

## LAVORO E WELFARE NEL 'PIANETA SOCIALE' DI ZYGMENT BAUMAN

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**Abstract.** During his long-lasting and prolific scientific activity Zygmunt Bauman has often offered a well-structured analysis of the dynamics of labour market, focused on the causes of their radical change over the past decades, the role that welfare system is supposed to play for guaranteeing a just society in any case. Mindful of what he learned during his youth from Gramsci's Americanismo e Fordismo, the latest Bauman so identifies the main steps that definitively leded from "Solid Modernity" (which occurs when everyone is used to have his small but highly stable occupational role, in a system aiming to a "just society") to "Liquid Modernity" (occurring when men and women are subjected to a state of long-term lack of certainty, as well as to a lack of an adequate social support network, which lets instant gratification seem to be a good reason, or at least a reasonable strategy). Bauman reacts to all this asserting that "you measure the carrying power of a bridge by the carrying power of the weakest pillar, and the former increases as the latter increases too, therefore you measure the trust and the initiative of a society by trust and initiative of its weakest elements, which grow with it. In order to toughen the weakest pillar up, an important role is played by social rights: without social rights for everyone, a great number of people likely to increase will consider their political rights quite unuseful and not worthy of attention. Political rights were necessary to the affirmation of social rights, now these ones are strictly required to make the political ones "real" and keep them operating. These two categories of rights need each other to guarantee mutual coexistence, which can only be achieved as a joint achievement".

According to Bauman, a move from the politics of the right to recognition to the politics of the right to redistribution is therefore urgently needed. He argues that human rights ensure the basis of the "good society", which role is to give people a possibility to overcome any hurdle between them and social justice, so to obtain an equal distribution of the opportunities.

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In order not to let everything result in a poem of noble intentions rather than in a prose of concrete reality, it takes a "planetary agenda" and effective global political institutions, provided with resources which enable them to pursue such aims and make them operating.

As the author asserts, only a new form of "Social Planet" can assume the tasks that the State strived to fulfil until not so long ago. Thus only extraterritorial, cosmopolitan and non-governmental organisations joining the new form of Social Planet would be able to directly reach those in need, acting beyond local governments and sovereigns, preventing them from interfering and finally proclaiming the primacy of the person, to ensure him/her a universally spread justice beyond legality.