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PERSPECTIVES ON SOCIAL WELFARE

The call to the social professionalism today comes from the incredible upheavals of national Welfare Systems that supported collectivities in all the past ages. Changes of wide range, coming from the economic sphere, generated the rise of a turn in interests that move social policies, creating a strong disorientation in the field of social justice.

The lack of a satisfying model of *governance*, as of a strong Welfare, in a diversified European context in constant reformulation, in particular, leads to the rise of fundamental questions for all the human community.

How could we assure a universal social justice in front of the continuous arise of new needs from the globalized economy? How could we formulate a welfare system able to concert together the dynamics of world markets and needs of human being, not being connected with his condition, as with context conditions where he is? Is it possible to create a social justice criteria that spreads respect to the human dignity, in an absolute way, arising from the awareness of the internal value that persons, just because human, has got in himself?

Highlighted what we said, it's fundamental to recognize and to accept commonly a social justice criteria that can be at the same time universal and subjective, because based on the prime principle of the goodness of personal ethic choice, looking at the achievement of a "good life" and a spread wellness.

The long history of occidental welfare states has always been scenery of intense ideological competitions between opposed visions of "good society", conservative, liberal, catholic, social-democratic and so on. The variety of governance typology, presenting today on the European landscape is, substantially, the result of those strong competitions. The different kinds of welfare regimes developed in Europe, in fact, reflect the evolution of society government traditions and arise on the base of different kinds of interpretation of the concept of social citizenship.

The evolution of the Italian system followed in general lines the same route we can observe in other European countries: in the view point of decentralization, principles of responsibility and social solidarity suffered a strong reduction, starting from the concept of citizenship that loses its link with the constitutional pact. The hope is that the reduction of people dependency from the social state policies could give them freedom of action and decisional autonomy. In a such view, a welfare solution is interpreted as mortifying and humiliating for the individual, hindering the achievement of his total emancipation.

But going deeply in the matter we discover the strong weakness of a such motivation for the neo-liberal trend to change: Martha Nussbaum and Amartya Sen widely testified, rather, that an effective freedom and individual autonomy are achievable only if it's allowed to reach those fundamental conditions, useful to conquest means and instruments to be able to be realized. For that, only a social political intervention can make it possible. In this regard, even the meaning attributed to the very concept of freedom appears, so, debatable.

Changing processes in State functions followed in last decades, coincide with what the Marxist philosopher Etienne Balibar calls "privatization of the State": it is gradually vanishing that kind of State that represents the centrality of power, that has got political responsibilities and that has got the task to mediate between interests of social strengths.

In general, what comes from these processes of reframe of Welfare States based on neo-liberal principles is a deep transformation of the very conception of Social State, traditionally leaded by the principle of equality in needs, independently from the differences in capacity to contribute, for tracking the passage from a logic of public assistance, that measures interventions on the needs of citizens, to a privatized logic, that measured rather interventions on the offered contributions.

The result of this trend is that the access to "quality" of services is guaranteed only to who is able to pay the private offers. Consequently these people increase the request of isolation from a common life that asks them to finance even those public services that they don't use.

Who is poor isn't worth to be supported, because he lives that condition of dependency that the liberal condition identifies as "degrading" and "infantile", in front of self-sufficient people that are considered already "adult".

To consider the individual in his personal condition, starting from the attribution of value directly to the human being, is, so, the urgency of the theoretical foundation of a valid social justice criteria, that is not limited to conceive the Welfare Policy in distributive terms of goods and resources.

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