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Editorial

Ideas and the questions, even troublesome ones
by Giuseppina De Angelis*

Social-employment inclusion. Put this way, as pronounced by those of us working in the field, it seems like a formula that more often than not summarises the precious patrimony of interpretation and practices but which not infrequently also hides a lack of reflection on the foundations and critical elements of the way we act on a daily basis for supporting those who, without any choice in the matter, are outside the dynamics of the market but, above all, outside social relations and citizenship: indeed, the excluded to be included. It is for this reason that at Teramo we have wished to pause and to think about these foundations, also critically, calling on those who could help us devise categories and ask questions, even troublesome ones to discuss them. And, in fact, any thing other than troublesome is the reflection proposed by Sergio Labate about the ethics of social inclusion.

(follows to page 7)
Towards social inclusion ethics

Inclusion represents a kind of relationship in which differences are maintained, so its ethical task cannot be limited only to the nullification of a negative by Sergio Labate*

The aim of the Human Trafficking Social Intervention project is the promotion of dynamics which change the life style of those individuals held in conditions of marginality, social insignificance and slavery. The project involves working within an inclusive network and I would like to underline two things: the first of a methodological order and the second, according to me, gives us an ethical path to take. Methodologically, the fact that inclusion comes about through projects committed, in turn, to inclusion processes shows that the exclusion, from which we begin, is not a condition which leads to the possibility of every kind of inclusion.

We must not be satisfied with formalisms
Thus, the process of subjective exchange, at which we aim, is the declaration of an essential fact. Social inclusion processes are not a transition from an objectification to a passive subjectification but, rather, that a real inclusion is the same possibility of inclusion. This must be actively directed in at least three operational phases, which must not be marginal in respect to the structural effects which guide the reference phenomena. The first phase is the removal of objectification, the second is the clarification of the formal or initial structure of subjectification which, at the same time maintains the dignity of each human being, the third is not to be satisfied with this formalism of reality so as to obtain a material subjectification, that is, we must convert unjust conditions and not only create the possibility to do so.

Undesirable social inclusion
The expression of social inclusion alludes to the full and finalised result of change, here we must note that inclusion is not a coercive absorption of differences or cultural standardisation, but is the establishment of that justice which takes into account human dignity and which allows individuals to live together on the same legal level but, in their essence, be different. Three examples of social inclusion. The first is represented by the logic regarding the natural need for diversity. It is said that it

When injustice is removed what must remain are the splendid differences found in the human race

It is clear that we find the need for inclusion where exclusion is evident, but, this inclusion does not only depend on the initial situation which must be changed. Inclusion does not only represent the reversal of a negative. It represents a relationship in which differences are maintained. This also means: working to remove conditions of marginality is not working to remove the differences. When injustice is removed what must remain are the splendid differences found in the human race. Therefore, the ethical task of inclusion cannot be limited to the nullification of a negative.

Our duty is to convert unjust conditions and not only to create the possibility of doing so

Injustice, justice and consciousness
We often and simply think of this anthropological model with reference to Hobbes. Actually, in
Hobbes, what has value is not only the reference to the state of nature but also the reference to a rational form which resolves and corrects the state of nature directed towards a logic of inclusion. Certainly, this correction comes about through a sort of understandable egotism, but it is the first trace of the fact that the natural need from which we began has always been approached with questioning. Even in Hobbes rationalism is a questioning of every principle of injustice. Today, having renounced rationalism, we are only too often of the idea that a basis of justice exists in the injustices of the world. Thus, the only ethical function we have is to guarantee this basis of justice and, therefore, justify our consciousness before the injustices which follow. In politics social inclusion is represented in this way, in two forms, on one hand, the conformism of equal opportunities and on the other reformism.

**Sociality as a playing field**
The correction of injustice, as an obligation, is not considered in the principle of conformism of equal opportunities. This principle maintains, only, that external intervention must be limited to the recognition and provision of initial equal opportunities. Sociality is a playing field and the best always wins. It is, therefore, essential that nobody starts with a handicap. Continuing with this metaphor, however, this belief, which justifies exclusion, is evidently in bad faith. Why, if we all start on the same line, should not everyone arrive in the same conditions? There are those who start the race having had the possibility to train and others who have barely had time to arrive at the start. For each of these the starting line is an arrival point because a self-made man exists only in the alienated mythology of our times.

**The dark side of reformism**
On the contrary, reformism is the concept that recognises at least two qualities, even it be shocked by a social structure that takes human lives. This social structure is irreversible. As we are unable to carry out Don Quixote exploits, we confront the utopia of justice with the realism of reforms. In effect, every present is irreversible until it has passed: every social phenomenon must be interpreted after long historical periods. In this sense, that which seems irreversible is not anymore in that it is historical data. Naturally this does not simplify things. On the contrary, if we find ourselves having to remedy exclusion processes deriving from long historical periods, we will, surely, have no possibility of doing so. In spite of this, if the order is historical, the responsibility of its construction and its violation is in our hands and in our projects. No invisible hands will magically re-distribute riches and put an end to marginalisation. However, the dark side of reformism is much more than this: inferring that, in the end, injustice and exclusion are justifiable, that collateral damage to a society is, in itself, widely acceptable and to be sympathised with. Reformism is, thus, a dangerous upheaval of those same social inclusion ethics it proposes.

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**Illich and the relevance of the prophet**

Ivan Illich, whose reflections have helped us to reason on the subject, was an important person in an important era. Taking instances of the metamorphosis of reality, he outlined different possibilities for the social and political structure. His project of destructuration foresaw the discussion of all those places where, in the Western tradition, we cultivate constrictive mechanisms of bio-power (schools, medical culture, economical and political practices, cultural and ethnological approaches). As with other great prophets who developed their philosophies between the 1960s and 1980s, his legacy has been looked upon with a certain scepticism and finally dismissed - gripped between the two orthodoxies to which it did not belong but to which it addressed itself, Marxism and Catholicism. However, the processes currently underway have gone beyond the scepticism of the intellectuals and, today, Illich’s legacy has become so prolific precisely because of his clarity in analysing what is real which had previously been refuted. What is real is not rational, it is absurd, and the capacity to see its absurdities allows us to understand its devious and dramatic path. Thus Illich is a master.

(S.L.)
The ethical quality of our work consists, precisely, in the knowledge that injustice and marginalisation are intolerable and that their expansion represents a falsifying refutation of the system by which they are produced.

**Human dignity**

The second example of undesirable inclusion is that which denies that the order of justice be modified by violent upheavals. What is to be found at the basis of every injustice or exclusion phenomenon? Precisely its destructive power. This element of destruction, which belongs to and unites every exclusion experience, indicates something ethically essential: deep in every human being there is a refusal of violence which claims, invokes and demands the recognition of his dignity. This dignity is not based on merit or authorised by our rationality, or produced by social conventions or, even less, naturally assumed. It is a human trait which we must accept: even when we remove every merit, quality or particular determination, human dignity shines in its nude intensity; this must be recognised and guaranteed. Human beings are at the heart of social inclusion ethics, whether they be downtrodden or tyrants, executioners or victims. Those inclusion ethics, limited to the denial of violence, justifying the use of violence by the downtrodden against the tyrants and thus reversing their roles, are, in fact, in full agreement with the principles of exclusion which they pretend to oppose. The third and last example subordinates the ethical order to the economic order of equity. Two common experiences of this subordination exist. One I have already described and consists in the idea that it is sufficient to guarantee equal opportunities from the start and those who do not take advantage of this merit exclusion.

