin of social policies that are a fundamental element for the struggle of the working class at the end of the nineteenth century (BEHRING; BOSCHETTI, 2012). For example, we have some historical elucidations:

- between 1883 and 1914, all European countries implemented a state system of income compensation for workers in the form of insurance;
- in the same period, 11 of the 13 European countries introduced health insurance and nine legislated on pensions for the elderly;
- in 1920, countries had some form of unemployment protection (PIERSON *apud* BEHRING; BOSCHETTI, 2009, p. 67)

It is noticeable that, looking at the trajectory of social protection, it is also possible to perceive the various forms of resistance that have already taken place within the working class to confront capital, resulting in the legitimization of labor rights. But the discontinuity of these conquests is being carried out by the neoliberal offensive, a forceful phase of capitalist barbarism. It is necessary to point out that from the 1960s of the twentieth century,

... The growth rates, the capacity of the State to exercise its increasingly broad civilizing mediating functions, the absorption of the new generations into the labor market, restricted already at that time by labor-saving technologies, are not the same, contrary to the expectations of full employment, the fundamental basis of that experience. Public and private debts are growing dangerously... the explosion of youth in 1968, all over the world, and the first great recession – catalyzed by the rise in oil prices in 1973-1974 – were the striking signs that the dream of full employment and citizenship related to social policy had ended in central capitalism and was compromised in the periphery of capital where it was never effectively realized (BEHRING; BOSCHETTI, 2009, p. 103)

When the authors mention peripheral capitalism in which the welfare state was never realized, we mention, for example, the case of Angola, an African country.

Capitalism in the Angolan social formation, slave-owning and, therefore, not concerned with achieving full employment, then we are faced with a capitalism that cannot guarantee the minimum rights of salaried labor. Therefore, historically, workers cannot enjoy the rights arising from work. They were slaves. Therefore, the advances and conquests of the working



class that capital can be, in the states of Social Welfare, the so-called providential states, only remnants pass through Angola, as the cloud that irrigates where it rains, but leaves a sign, where it did not rain, that there was rain somewhere more or less close (MONTEIRO, 2020, p. 255).

Thus, thinking about the youth workforce in the historical totality of bourgeois sociability, in contemporary times, requires analyzing the structures of exploitation of the objective and subjective dimension of the totality of workers, whose state constitutes a category that makes such a process possible by the social protection policies initially outlined by the United Nations, because after all, politics, as a structuring dimension of the State, arises to guarantee the private appropriation of the labor of others, that is, the political dimension is one of the expressions of social relations ensured by the economic expression of those who control the means of production (PAIXÃO, 2017).

Taking into account the current reality of young people, due to the contradiction between their numerical existence and the few possibilities of being inserted in the wage system, how does the United Nations expect to face this barbarism? What to do for young people? This is where this organization's 2030 Agenda comes into play. The *slogan* "Transforming Our World: The 2030 Agenda for Sustainable Development" is the theme assumed by the UN, in the current way of interpreting and intervening in the world based on 17 goals.

The 17 Sustainable Development Goals and 169 targets we are announcing today demonstrate the scale and ambition of this new universal Agenda. They build on the legacy of the Millennium Development Goals and will complete what they failed to achieve. They seek to realize the human rights of all and achieve gender equality and the empowerment of women and girls. They are integrated and indivisible, and balance the three dimensions of sustainable development: economic, social and environmental (UN, 2015).

As for the situation of young people, the United Nations provides that,

By 2030, ensure that all young people and a substantial proportion of adults, both men and women, are literate and have acquired basic knowledge of mathematics;
By 2020, substantially expand the number of scholarships globally for developing countries, in particular least developed countries, small island developing States and African countries, for higher education, including vocational training, information and communication technology, technical, engineering and scientific programmes in developed and other developing countries
By 2030, achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value
By 2020, substantially reduce the proportion of young people without employment, education or training (UN, 2015).

Looking at these goals and, above all, at the entire constitution of this document, it is possible to see that it is not about organization with the political dimension of capital, which aims to improve democracy and citizenship. Just to give an example, in every diagnosis demonstrated by him regarding continental social inequalities, class struggle, capitalism, the exploitation of man by man or the dominant ideology are not found, nor have they been mentioned, as the bases of such inequalities.



