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# Political communication and social aspects interaction in complex society.

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**Abstract**

*Thanks to the tumultuous development of digital technologies, nowadays we live in a world without boundaries, characterized by liquid communities that meet and collide, sometimes denying mutual recognition. We move in a communicative bulimia where information runs like in a circus where the sense and the value of 'communicating' are often lost, fuelling forms of misunderstanding, violence and exclusion that contribute to fuel discomfort and isolation. In the information and knowledge society, communication is increasingly discriminating for emancipation and empowerment of people, organizations, and communities. For this reason, in this essay, we intend to deepen both the evolution of the community's space through digital technologies and the value and role of the concept of empowerment applied to community development. The essence of the essay is to reflect on its social implications in terms of welfare communities and valorization of the heritage of relational goods that are constitutive of every social and community space.*

## Introduction

Thanks to the tumultuous development of digital technologies, today we live in a world without borders, characterized by liquid communities that meet and collide, sometimes denying each other mutual recognition. In the Information and Knowledge society one lives in a communicative bulimia where information runs like in a circus, in which often the sense and the value of 'communicating' are lost, fuelling forms of misunderstanding, violence and exclusion that contribute to foster discomfort, disaffection and isolation.

The essay focuses on the role of communication in the construction of cohesive communities.

The initial hypothesis is that communication can increasingly be considered a discriminating factor for emancipation and empowerment of people, organizations and communities; and, at the same time, to create common semantic and symbolic spaces, within which to establish a fruitful dialogue capable of generating trust and meaningful relationships. In this perspective, the essay deepens the evolution of the community space through digital technologies (§ 1), and the value and role of the

concept of empowerment applied to the development of community (§ 2), with the intent to reflect on its possible social repercussions in terms of welfare community (§ 3). The reflection is accompanied by a brief collection of community experiences oriented to the inalienable value of the person and relational goods that derive from the fact that the human being is, first of all, a 'relational animals' (§ 4).

## 1. The need for community

The concept of community represents one of the cornerstones of sociological thought that has always fascinated scholars of all time in search of a complete thematisation. For this reason, over time, also concerning changes in the social system, the concept of community collected a variety of meanings and nuances, which can be traced back to two main approaches: the first one directs its analysis to a psychological approach; while the second is typical of the ecological approach. In the first case, the community is characterized by the quality of relationships between individuals, distinguished by feelings of belonging, solidarity, identification, integration, love, etc. In the second case, the community is defined by an aggregate of people who share a specific territory.

The first takes into consideration the affective dimension, the second the spatial proximity. All elements that ultimately converge in that primary form of community that presents itself as the original system from which every other human aggregation derives, namely the family. However, the growing development of mobility, commerce, writing, technology and telecommunications has progressively increased the possibility of creating community structures between spatially separated individuals, deeply renewing the modalities and possibilities of interaction. The sociological debate is confronted, in a way that is not yet completely resolved, with the possibility and the opportunity to use the concept of community expansively, freeing it from the constraint of physical or geographical proximity. We can state that this vision, firmly anchored to the local dimension, was dominant until the beginning of the eighties. Cohen (1985) introduced a shift of attention from the structure and function of the community to the meaning attributed to it by its members. This leads us to consider the community no longer (or not only) in territorial and physical terms, but as a symbolic entity in which a system of values and moral codes, set by its members, are recognisable and capable of forging individual identities of whoever belongs to it. This shift in the focus of reflection allows us to overcome a type of analysis based on an objective approach to the study of community, aimed at investigating the connections established in a territorially defined social structure, to orient oneself to an investigation recognizing subjective and intersubjective value, focused on the cognitive, aesthetic, moral, ethical dimensions, etc., that give meaning to our being part of a "community without proximity".

The extraordinary social changes introduced by the revolutions of technologies, mobility and transport on a global scale, the great mass migrations, the demographic

boom, the affirmation of the "loisir" and image society led to the appearance on the scene of individuals who increasingly refer to sector groups, identifying with symbolic communities belonging to a-spatial and a-temporal systems.