**Not only the economic dimension**

The second experience consists in the danger of reducing ethics to economics. This reduction is normally in two phases. The first when what is right becomes what is economically well distributed. In this manner our projects would only need to produce entry into the workforce to be sufficient for inclusion. Instead we must repeat a very simple truth: social inclusion has a sense if its anthropological dimension is not reduced only to an economical dimension. Sociality must correspond to the complex plurality of the human being, inclusion must be a process of development and integration and we must not substitute social exclusion with an economically based inclusion which, in itself, is a vehicle of anthropological exclusion.

**The foolishness of politics**

We find this danger in the foolishness of those politics which condition the right of citizenship to the temporal guarantee of work, inverting logical, constitutional and ontological terms. A citizen has not the right to work but the worker has the right to citizenship and a social identity. In this insane state of affairs we end up with a false inclusion, an inclusion through substitution. We remove one exploitation (exploitation of illegal immigration and, thus, the impossibility of having identity) to pass onto another exploitation (the exploitation of a false identity: I am a person because and as long as I work). Thus a just and dialogical inclusion is not part and parcel of fate, it does not require humans to adapt to unchangeable mechanisms, the dominant society is not left unchanged. Instead, inclusion changes and humanises everyone’s life. Through logic and procedures of restitution it frees some from arrogant insecurity due to privilege and indifference and
others from painful and humiliating insecurity due to marginalisation. I would like to note some virtuous characteristics of restitution procedures. The *restitutio in integrum* of those rights found rooted in human dignity requires projects, actions, life-styles and personal involvement that foresee forms of sharing, dialogue and mutual agreements with the dispossessed. We must not only give back what has been taken away but, also re-establish for each and everyone the active dignity of an existence worthy of a human being. Inclusion ethics consider this an existence criteria, not just a point of arrival and assessment of a community project.

**Not a technique**
Inclusion is not a technique but a loyalty to a dialogical encounter. Naturally, in this case, inclusion requires the subtlety of expertise and must not be delegated to disastrous steps taken simply with good intentions. In this manner, our encounter takes place within that narrow space and consists in not reducing the task to a pragmatism or a morality with no ethics. First and foremost pragmatism with no ethics is an encounter between the operator and a fact and not between the operator and a mystery: the beneficiary is looked upon as an end-user and not as a person. At the basis of this pragmatism we find an alienating and profound sentiment which seems to pervade contemporary society: the urgent need for therapy. Inclusion is not a therapy, if it were it would cure the illness.

**Justice, not charity**
Restitution procedures not only recuperate denied or neglected rights, they produce civil co-responsibility and political co-subjectivity. Nobody should be solely the object of assistance. This may be summed up with the principle that the third sector often forgets, held hostage, as it is, by public financing: what is due by right is not charity. Social inclusion ethics require this political breathing space. On one hand, to work on social phenomena to repair structural injustice and, on the other hand, to work on social politics. This injustice declares political failure as, social inclusion, the release from slavery, the recognition of human dignity, the guarantee of work and of a stable life that can be planned, are not opportunities but rights. Denied rights are recuperated with the commitment for a state of rights, not as exceptions of a state which has forgotten rights in favour of selfish interests. Finally, the defence of human rights must be able to count, not only, on legislative and political-institutional aid but also, on social decision making by other organisms which implement re-instatement conditions. To aid an individual’s voluntary integration for the possession of the rights and responsibilities of a full fledged citizen. We must, therefore, extend our commitment towards an active inclusion where each individual is not only a person having rights but also those guaranteeing the rights of others.

**Social inclusion and entry into the workforce**
In this context, what part does the entry into workforce play? Two ethical assumptions must be considered in our discussion on social inclusion through entry into the workforce. First of all, that work corresponds to a qualitative measure and not only to quantitative criteria. We are not only dealing with the entry into the labour market but, above all, the entry into the world of work. That is, to

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**Latouche: the Europe which asks itself questions**

Due to the specialization undergone by the Western World, it has lost its main objective: the capacity to analyse processes critically and to trace the bond which pulls the strings which lead to the dream. Today this dream is in a critical situation. How, then, to begin again? The idea of Serge Latouche, whose philosophy has helped us in this analysis, is an original effort not to disown the great masters and the great disciplines of the Western dream, but, to analyse them in order to recognise the seeds of degeneration of the globalised world. In this manner, traditions such as Liberalism, Marxism, Social Democracy and Reformism - threads of the same fabric - act, initially, with the same symbolic and economic conception, and are then projected towards the falsifying myth of development. None of them show a way out, each is a blind alley. To emerge from its own degeneration, Europe must learn once more the virtue of listening and Latouche, as a European, by creating positive proposals alongside negative action, addresses different but similar cultures: those cultures, belonging to the poorest parts of the world, where merely surviving certainly does not mean development.

(S.L.)
recognise that work is a way of introducing an individual into social integration. Socialisation does not consist in the planning of productive procedures according to emigration flows or just for individuals who need to be re-located. An accomplished socialisation requires a level of cultural and linguistic mediation which criss-crosses, but can never be completely superimposed on, development models and working traditions.

**Beyond development patterns**

I realise that this idea may be disagreeable but I believe it worthwhile taking the trouble to tackle it. If, on one hand, there be a pragmatic urgency of entry into workforce, on the other hand, these exchange projects also help construct and mould a theoretical alternative to a labour system which, reproducing the social context of which it is part, allows no other type of inclusion except a falsifying assimilation. How does this happen? One of the most fertile theoretical elements existent today is the discussion of development patterns. The application of this dispute to our inclusion and insertion procedures has many consequences.

**Work in the field and the construction of an alternative co-existence model go hand in hand**

It may mean the modification of resolution criteria favoured for one or another type of inclusion. Naturally, this modification is not only empirical, it discounts a finalised colonisation of the cultural imagery and consists in the fact that development patterns and economic riches are also effectively expectations of those who arrive here (don’t we represent ourselves as the developed world?). Because of this, the dual level: work in the field and the critical-heuristic construction of an alternative co-existence model cannot be dissociated.

**Emerging from the profit myth**

On the other hand this development alternative risks having a basis of naivety, especially regarding work. In fact, the real development alternative consists, for many theorists, in the attainment of free leisure time; emerging from the myth of monetary profit so as to profit, not economically, from the free leisure time consented by labour market flexibility. In this sense even the conclusion of a job, at least in its symbolic centrality due to its irreversibility as an existential construction, could be a sort of recovery of leisure time because there would be more insistence in time spent for hobbies, for those actions not linked to economical logic and for social relationships. Not only, but technological developments would also encourage the development of non subjugated jobs, since they represent, it is argued, the end of a capitalistic monopoly on the means of production.

**An intellectual effort**

What risks may be caused by this idea in respect to our specific object? Don’t we find a sort of recovery of integrity in this apparent freeing of time, towards which social inclusion should aspire? Of course, on one hand, and also through these forms of social organisation flexibility, linked to the new marginality of work, could guarantee these victims of social injustice the inclusion they seek. Their alienation would apparently be surpassed to allow a full and multidimensional subjectification and not only in the labour market.

Our task would, however, not be fulfilled as the surmounting of alienation would still come into being through introduction into a social context in which work, today more than ever, represents a sort of alienation. Therefore we must make an intellectual effort of imagination, not just to design a scenario in which work becomes a force of inclusion against alienation of injustice and slavery but, also, as Arendt described decades ago, in which work should not be reduced to the simple function of servility. Work alienation and its becoming a simple servile dimension is, today, the neutralisation and standardisation of an anthropic imagery, where work is, no more, a producer of values or recognition for the existence of those who produce it.