These goals, as the basis of the social protection that the States must ratify, do not have the capacity to minimize the inequalities mentioned. In this case, we agree with Tonet when he points out that young people are seen as a fundamental workforce – and, therefore, complex social protection policies are aimed at this group – to improve the economy of countries. This situation is better explained by the condition of the elderly, whose precarious condition of selling the labor force, makes it possible to perceive the precariousness of their social protection (elderly people) since they are outside the economically active population, that is, officially they cannot produce more.

The struggle for Human Rights only acquires its fullest and most progressive meaning, today, if it has as its ultimate goal the extinction of Human Rights itself. Therefore, it is not aimed at the improvement of citizenship and democracy, but at the radical overcoming of the capitalist social order, of which citizenship and democracy are an inseparable part (TONET, 2015, 15).

Therefore, salaried work is the criterion of social protection in contemporary society.

THE ELDERLY: BEYOND SOCIAL PROTECTION

At this point, we proposed to analyze social protection, as a "necessary" response to the immediate demands of the elderly, in a certain historical phase, the "time of fetish capital" (IAMAMOTO, 2015), when we witness the emergence of the United Nations, as a political dimension of universalized capital.

In contemporary society - society of capital - the ideology of social protection as a system of guarantees of rights (BAPTISTA, 2012) for the elderly has been propagated, as if it were sufficient to guarantee the well-being of this segment of the population, but in reality, such rights derive from the complexification of the maintenance of the workforce of young people who aspire to enjoy an old age with full satisfaction of needs, which are expressed by the high quality of life.

Quality of life (in itself already an abstract concept) is a category foreign to the United Nations with regard to the goals of the current document that governs it – "Transforming Our World: The 2030 Agenda for Sustainable Development", in a mode of production that is not ontologically sustainable – related to the social protection of the elderly, when it only presents in its lines, basic conditions for not losing one's life due to deprivation of socially produced wealth. It is the category that officially does not have the capacity to sell labor power, and since the criterion of social protection is work, those who do not work only enjoy rights that ensure survival. What are these bases that the UN presents for its agenda?

By 2030, end all forms of malnutrition, including achieving by 2025 the internationally agreed targets on stunting and cachexia in children under five years of age, and meeting the nutritional needs of adolescents, pregnant and breastfeeding women, and older people...;
By 2030, provide access to safe, accessible, sustainable and affordable transport systems for all, improving road safety through the expansion of public transport, with particular attention



to the needs of people in vulnerable situations, women, children, people with disabilities and the elderly...;
 By 2030, provide universal access to safe, inclusive, accessible and green public spaces, particularly for women and children, older people and people with disabilities (UN, 2015).

Let us look back at the lines of social protection for young people comparing them with those for the elderly.

Table No. 1: Comparison of Youth and Older Person Commitments by the UN, 2015

No.	Social protection lines for young people	Social protection lines for the elderly
01	By 2030, ensure that all young people and a substantial proportion of adults, both men and women, are literate and have acquired basic knowledge of mathematics;	By 2030, end all forms of malnutrition, including achieving by 2025 the internationally agreed targets on stunting and cachexia in children under five years of age, and meeting the nutritional needs of adolescents, pregnant and breastfeeding women, and older people...;
02	By 2020, substantially expand the number of scholarships globally for developing countries, in particular least developed countries, small island developing States and African countries, for higher education, including vocational training, information and communication technology, technical, engineering and scientific programmes in developed and other developing countries	By 2030, provide access to safe, accessible, sustainable and affordable transport systems for all, improving road safety through the expansion of public transport, with particular attention to the needs of people in vulnerable situations, women, children, people with disabilities and the elderly...;
03	By 2030, achieve full and productive employment and decent work for all women and men, including for young people and persons with disabilities, and equal pay for work of equal value	By 2030, provide universal access to safe, inclusive, accessible and green public spaces, particularly for women and children, older people and people with disabilities (UN, 2015).
04	By 2020, substantially reduce the proportion of young people without employment, education or training	

Source: prepared by the authors, 2024

According to the bases that aim to control the labor force of young people in relation to those that aim to control the labor force of the elderly, it is evident that the social subjects most apt to sell the labor power are directed to the most complex social protection policies quantitatively and qualitatively, not because there is good will on the part of the States to promote human emancipation. What is at stake is the preservation and maintenance of the labor force in better conditions to create capital valued as a commodity.

the creation of value takes place in the necessary labor time; valorization takes place in the surplus labor time. Thus, due to the lack of labor force because of physical limitations, psychological incapacity generated by social inequalities, workers lose their use value in capitalist society (NETTO and BRAZ, 2012. p.124).

