

Solidarity in a late modern welfare state

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Characteristics Netherlands

Combat against water:

www.overstromingik.nl

Combine effort, first democratic institute:
'waterschap'

Divided by religion

Mine village Uithuizen: 5.140 people, 8
religious communities

Organised by religious community

- Only for members of community; collective identity and no place for deviant moral attitudes
- Till 65; introduction national social benefit without moral restrictions
- Social work starts to neglect material issues

'80: welfare state at the top

- State takes care of the needed; indirect solidarity (by taxes); Collective arrangements; Walkman ego.
- New legislations; decentralisation of funding. Leads to discussion about position of social work. Principle debate about psycho-social treatment and support for material problems
- Each group their own 'church'

Last decades

- Farewell of the great ideologies
- Social engineering by projects; for each social problem, target group another project
- Lack of coordination and continuity
- Introduction of new coordination mechanisms; like Centre for Youth, Public Mental Health networks, community teams

Today

- Collective arrangements of late modern state are too expensive: 25-40% of BNP.
- Policy; less indirect solidarity, more direct solidarity
- Decentralisation of finances and of arrangements
- Government not longer obliged to deliver but obliged to compensate if citizen isn't able to organise his own support

- Burden on own responsibility
- Lower class has no means (money or other resources) for own support
- They become object of government intervention
- Interventions are moral driven; state is legislate to use force even violence.

Thanks for
listening

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