**Against alienation**

This excess of alienation, produced by job insecurity, cannot be the only solution offered to victims of injustice. Exactly for this reason it is not enough to demythicise labour, in the name of an alleged anthropic supremacy of free leisure time, of operating, of action. If we do not free time of labour from alienation in respect to pro-
duction and existential comprehension of motive, we do not lay down the conditions for the freeing of every other sort of time. It is in this elementary condition of labour that development and technology cause subjection to an economic order that previously produced motivation. Impede destructive development and, at the same time, act at the roots of the injustices endured by individuals is, also, to move on the planes of theoretical research and planning of solid models. Thus, reducing this elementary level of alienation which is, today, evermore present in Western labour organisations.

**Ethics and passion**

What, then, do social inclusion ethics mean? Ethics indicate the urgent need for life criteria and actions which are effective and shared on a daily basis and as such related to each other, even if they take many forms, are complex and often conflicting. Ethics also indicate that we all aspire to projects and actions which aim towards a process of humanisation. Thus, sensitivity, passion, ardour, critical reasoning and heuristic effort are required to find new paths and to negotiate them together. We would like our expertise to become a part of this humanisation course but, also, our belief in those values embodied by people, relationships, the future, a just society where people can live and which is recognised for its smiling face. We owe the victims we encounter not only the commitment that they will no longer be held hostages to evil but, also, the promise that no one else shall be condemned to be a victim.

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**Editorial**

*(follows from page 1)*

Philosophy questions itself in depth about what we mean when we talk about social inclusion, in what measure ethics has to do with inclusion, and, above all, more or less provocatively, it invites not to confuse it with the conformism of equal opportunities - which is insufficient - and even less with a reformist approach, emblem of resignation and, indeed, even more: of a sort of tolerance of injustice, whilst, as Labate strongly underlines <<the ethical quality of our work consists, precisely, in the knowledge that injustice and marginalisation are intolerable>>. And, with employment, instead, for restitution of the dignity of those who are excluded which is complete and never merely technical. This restitution, Everardo Minardi explains, must (inevitably) not only be structured beyond institutional welfare systems which are now too linked to financial constraints but also to a reparative and welfare-based approach. In a context of the substantial welfare crisis as it was understood between the ‘60s and ‘80s, it became, instead, central to think of it from a municipal viewpoint and to rely - also - on the strategic role of local stakeholders which, however, are not and cannot only be social companies and voluntary workers.

Local development is by its nature inclusive, in Minardi’s opinion, and may become a useful tool for producing autonomy: as long as it is exploited in a proper way. Instead, Fulvio Pellegrini considers the fact that effective local welfare is such when it is able to offer services and interventions containing strong elements of standardisation and high levels of personalisation in relation to the specific needs of those who are assisted. The key is, therefore, to keep not only a level of extended accessibility to common services but also to consider specific, the individual needs, something which is anything but easy when social policies and employment have necessarily to be integrated as they have different territorial domains and reference stakeholders. In any case, Pellegrini invites - and invites us - to overcome the reassuring logic of models: often, if the inclusion of vulnerable groups is to be effective, it is necessary to <<calibrate interventions, to diversify, not to take anything for granted>> and above all <<the paths... must be able to preserve that degree of vagueness and flexibility that makes them possible>>. With his operational and planning experience, Vincenzo Castelli urges us to work until inclusion finally becomes a strategy at both national and European level. The European Social Fund, has played an important role but it must now go beyond the theorem of training as the only way to overcome malaise. However, also in Italy, there is something we should think about: <<our NGOs, whilst not having the generic code, pose as organisations of an entrepreneurial kind>>.

But this creates impasse and difficulty in the emancipation processes which we are trying to set in motion. Rather, it becomes important - strategic, indeed - to think about how to organise a link between the distant worlds of profit and non profit so that the interchange of competences produces empowerment and policies, to take root locally. This is because the welfare-based logic is something a very long way from autonomy that should be the objective of our work. That autonomy which generates well-being, certainly. But, above all, citizenship.

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The dilemmas found in welfare development policies in this age of powerful and rapid economic and social globalisation are evident. On the one hand, they must be tackled by decision-makers who are often culturally distant from an adequate representation of current processes, those dynamics which push towards new local and regional economic dependencies on multinational level strategies.

On the other hand, they must enhance their capacity of re-dimensioning and of rooting project actions and intervention management in a local community territorial context and, above all, to tackle - through various instruments which are often particular to one locality and are efficient for only a short period of time - the social selection and exclusion dynamics which are particularly evident in vulnerable groups.

**Social capital against the crisis**

Over short periods of time, the social effects of these dilemmas are also evident. When dealing with the expansion of the flows of economic, financial and marketable goods, a rapid demolition of mixed traditional strategies and instruments are employed (sometimes called "social" market economy), affirming the priority of the market economy tout court and resulting in speeding up the crises of local production systems (from the textile to the agro-industrial sectors).

This social crisis derives from the reduction of the protection of welfare systems and from social exclusion processes, made worse by the decline in local production systems from which vulnerable groups are eliminated (women, older workers or those unable to keep up with or learn the new industrial technologies). Generally, these problems are dealt with employing short term remedies to counteract the social crisis problem which, apart from the immediate response to critical situations, set about leading to development which, in the local dimension, is able to recognise and use "social capital" resources, previously disregarded and undervalued such as: trust, inter-relationships, reciprocity and identity value systems.

The questions to be solved and, above all, the social and system risks to be anticipated and dealt with are, therefore, quite easily diagnosable.

The difficulties and uncertainties shown by policy decision-makers in regard to these problems, are under constant observation. However, we believe that what needs major attention is constituted by a network, a combination, often more practised than planned, established between welfare policies (in a phase of profound strategic restructuring and redesign) and policy agreements and negotiation which aim at local development.

**What needs more attention is the network between welfare policies and policy agreement and negotiation**
This approach deserves discussion, also because of the possible effects that this policy mix may cause in relationship to the procedures and processes of social inclusion.

**The changes produced by the selective dynamics of globalisation go hand in hand with radical changes in personal experiences**

It does not regard just the vulnerable groups, object of progressive social exclusion, but also those who request entrance or enter, as a matter of course through immigration, local communities and need the aid of those strategies directed towards their social inclusion.

**A mix of local policies aimed at welfare and development**

The progressive combination of social welfare and development policies which, at a local level, is able to recognise and value not only exploitable industrial production resources, has mixed origins. The parts which make up this framework are considerably differentiated in the area of economic phenomenon and in the area of origin and social requirements transformation. However, they tend to converge at the moment in which contradictions between selective dynamics of globalisation and the non sustainability of these processes are radicalised, in local systems regarding both production and civil economies. We may say that the changes of scenery produced by globalisation go hand in hand with radical changes in personal experiences. This reminds us of what the denationalisation of State sovereignty may mean, in that it is a policy elaboration centre and accelerates the rapid extension of social transition processes in which individuals are involved through territorial and social mobility, cultural uprooting, the bedlam of languages, the progressive loss of recognition of those elements of identity which root the individual to his territory with a system of symbols, cultural sharing of values and meanings. Much research reveals the uncertainty, the multiplication of "non-places", the melting of relational ties, also affective, as factors of a profound social crisis, beginning with the systemic dimension and not stopping before the personality of the individual, on the contrary, this last is violated and dominated.