Of the social group that constitutes the elderly, many citizens are excluded from the system of production of surplus value, even though they are part of the process of circulation of capital through the consumption of a part of the social wealth through social policies, leaving only those crumbs of



minimum resources so as not to perish. The concentration of States along the lines of the UN, in this form of protection, based on the "objectives of the millennium" was and is an expression of a capitalist system that reproduced its crises to exhaustion, not by chance the current "glaring" absolute poverty in almost every part of the planet. Therefore, we agree with the author when he points out that,

The social policy directed at those now qualified as excluded is outlined, claiming to be inscribed in the domain of rights, as specific to late capitalism: it does not even have the formal intention of eradicating poverty, but of facing only the most extreme penury, indigence — according to its own discourse, it intends to confront absolute poverty (that is, extreme misery) (NETTO, 2012, p.428).

Since work, the founding category of the social being (LUKÁCS, 2018), the capitalist social being, through the wage labor that the worker is exploited, dominated through the expropriation of the product of his work, all objective and subjective misery stems from that expropriation, that is, the elderly person does not recognize himself as a worker who has already contributed directly or indirectly to the production of accumulated social wealth and who, By thus contributing, he would have access to the same wealth.

As the misery of subjectivity stems from the misery of the conditions of material life, hunger is accepted by the elderly as a natural fact, an expression of a society alienated by the varied forms of workers, also alienated, from youth to old age. As Paiva states,

By way of the alienation of labor, the worker began to work for the capitalist to whom he delivers, as a wage-earner, the product of his labor that will be appropriated by capital. This mechanism of expropriation affects the objects most necessary for life and work, denying the worker the limits of hunger. Thus, alienated from his product, the worker is alienated from himself (PAIVA, 2012, pp. 97-98).

By minimalism, or the fact that the social groups seen as vulnerable, of which the elderly are a part, officially lack only minimum conditions of material life, are their minimum needs, because they are minimal, fulfilled? What has the UN failed to achieve in the Millennium Development Goals (2000-2015), which it proposes to solve in the 2030 Agenda?

The minimalism of this proposition – blatant if compared to the objectives, in fact never achieved, of the social protection/promotion programs elaborated and implemented in the period of the "three glorious decades" of capitalism – can be appreciated in the "Millennium Declaration" (2000), consensual in the United Nations: through the "millennium development goals", there is the proposal/promise to "liberate our fellow human beings, men, women and children, from the abject and inhuman conditions of extreme poverty" (my italics); More precisely, the proposal is, in 15 years (i.e., by 2015), to reduce extreme poverty by half – this is the first of the "Millennium Development Goals": to halve the percentage of people living on less than one dollar and twenty-five cents a day. Despite this astonishing minimalism in the face of a maximized "social question", the various reports on "human development", regularly prepared by the UNDP, although emphasizing "gains" of this program, make it clear that its objectives – reiterate: minimalist – will not be achieved (NETTO, 2012, p.428).



In fact, contemporary bourgeois sociability, by founding the United Nations, creates a whole structure and dynamic that makes the UN itself subservient to the order of capital

From the nature of the act that founds bourgeois sociability it follows that all individuals have the right – in the ontological and only later juridical sense – to seek the satisfaction of their interests. But, contrary to what liberalism claims, it is not essentially a struggle between individuals, but between social classes, between those who produce wealth and those who, because they own the means of production, appropriate most of this wealth (TONET, 2015, p.2).

Thus, it is essential to point out that the aging of the working class will be conditioned not only by biological factors, but also by multiple historical determinations, whether social, economic, psychological and political, expressions of the mode of production in force in contemporary times. Hence it can be said that the way in which a young person, belonging to the bourgeois class, will grow old, will be completely different from that belonging to the working class. Thus, the fact that there are several old ages and youths is justified, and therefore, "... it is necessary to recognize that human existence is not given by the individual desire of the subjects, but rather conditioned by their location in class society, whether as a buyer or seller of labor power" (FARAGE, 2023, p.28). Therefore, the elderly person belonging to the proletarian class will have a subordinated, unhealthy old age with various limitations because the material conditions, where he is (was) inserted, conditioned such a situation.

What is the ontological foundation of social policies whose UN becomes their rector?