**Municipal welfare is needed**

In a public economic context which reduces the motives and spaces of its intervention and consigns it to the private market economy, this in regard to the functioning and distribution of real and proper public assets, the institutional welfare systems counter the ever more pressing structures of regulations and financial bonds with a standardisation of services, bringing with them, on one hand, a depersonalisation of actions taken and a professional intercession social de-responsibility, and on the other, a growing fall back on third sector enterprises (also called the private social sector). All of this without, however, a coherent convergence towards an effective application of the principle of subsidiarity and, consequently, without developing new services or new quality levels, this owing to the consignment of services through competitive tenders (obviously the minimum offer wins) to

**The result of a bureaucratic model of welfare is essentially charitable practices, while we need precautionary and promotional strategies**
which they must succumb. We may certainly state, as also underlined in institutional seats, that the configuration of a public welfare based on essentially bureaucratic models is inadequate for the development of those objectives which "promote" well-being and health. The result being essentially charitable practices, which are corrective and which cannot easily be reoriented towards precautionary and promotional strategies. On the contrary, the relevance or rather, the priority of redesigning territorial welfare systems orientated towards a "municipal" dimension are needed, not only to connote the motives of their functioning but, also and above all, to accelerate their coming out into the open through appropriate participation methods which regard everybody involved, both subjectively and objectively, in the growth and development of a local social protection and promotion system.

Finally, the impossibility of restructuring welfare through market exchange is clear and that, necessarily, another path must be followed.

Families and associations are not enough

This is a more difficult and socially onerous path, regarding the participation and the role of stakeholders who cannot be reduced to just, almost always with merit, social enterprises and aggregations of voluntary workers. Those individuals who used to be called "users" and are now called "clients" of welfare services, due to their plurality and their different requirements, may perform roles more meaningful and incisive for the quality of welfare and for the environmental and territorial context of local communities.

The introduction of such an outlook is necessary in order to rally all of those resources, including social capital, which are needed to counter the growth of social crisis, this begins with income distribution mechanisms which have renounced the criteria of equity and result in the production of new and radical iniquities (thus the often enigmatic reference to "the new poor").

The effect produced is an overall social insecurity induced by local work markets, these no longer have a national regularisation and tend to increase the invisibility of their dynamics, thus excluding those negotiators who were, at one time, the hub of the fundamental decision making found at the base of the welfare system. However, due to a change in structural needs and social requirements, social institutions (families, associations, civil economic agencies) see the consistence and application flexibility of their compensatory actions progressively weakened. For example, families must endure the persistent presence of adult offspring at home, resulting in a use of resources which makes the traditional conditions capable of guaranteeing their autonomy unstable.

It is not possible to restructure welfare through market exchange, we should discover another path
In conclusion, the tendency towards an implosion of local welfare systems is easily distinguishable within a systemic context which tends to increase its own internal inconsistency. This is also due to the effect of a decrease in integration between the different internal functional under-systems. However, it is exactly the growth of the welfare crisis, in its institutional form, that requires a general re-conversion, directed more towards innovative functions, and this through the use of know-how, technology and management systems which help approach the areas of drafting, planning and orchestration of those actions targeted towards local development.

**New policies for territorial growth**

Local development cannot be reduced to just a functional definition but must be a complexity of actions, instruments and resources which, from a multidimensional view, are capable of leading to innovative processes, often completely new or a combination of different factors. These must aid a reciprocal fertilisation process and final product up-grading through the construction of organisational systems and relational networks which enhance the empowerment of the whole local productive and social system. Thus local development is not only the growth of economic or financial capital or the growth or valorisation of human capital (where professional resources and know-how play an important role). Local development is the capacity of social and institutional stakeholders to combine, network and transform into projects a number of resources which, beginning with the dimension of values and motivations (relative to the subjective sphere) reach and include in valorisation processes the ability to communicate, have relationships and negotiate, all necessary for the orchestration and construction of partnerships for the planning of actions which intend enhancing local development.

Therefore, the dimension of stakeholders and their participation is strategic in a local development process, able to attract, through its institutional stakeholders, production and educational centres together with economic and financial mediators, those resources which are of absolute priority in economic systems, whether they be micro or macro, dominated by economy of know-how and innovation. Thus, local development is "inclusive" and sees in exclusion a weakening factor of its need of progressive empowerment, moreover a curb of its visibility and a reduction of that social consent it, however, needs.

**Subsidiarity and citizenship**

Thus, we find that the stakeholders and decision-makers in local development, through consolidated and established procedures, recognise the importance of some basic needs: subsidiarity, social citizenship, social responsibility and sustainability.

Beginning with subsidiarity: local development processes trigger off and reinforce down-up courses and interrupt the traditional up-down planning, this last the trend up until the '80s. There is also the value of social citizenship: citizens are not only recognisable because they are entitled to an inalienable right to work and to enjoy social protection but are, also, because they are entitled to an interest in autonomy, to both social and cultural-economic enterprise, to education during their whole life span, to knowledge as a requisite for participation in cultural creation and communication, and as a resource for the construc-
tion of that know-how which makes up the basis of every professionalisation process.
Social citizenship, therefore, constitutes both the founding stone of those actions that lead to the quality of welfare and it is a priority factor in the activating local development processes.

**Responsibility and sustainability**

We must not forget the importance of social responsibility. The working capacity of stakeholders playing in local development, together with the valorisation of human professional and, last but not least, environmental resources, are concerned in the whole process. They must demonstrate an objective responsibility both in the use of human resources and also in the capacity to restore natural and environmental resources to their full and original sustainability. Responsibility is, thus, expressed not only ex ante in development actions but also ex post, when these same actions may have reached the result expected in terms of an adequate increase in the capital employed. Even so, they may also have produced damage to individuals and to the environment involved. Responsibility criteria are, therefore, indistinguishable from those criteria of protection and safeguarding of well-being pursued by local welfare systems. Finally, the importance of sustainability.

Local development actions must be able to reach the estimated instrumental objective but also restore to the local community those factors employed for development, this in such a way that they be reproducible and re-usable by future generations which will inherit the dynamics of the community. These actions require acknowledgement and reciprocity on the part of the local community together with sharing and support for the project to be accomplished. In local development the problem of "re-use" of resources has become essential, bringing with it a new and different approach, ethical and not just economic and institutional.

The guarantee of the reproduction of resources, thus their "up-keep" and the different systems of use have become of the greatest importance. On the basis of these criteria we may launch two relevant courses of action: in the first place to read and interpret the mix of social policies and local development actions; in the second place to plan and implement the up-keep of those local development plans already existent. In both cases we find elements which distinguish the new development phase. The strengthening and enhancement of know-how as a stimulating factor of innovation, both on the social and technical technological planes, is the key to the management of complex social systems and to contemporary economic and technological systems; formation as empowerment of open and recurrent educational processes, both formal and informal; social responsibility in social workers and enterprises; negotiated and orchestrated regulation of risk factors and of social exclusion.

**The road to social empowerment**

In a context of growing competition between multinational systems, strong social unbalance and conflicts at regional and national levels, local development is going through a continual identity transformation. It constitutes the domain where social empowerment processes integrate and contribute to an innovative re-shaping of actions and instruments which improve welfare. This not to extend charitable models but to substitute them with interventions aimed at restoring autonomy, initiative, capacity to manage social communication and the participation and regulation of every individual risking social exclusion.
Social inclusion actions for vulnerable groups

If inclusion constitutes not only an outlook but also an option for the new mix of welfare policies and local development, the identification and, consequently, the verifying of the practicality of those actions which could favour social inclusion of those social groups more at risk, such as vulnerable groups, is a necessary act which must be carried out taking fully into account the complexities of the variables at play. We believe it to be particularly important to sustain a redesign not only of the regulations but also of practice and professionalism, which would lead the local welfare systems to develop participation.

This, also, to construct flexible actions centred on explicit social needs but, also, on those risks to be anticipated and faced with a wider involvement of local stakeholders.

This could mean the breaking down of somehow institutionalised courses of action and destinations found in social exclusion (from the case of school drop outs to elderly citizens unable to sustain an autonomous social condition).

Moreover, it would also allow a participated management of population mobility, both in the case of immigration flows and in the case of mobility of labour or due to other activities.

Virtuous actions...

Other virtuous actions: management for the prevention of social exclusion risks through a periodical monitoring of the territory and the communities; recognised social exclusion interventions with actions aimed at achieving equal opportunities for women (especially foreigners), the disabled and elderly citizens; the regulation of entry into local employment markets for those individuals who belong to vulnerable groups, this to curb the effects of social precariousness; the planning and management of educational courses ad hoc which are capable of giving an occupational and professional profile coherent to the social-economic characteristics of the territory to those individuals who risk or are in a situation of social exclusion.

... and evaluation

The evaluation phase which must follow these interventions may, subsequently, offer more indications both to implement possible actions for social inclusion and to identify new interventions to be employed, even just experimentally, in those social contexts where exclusion factors are at their highest.

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Social inclusion between standards and people

Local welfare is effective when strong elements of standardisation of the services are accompanied by their personalisation in relation to individual needs

by Fulvio Pellegrini*

The spread of old and new marginalisation and the growing acuteness of social conflicts or, more simply, the greater existence of strata in the population which risk being no longer able to access that bundle of opportunities which we call the entitlements of citizenship are factors which characterise the social organisation of societies within globalisation.

Moreover, the actual concept of citizenship appears no longer to be able to be depicted as a threshold concept (of the in-out type). In other words, we are no longer able to define, once and for all, the bundle of services/rights which make us citizens with full rights today [Sen 1994].

Idea of citizenship

The new welfare systems are, therefore, asked to test a more articulated idea of citizenship.

New personal services, in fact, increasingly tend to shift from the mere provision of services, which are as standardised as possible, towards the offer of more articulated and personalised services capable of reconnecting individuals to their social environment, to their territory and, in many cases, capable of helping them to re-build their social image and their identity.

Active employment policies, like social policies, seem, in fact, to require flexible, decentralised and often, self-managed operational methods, in closer contact with everyday life, controlled as far as possible by those who enjoy the benefits/rights of citizenship (Sen's entitlements).

These policies should be characterised both by their capacity to anchor themselves to everyone's rights through the offer of highly standardised basic services that all citizens can perceive as being good, independently of the individual and territorial characteristics of their call for help; and from the capacity to organise and offer opportunities for aid and assistance which all citizens perceive as being useful beginning with their own specific needs. The possibility, therefore, of containing strong elements of standardisation and customisation within them represents the threshold which efficient local welfare services and interventions move towards.

The implications of this approach on the required integration between employment and social policies are clear.

Minimum structures

Those who cannot make it have the right to assistance and care, both processes which necessitate minimum structures for access, to be constructed starting off from the capacities of the beneficiaries themselves. Building self-esteem, strengthening relationships, and basic training for accessing important employment opportunities are actions found in a continuum of opportunities which can/must be offered to citizens through the integration of actions differing in intensity, kinds of offers and fruition, organisational implications and results.

The care activities realised, for example, by municipal social services - with the fundamental insertion of private social organisations or voluntary services and associations - these being characterised by services targeted towards families or individuals, these being represented by a transfer of economic resources (as the revenue of citizenship) or collected in a mix of resources for care and assistance, are
founded today on the promotion and enhancement of the individual skills of the beneficiaries. These, then, for many of them prove to be fragile and residual and require the support (empowerment) of compensation and integration.

Effective paths of integration are difficult to implement. They are, usually, part of an articulated care cycle and require, to become effective, support networks, beginning with institutional networks able to select truly usable forms of aid.

**Improving the possibility of employment**

Improving the employability of persons in serious difficulty like those with whom we are concerned is one of the prerequisites of those practices which, not without ambiguity, are defined as paths towards entry into the workforce, may be an unrealistic objective if minimum conditions for adequately using the aid are not created within the person who is its beneficiary.

Likewise, another complication which goes together with all the paths towards entry into the workforce should not be underestimated. Social policies characterised as policies of proximity, that is, those based on face to face relationships, are, therefore, those with a high level of relationship and care content.

Care activities are founded on promotion and enhancement of beneficiaries individual skills

They are genetically local and based on the opportunities made available within a subsidising environment by Communes, or in the case of cities, by Municipalities and by districts, through the definition of territorial areas for intervention (the Zones) which coincide with those of the minimum organisational structures (Ausl Districts) of the Italian national health system.

Employment policies act, instead, mainly within different territorial environments (the areas of the Provinces) with mobile boundaries, that is, they have more uncertain boundaries of responsibility and governability, they are less able to produce relationship entitlements because they originate with partially different objectives even though, not infrequently, they target the same beneficiaries (certainly those belonging to the vulnerable groups we are concerned with).

**Different factors**

Therefore, this different genetic condition produces factors which add further complexity. External factors: integration between social and employment policies must take into account and manage the complexity inherent in the implementation of the interventions which take place in different territories although they are targeted towards the same beneficiaries, managed by local bodies with different organisational powers and institutional mandates. Internal factors: it is on the person in difficulty who is the beneficiary of a number of aid initiatives that integration is built. That requires places for co-programming and similar basic powers distributed among different services and among professional workers belonging to different contexts.

**What kind of entry into the workforce?**

But then, if beneficiaries have different needs and the services offer different opportunities which can be found at different levels of complexity, what do we mean, in practice, by entry into the workforce? It may be considered as a differentiated set of practices directed towards: ending an effective job-training cycle; facilitating socialisation towards the employment of unemployed persons in order to build a basis of experiences they can use; creating care practices which contemplate employment as one of the instruments for intervention; offering forms of short and medium-term support to promote social inclusion. These are practices with specific connotations which have equally as diversified implications regarding the strategies, methods, and resources to be used, above
all in reference to the type of involvement of beneficiaries and the methods for building aid objectives and networks.

We must distinguish the different phases of the aid cycle on the basis of needs and beneficiaries

Starting off from these premises, even the credibility of the offer of positive job opportunities originates from the synergy among the activities of the services (mainly social and employment services), from the quality of the activated networks, but, above all, from the skills of the professional workers in rebuilding the individual potential of individuals (empowerment) and concerning the re-definition of the skills on which to be able to identify training courses and employment paths aimed at those who are increasingly less protected and/or assisted, capable, therefore, of being anchored to the social and professional skills which the beneficiaries actually possess.

This credibility also originates out of the capacity to distinguish the different phases of the aid cycle on the basis of the types of need, beneficiaries, strategies, and institutional and organizational credibility. Within fragile biographies and existential criticality, what does it mean, then, to activate effective methods for care and job assistance/entry into the workforce? Through the reconstruction of the demand for aid based on the biographic approach, it may (as a preliminary step) be possible to activate aid networks, to plan, that is, the bulk of interventions indispensable and sufficient for finding an effective solution because it concentrates on the individual person and is efficient because it is able to define clearly the human, financial and instrumental resources that need to be mobilised.