Thus, the ontological foundation of the set of rights – civil, political and social – resides in that act of buying-and-selling labor power. The concrete form of these rights will always be the result of the struggles waged between capital and labor. However, no matter how perfected these rights are, they can never exceed the limits placed on them by the reproduction of capital (TONET, 2015, p.2).

With better elucidation, the author explains.

However, given the ontological dependence of the State on the economy, social policies, as much as they may contribute to the defense of workers' interests, will always come up against the insurmountable limits set by the reproduction of capital (*Ibidem*).

If we start from the idea that social protection is not ontological to the social being, but a product of contemporary bourgeois sociability, that is, it arises at a certain moment in the history of humanity, it is now up to us to analyze in which ontological conditions they should be radically criticized.

Social protection as an expression of Human Rights has a contradictory character in today's society, to the extent that,



... Human Rights do have a bourgeois character. They are rights, like all others, that are part of the sociability that is built on the foundations of capital, of private property. They are not for that reason negligible now, nor can they be suppressed in socialism, except by social means. If, on the one hand, they contribute – regardless of the intentions of those who defend them – to the reproduction of capitalist sociability, on the other hand, they also enable the defense and expansion of the space for the realization of the individual and, therefore, of the human race in this same society. Thus, the struggle for Human Rights, as for the set of democratic-citizen objectifications, is not only valid but can play a very important role. But it must be clear that it can have a reformist or revolutionary character. It will have a reformist character and, therefore, will contribute to the reproduction of this inhuman social order if its ultimate goal is the improvement of citizenship and democracy. It will have a revolutionary character if it is clear about its limits and if it is articulated with clearly and radically anti-capitalist struggles (TONET, 2002, p.14).

Tracing this reality, it is important to realize that the success and failure of the working class in confronting capitalism only occurs depending on the horizon that can be positioned between political emancipation and human emancipation (MARX & ENGELS, 2012).

In the working class of which all young workers and all elderly people are part of carrying out anti-capitalist struggles in the horizon of political emancipation, even if rights are expanded, even if the system of guaranteeing social protection is expanded for all and access to socially produced wealth is easier, wage labor will continue to be the basis for the reproduction of inequalities, whereby the relationship of exploitation and domination between men and women will continue to prevail.

If the working class, in its anti-capitalist struggles, has human emancipation as a horizon, it will give up to deny social protection as a right, since such a right is a strategy for controlling the workforce. To deny this right must presuppose putting an end to private property both of the means of production and of labor, which appears as a commodity.

FINAL CONSIDERATIONS

The apprehension of the categories that conducted the research carried out on the relationship between social protection, young people and the elderly in the UN 2030 Agenda, makes us, once again, agree with Marx, when he stresses that the concrete is only concrete when it is the synthesis of several determinations.

In this way, social protection will only be concrete if we manage to make the necessary mediations that presuppose perceiving the structure and dynamics of the capitalist system, the State, salaried labor, profit, the commodity, as long as they are categories that make social protection concrete, of the young and the elderly, who live from work.

By founding the capitalist mode of production, wage labor becomes the measurer of social protection policies, since these aim to contribute to the reproduction of that order, controlling the working class of which young people and the elderly are integrated. The reproduction of that order stems from the establishment of social services structured by the bourgeois state, which, by creating the reformist consciousness of the working class, weakens its subjective character, destroying the revolutionary consciousness of the class itself. Thus, social protection is an instrument for the demobilization of the working class that should think and practice the revolution against the current order.



What the United Nations Organization outlines for the social groups, which were our object of analysis, is an expression of the neoliberal offensive led by the United States of America, not by chance that the institution has its headquarters in that country, the center of fetish capital, precisely so that the organization is definitely the political dimension of capital.

Social protection for young people is different and more complex than social protection for the elderly, simply because the commodity "labor power" that each social segment has at its disposal, contributes to the production and valorization of capital in different ways.

When the worker ages, he loses value to capital, which does not mean that he ceases to be exploited. The elderly person, belonging to the working class, is no longer seen as valuable, once he has reached the age delimited for active production, he is separated from the productive system, because he no longer satisfies the demands of the market, because he loses the "active force" considered for the reproduction of capital.

The only way to look at young people and the elderly as social beings, in the human-generic complex, whose valorization does not depend on their labor power as a commodity, is to break with the capitalist structure that means denying Human Rights, which means putting an end to the functionality of the UN and the States allied with each other, happens *in extremum* by the social revolution, in order to guarantee human emancipation.



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