The experience of Cip Equal

Some elements emerge from the experience derived from Cip Equal to which the Sconfinando project naturally looks relating precisely to the variation of the possible paths and kinds of aid and highlight recursivity and success factors. The fact is that they highlight the necessity to properly understand what is the effective demand coming from beneficiaries and, at the same time, how we can build in the flexibility with which to endow the interventions capable of producing a great variety of results. These results appear to be based on a mix of factors linked, amongst other things, to people meeting up, the intrinsic quality of the people (skills), the territorial and institutional contexts of the intervention, the capacity of the local community to make good use of the social capital available. In brief, the mix is made up of the following elements: a) the existence of local expertise (street unit) able to receive and separate the demand for aid (services, relations, security) and promote assistance in choosing to enter paths towards social protection, beginning with monitoring the phenomenon; b) the existence of a network of institutional parties (and not only institutional) directed towards the support and integration of aid (local bodies, social co-operation, trade associations, local agencies, police headquarters); c) the prior and/or contextual implementation of basically personalised job assistance activities centred on personal re-motivation, on the rediscovery and highlighting of personal abilities, on the definition and redefinition of personal expectations and on grafting
these into a wider project of life; on the perception of individual working needs; on the development of job-skills like language skills and the development of relational skills; on the definition of a know-how kit and immediate use skills; on job assistance towards autonomy, beginning with economical autonomy; d) the existence of stakeholders in the market, that is, of productive fabric which produces opportunity. Only this will permit negotiations to be carried out with local entrepreneurs (where possible with the help of partnerships with trade associations) made possible through direct contact, in order to remove existing barriers (values, behaviours, prejudice) and to confirm the good will shown towards employment.

**Public and private mix**

e) on the construction of effective employment opportunities focused on the possibility of drawing up a regular contract at the end of an on-the-job trial or training period, as a factor for motivating beneficiaries; f) the existence of a public and private mix characterised by trust and professional competence; g) the existence of a dual level of assistance for entry into the workforce - an intermediation tutor and company tutor - who, beginning with their own specialisation, will provide consistent help in environments which often overlap but do not fully coincide. The different combination of these factors taken from the behaviours observed during the course of the project determine what we can define as the specificity of the context.

It is the interaction among these factors and the existence of founding factors (for example, why was the decision made to carry out the project in that given territory) of the activated process that belong to the social context of reference which, largely, determine whether certain results are reached.

**Reaching success**

On the level of individual beneficiaries it is more successful to include a girl (beneficiary): one who is resourceful, aware and sociable; who does not live in a highly segregated environment; with a native language which has a friendly grammatical and syntactical structure; who has a good educational level and basic skills which are, at least, adequate within the context of the demand, who has a relatively stable relationship but not one of absolute dependence on her family of origin, who has already partially created a plan for her life which interacts with the proposals of the project, who is laic (mestizo), that is, more inclined to accept suggestions for the transformation of behaviour arising out of the social context in which she lives, who has a reasonably articulated network of relationships (more weak relationships - few with fellow countrymen, many friends and acquaintances, better still if they are Italian, better still if they come from different professional and relational circuits - and a more limited presence of ethnic ties social capital vs ethnic social capital).

**Eulogy to vagueness**

What do these findings tell us? The fact is that there are many factors for success or failure which interact in an unpredictable way.

But not only that. We have discovered that it is necessary to calibrate interventions, to diversify, not to take anything for granted but, above all, that the proper tension towards modelling must not become invasive.
or, in other words, that the paths, above all, those directed towards the people we are targeting, must be able to preserve that degree of vagueness and flexibility that makes them possible.

If anything, it is the capacity to choose the best ways of combining things which should be developed appropriately.

There are different forms of personalised job assistance (see the box) which have as their preconditions: organisational skills and a large number of different professional workers; co-operation and integration of practices; building significant relationships among stakeholders; a strong risk of discontinuity of the aid relation regarding its density and localisation. But not only that. They suggest to us that practices relating to entry into the workforce must, above all, come to terms with: the complexity of the results (based on practices and non recognisable policies); the numerous stakeholders involved and interested (whose reciprocal positioning produces elements of the strategic context); the depth of aid (not everything for everyone but related to sustainability-resources-needs); and the stakeholders’ theories (sharing ways of looking at the problem and possible solutions). As can be seen in the chart, the end result will come about through the use of different kinds of types of aid for the victims of trafficking and within the category aid relationships (at the basis of entry or re-entry into the workforce). Actions and methods which are different and diversely targeted may be included, in relation to the methodologies used and the type of involvement of the workers and beneficiaries (necessary expertise for the establishment of an successful relationship) and to the more general aims of the action itself.

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### The different types of aid

<table>
<thead>
<tr>
<th>TYPE OF AID</th>
<th>MAIN REFERENCE METHODOLOGIES</th>
<th>MAIN FEATURES</th>
<th>AIMS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Centred on proximity and &quot;intimate&quot; communication</td>
<td>Peer education - Family - peer groups - big sister/brother</td>
<td>Implies trust and reciprocity (e.g., drop out, rehabilitation of drug addicts)</td>
<td>In case of emergency and directed towards credibility</td>
</tr>
<tr>
<td>Job assistance centred on motivation and re-motivation (I help you to select both the problems and the solutions)</td>
<td>Centred on the existence of those proficiencies involving problem setting and problem solving (e.g., cases of escape but also balance of proficiencies)</td>
<td>Implies trust, reciprocity but also authoritativeness, credibility, local knowledge</td>
<td>More stable and directed towards the construction and reconstruction of the request of aid</td>
</tr>
<tr>
<td>Job assistance centred on the transmission of know-how, proficiency, knowledge, (education, vocational training)</td>
<td>Centred less on trust, much more on authoritativeness and (where it works) on a &quot;biographical exchange&quot; of knowledge</td>
<td>Implies knowledge, specific proficiency, the existence of an adequate context for communication/training</td>
<td>Shorter and directed towards &quot;giving a sense&quot; to motivation and towards supporting the social dimension and individual knowledge</td>
</tr>
<tr>
<td>Job assistance centred on dimensions of rights and of exchange</td>
<td>Defines the sense of rights and restitution (wages - entry into society and into the workforce)</td>
<td>Implies prior acquisition of a set of proficiencies, to be used where needed</td>
<td>Directed towards social recognition and towards the valorisation of the public dimension of relationships. Strategic</td>
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</tbody>
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If for citizens the experience of working represents an important tool for measuring their own compatibility with the rhythms of daily life, we need to take into consideration the great gap that exists between disadvantaged persons and their eventual employment. In particular, today, we are living in a situation characterised by some basic elements. The fact is that the more vulnerable groups represent a target group that is, at the same time, unemployed, needy, unqualified, stigmatised and often not compatible or able to be harmonised with the enterprise because of working capacity, structural unreliability, company loyalty. Vocational and training possibilities offered to them are often inadequate and unsuitable.

We have in mind, for example, the course-based dimension with its bureaucratic nature, its insurmountable constraints, its non spendability in the labour market.

**Dual morals**

Not only: often in a kind of festival of dual morals, proposals are made to marginal groups for emergency, occasional and extemporaneous work. Work than nobody wants to do any more, seasonal work, part-time work, casual work, underpaid work, underdeclared work. And more, we are faced with precarious, inadequate, welfare-based, distracted legislation: in Italy, the legal order concerning the matter is too much like a "leopard skin", the law on mandatory placement is a flop, the parameters and indicators regarding disadvantage in law 482/68 are now obsolete, law 381/91 on social co-operation needs to be amended because it is now inadequate for the socially disadvantaged. And, finally, the conceptual approach to disadvantaged groups is welfare-based, reparative, rehabilitative and curative - when not controlling and repressive - and certainly not employment or labour-oriented, that is, oriented towards the progressive acquisition of autonomy by those in marginal categories.

**Beyond the Esf theorem**

With regard to the specific target of our analysis, it is, above all, important to reflect in an articulated and overall manner on the persons who are the victims of trafficking for sex, for work (or for other things) and the impact of daily life on them - from the spatiality of their presence to the temporary nature of the processes, from persistence to change, from normality to deviance - within which to gather the variable of socio-employment inclusion. A reflection of this kind allows us to surmount the great theorem of the European social fund for which the single strategy of lowering social malaise is constituted by the univocal creation of interventions of a training-occupational kind. And this also allows us to overcome the cognitive discordance of the structural funds for constructing integrated policies (or interventions for the home, for a starting wage, for training vouchers, for micro-credit). In this sense, we shall be able to devise and realise structural interventions (risk and harm reduction, qualifications, job assistance, making life more liveable, local development, management of the
impossible rhythms of the present-day consumer society) for a global redefinition and reallocation of the so-called vulnerable groups in which the victims of trafficking are to be found. After all, this formulation of the problem allows us to overcome dual radicalisation: on the one hand, the glorification of the work-fare (with many constraints and little flexibility), and, on the other, the invention of the pseudo-occupation, which can be summarised conceptually in the recurrent formula: "The important thing is that they do something".

**Women, immigrants, deviantes, illegal immigrants**

It is only by starting from this existential dimension that we can understand the specifics of socio-employment inclusion of female victims of trafficking where we can identify some variables. Above all, we are faced with vulnerable persons, spendable with difficulty on the labour market: because they are women, because they are immigrants, because they are illegal immigrants, because they are considered deviants, because they are represented as un-qualified and un-fit for work. Added to this, there is a difficulty of an endemic kind as, according to the legislation in force (the Bossi-Fini law), work (in all cases and of any kind) is necessary and indispensable in order to be able to remain in Italy. We have, however, a card to play because, in the implementation of article 18 of legislative decree 286/98 (consolidated law on immigration), a residence permit for humanitarian purposes can be transformed into a residence permit for employment purposes. This allows us to start ad hoc programmes for socio-employment inclusion, also using approaches like, for example, practical in-plant training and on-the-job training in companies.

**A structured method**

In that sense, an inclusion methodology has been articulated over time which mainly works through labour exchanges, ergo-therapy, social construction yards, workshops on entry into employment, workshops on trans-

**It's difficult to make our experiences compatible within ordinary labour market strategies**

- social co-operatives, Community Initiatives from Employment to Equal, the global subsidy (and the small social delegate grants), the contracts proposed by productive enterprises ad hoc for vulnerable groups. All this without interruption in the long path that has lead many non profit organisations, such as On The Road, to bid for community programmes which provide opportunities for socio-employment inclusion, also for female victims of trafficking. As an example, it is worth mentioning following: the Community Initiative Employment Now (in which the project "Occupazione: Femminile plurale" [Employment: Plural Female], managed by Cnca, was proposed), the Pom "Inside Social Inclusion" proposed by the then social affairs department in which many interventions were proposed and, finally, the Community Initiative Equal, which, in its second round, proposed as one of its priorities the theme of trafficking in human beings (in which Diritto d'Accesso was inserted). Certainly, the great difficulty remains to clarify, evaluate and validate our experiences carried out with a great deal of commitment, intelligence, passion and costs and to make all of these a compatible system within "ordinary" labour market strategies.

**And who guarantees the social costs?**

However, some structural weaknesses must also be considered: the fact, for example, that our Ngos, whilst not having the generic code, pose as organisations of an entrepreneurial kind. And this creates a constant situation of impotence: the incapacity to know how to interpret interesting and compatible markets, the lack of ordinary bank guarantees compared with ethical finance which still has difficulty in taking off, company expertise and know how, entrepreneurial sustainability. In this situation, all the difficulties in identifying who should guarantee the social cost of our users-workers arise. When, in fact, steps are taken to employ persons who are victims of trafficking in companies, the need often arises to construct a route for their entry (tutoring, intra-
company relations, capacity and competence, behaviour at work, motivation) which has a significant social cost, without coming up against those (the government, regions, local bodies, decentralised offices of the ministry of labour) who can cover this important and essential expense for opening a path to socio-employment inclusion.

The importance of the link between profit and non profit

After all, experience tells us that, over the years, we have created entry into the workforce between light and shade: from the primordial risky care markets - the world of global women: domestic help, babysitters and carers -, to the current difficulty in congruous and practicable markets, to the absence of the social security cushion for women who are victims of trafficking (we have in mind, for example, the impracticability of their entry into Type B social co-operatives, created especially for vulnerable groups, but in which the victims of trafficking are not included), to the obstruction of services for entry to the workforce, all born for this access point even if very few actually achieve it. All this helps us understand the great distance between our work and the world of enterprises, real enterprises, those which produce, those which stand behind the rules of maximum profit. Perhaps, careful consideration would enable us to understand how to organise a link between such distant worlds like the worlds of profit and non profit. As exemplary as they are, in fact, rare are the policies and strategies of negotiation and interchange between organisations for re-entry into the workforce and productive enterprises. Among these, it is worth mentioning the Social Delegate through whom training for managerial staff of profit-based enterprises is activated regarding social issues and job assistance for vulnerable groups who have entered the labour market. In the light of all this, it is right to ask ourselves whether it is possible to build a path that goes from ergotherapy to the social enterprise, passing perhaps for a dignified and non welfare-based occupation. We ask ourselves, that is, whether it is possible to give form to a labour market fit for our target group which, whilst starting from the need to give a personal and therapeutic structuring (ergotherapy) to a person who is, for many reasons, far from being capable of being employed, is able over time to sustain the rhythms of work as an employee or, perhaps, to set up her own enterprise (maybe with other people) which lasts and produces goods and services.

A very difficult reality

The reality we are talking about is very difficult: in particular, from the various analyses of social policy interventions activated by local bodies and/or the third sector, it clearly emerges that the greatest majority of actions taken on behalf of marginal groups have been preventive, curative and rehabilitative. Where experiments have been made within the domain of socio-employment re-entry, there is no escape from the effort in developing a certain type intervention that often stops on the threshold of entry-level professional training or pre-work or ergotherapeutic experiences. Perhaps, then, it would be necessary to encourage personalised, progressive, integrated and transversal actions: from ergotherapy to pre-work, to the labour exchange, to vocational guidance, to professional training, to in-plant training, to on-the-job training, to measures for job assistance and individualised support, to workshops on entry into the workforce and transition, to assisted employment, to entry into Type B social co-operatives and to entry into ordinary enterprises. Even to the creation of an enterprise.
Possible futures

Words are tired and it’s necessary to close the circle of ideas, strategies, experiences and models to help vulnerable people. Through adaptability, employability and entrepreneurship

by Vincenzo Castelli

It is certainly necessary to keep in mind that work represents an inalienable opportunity for the rehabilitation and social re-inclusion of disadvantaged person. Without doubt, for all people, work is a determining factor for reacquiring or maintaining their autonomy, dignity and a well defined role in society.

To realise that work may be a risk factor and, at the same time, an instrument for fulfilment and rehabilitation means moving from an attitude of emargination to an attitude of solidarity, assistance and harm reduction.

Objective

The first objective that the world of work must guarantee relates to a positive commitment within the domain of prevention, both commencing mechanisms that disseminate proper information and lead to the awakening of public opinion to the problem, and stimulating forms of solidarity encouraging interpersonal relationships and to curb difficult situations and malaise. But it is also very important that the aim of social re-inclusion is followed, offering paths towards vocational guidance and entry into the workforce outside the logic of mere welfarism.

Non homogeneous interventions

In Italy, there is no real operational model for facing the problem of social malaise in the workplace, but a method for intervention has, nevertheless, been outlined through actions, perhaps disjoined, also arising out of collective bargaining in the space of ten-fifteen years. To some extent, national legislation has received the basic principles tried out at a level of collective agreements. For example, with regard to the victims of trafficking, a residence permit for humanitarian purposes can be transformed into a residence permit for employment purposes (legislative decree 286/1998). In the employment sphere, there should be a push towards forming consolidated awareness on these problems, for example, through the interventions of experts who explain the phenomenon with the idea of fighting the closed moral mentality which may also be more pronounced among the workers than management.

Hostility and distrust

Certainly, it is not easy to fight the hostility and the presumptuousness of those who feel "normal", also because the ignorance of the things one fears is very wide spread and it seems easier to deceive oneself by keeping certain problems at a distance by simply dismissing them from one's mind or keeping those that cause these problems at a distance, emarginating them. Within the work environment, an attempt can be made to overcome the distrust of the person who is to enter the workforce, by encouraging him/her to behave in such a way as to reduce the possibility of risks, consisting not only in disciplinary measures and dismissal, but also in possible accidents at work and in danger to his/her own safety and that of others. A work environment prevalently prepared for this may efficiently intervene in order to orient these vulnerable persons towards more adequate structures, if necessary, or encourage them to behave in a less distrustful way. The development among workers of the consciousness of the role of assi-
stance and solidarity is the premise because they have an indispensable function in giving information support to persons in difficulty with regard to leave, flexible hours, the possibility of changing jobs or taking a period of leave of absence. Workers' representatives have a significant role and the absolutely essential duty to commit themselves to participate in the realisation firstly of an intervention for prevention and then for support and, finally, for programming the re-inclusion, all from the viewpoint of acting as a link with the health authorities, with the company management and with local voluntary associations.

The link between firms and the social economy

Who has borne the impact of the employment of vulnerable groups during the last decade (starting with the enactment of law 381/1991 on social co-operatives) is without the shadow of a doubt the world of social co-operation (in particular, that of Type B). Today, this needs to be profoundly reviewed both by taking into careful consideration, in an evaluation sense, the results reached, the capacity for resistance (or change) of an instrument like social cooperation - also in the light of the enactment of the new legislation on the formation of associations for social promotion, namely, law 383/2000, the framework law on social policies (law 328/2000) and, finally, the law on social enterprises -, and by broadening the reasoning on some value axes: the theme of social complexity and disadvantaged target groups, in particular, victims of trafficking, the theme of the social economy, the theme of local development. The prospect of lengthy navigation must provide for devising and experimenting innovative methodologies aimed at implementing strategic plans for the development of the social economy on a local basis.

Actions

The actions, therefore, must aim at building paths towards negotiated programming which permit the creation of local groups for the development of and innovation in the social economy comprising local bodies, social enterprises, profit-based enterprises, associations of users and their families, services; the elaboration of pilot projects, planned by all the local stakeholders, able to aid in the entry into the workforce of the persons who suffer the greatest discrimination in the labour market; the supply of services for supporting and giving assistance to the different local parties who enable the transfer of already experimented local excellent practices to be facilitated; the improvement of the quality of the services and organisational set up of non profit organisations, through creating and experimenting prototype methodologies for social balance, of marks of social quality and the accrediting of services.

The horizons: from pre-work to the enterprise

We are referring, in particular, to adaptability (ergo-therapy, pre-work, motivational workshops; professional training, labour exchange, in-plant training, on-the-job training); employability (research on compatible employment basins, structuring of a Regional system for job assistance-entry into the workforce of vulnerable groups, building tools-measures for support and job assistance for entry-permanence in the labour market, experimentation of new circuits for the employability of vulnerable groups, innovation, making flexible and integrating offers for vocational guidance and training suitable for vulnerable groups); to entrepreneurship (research on compatible entrepreneurial basins, measures for sup-
port and job assistance for the entrepreneurial activities of vulnerable groups, micro-subsidies, honour loans, credit facilitation, creation of windows for entrepreneurial mentoring and incubators for social enterprises, support for the creation of entrepreneurial infrastructures).

What is important to put into the field

An overall discussion on the socio-employment inclusion of vulnerable groups cannot fail to identify some critical nodes that must be faced as soon as possible in order to provide greater efficacy in the interventions. The fact is that it is important to examine the geographic variable (north-south, east-west) in creating policies of inclusion for victims of trafficking. But overcoming the welfare category is equally as useful for an actual and significant centrality in the rights of citizens as is, likewise, overcoming the concept of social integration, a process which includes the emblematic passage of the women from victims to citizens (and also a reconsideration of changing phenomena in segments of the deviance). And, further, for reasoning in terms of the efficacy of the actions put into the field, the key word is “glocal development”: on the one hand, attention needs to be paid to the inclusion of the victims of trafficking in the community sphere, on the other, the country of origin, international co-operation, the enhancement of the local patrimony must not be lost sight of. Moreover, it becomes urgent to work with the women along personalised paths (we have in mind here the revenue of citizenship), to develop strategic alliances among the three parties delegated to intervene (public-enterprise-Ngo) to create social inclusion policies; to work on employment and the enterprise for finding suitable, dignified, compatible and spendable employment basins; to take ethical-occupational issues into consideration in order to try to find harmony between entry into the work force and the migratory project (the sense and meaning to give to work, the recognition of educational qualifications, considerations about the methods for creating relations between types of work and ethnic groups).

Structural interventions against aporia

Finally, from the structural point of view, amendment of the legislation on social co-operation is urgent so that active labour can be defined where, without exalting unilateral and company-based work-fare, the aporia and social cost represented by vulnerable groups can, nevertheless, be faced, identifying sensible approaches and suitable resources, thereby avoiding ending up with welfarism or with the commiseration of these vulnerable groups. And this imposes negotiation and de-structuring of the constraints of the structural funds and, in particular, the Esf (moving from the course-based dimension to training action, incorporating and investing resources for citizenship inclusion measures) and the Ersf (inserting, by right, the social segment among the structural elements for changing opportunities and local development).

Social labour market observatory

In this sense, the good practices produced (by the multiregional operational programmes, from Community Employment Initiatives to Equal) should be networked. It is decisive to reach the structuring of the social labour market observatory which understands how to brings together suitable markets for the target group, on the one hand, and, on the other, invests its capacities and competences in some “adaptable” markets: residual markets like the ethical or equitable or solidarity-based markets, drifting social markets like that related to nightlife, innovative markets. More in prospect, it becomes fundamental to consider international and decentralised cooperation as possible employment basins. This will occur through the capacity to open employment opportunities in the countries of origin, investing in women who are victims of trafficking in local development projects in their countries of origin, and breaking down the colonisation of our enterprises in the countries of origin.