In this renewed context, belonging to a community is defined by distinctive characteristics capable of delineating a shared history, made up of ideals, traditions and/or shared customs, going beyond the physical-spatial dimension. The Internet demonstrates that physical contact or geographical proximity is not necessary to create a community identity of this kind, an example of this are the virtual communities made possible through the proliferation of techno-social environments where people can meet and interact in a multiplicity of ways. The fundamental difference concerning the traditional community consists in the fact that the virtual one is the result of choice by the participants who can come and go as they please from community borders, without particular problems and within a short time. This distinction means that rules applicable to the study of traced communities by territorial affiliation are not transferable to e-communities. The focus is increasingly moving towards social aspects, highlighting the characterising elements of renewed forms of relationship that are played in the new communicative, social space created within the web:
- the recognition of social capital identifiable in the possibility to be also welcomed in unknown virtual spaces;
- the capital of knowledge, skills and abilities that members of these groups share;
- the social communion understood as the sense of closeness and sharing;
- the exchange, dialogue and sometimes the emotional relationships that are played on the edge of the 'word.'

Within "virtual communities" we observe the existence of interpersonal relations between the members of the community; the acknowledgement of a common language; the sharing of social conventions that accompany voluntary participation in community life.

The boundaries of communities extend and blur to incorporate what Morin refers to as the new "planetary community", emphasising that "the planetary destiny of humanity is a fundamental reality ignored by teaching. In his opinion, the planetary age developments that will take place in the 21$^{st}$ century and the awareness of a "planetary identity" should become fundamental objectives of teaching" (Morin, 2001:52). Nowadays, education for the "planetary community" is urgently needed because we are increasingly moving, in a complex, liquid and changing world where long-term environmental risks (pollution, overcrowding, climate change, destruction of biodiversity, poverty, migratory flows, religious terrorism, etc.), dramatically threaten each one of us, regardless of ethnic, national and cultural affiliations. The only way to face these global risks is to be all united as a human species. According to the author, the only way remains the education towards:
- a "planetary community", where subjects are educated to develop a method to understand the complexity and integration of knowledge;

- a "science with a conscience" steered by a new technical and technological humanism for the management of complexity.

In this sense, the concept of empowerment as a tool for enhancing the individuals' performance and encouraging their active and responsible participation in the construction of the common good at all levels becomes relevant. For this reason, in the following paragraphs, we will dwell on this point.

Sometimes it is possible to push things kind of far and to consider "Morin thought" as a utopia, an abstract thought, but often it is not especially when we are looking the new globalised society, a complex society where regularly the economy become the centre of the world, where the market and the enterprises interacting with information society in, precisely, a "computerised planetary community ". In other words, as much as an enterprise can be efficient and effective, market and the business becomes more and more central; as a matter of fact, communication in the information society is business and must interact with inefficient subjects who are far away from the real requirements of the market, importing inefficiencies and inability.

Therefore, in order to manage the entire market space, a complex vision of the global market becomes necessary, where competition grows in every field and where everything is at stake. In any case, all this also depends on the ability to manage the entire chain of supply, production and commercialisation[1].

Economy, or the world of business, then use the communication and the most sophisticated technologies to inform the consumer on how to reach the client. In this case, communication is reduced to a simple operation of sale. However, communication should not be confused with the persuasion[2]  and with all the derived techniques; however, this is psychology and not information.

What could be a utopia, is today reality. Utopia that is, the use of knowledge to eliminate want and assure survival. The technological society could be the only society possible in the technological world of the future. The politics of knowledge may be the politics of necessity in a society more interconnected and complex than anything we have ever imagined.

The information society rides the technology, it uses it to transform the practices and the customs of people. Information is becoming readily available around the globe at an unprecedented pace. Customers, competitors, and innovators have instant access to each other[3]Technological change, especially change in information and communication technology, delivered the Information Age and converted it into the Knowledge Age.

Is it possible to imagine the future? As the global village gets more integrated, individuals in a networked world are going to expect instant communication and receive it. The future will be for example the use of "instant messaging

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[1] See Calvelli A**.,** *Scelte d'impresa e mercati internazionali*, Giappichelli Editore, Torino, 1998.

[2] See Cialdini R., *The psychology of persuasion*, Quill William Morrow and Company, New York, 1993

[3] See Boschi S., *Il potere del Cambiamento*, Vertici Edizioni, Firenze, 2001.

technologies"[4] That is practically free and provide instantaneous communication between the people in every part of the world. They are poised to provide connectivity in a networked world. Can you imagine this? When this technology is available, companies will be able to set up video conference calls without all the costs and equipment required today. It will be complete equality, and in the same time, it is complicated, what is called by Edgar Morin the complex knowledge, which responds to the Latin world "complexus", meaning an interweaving of parts. Complex knowledge means seeing the common thread in things, seeing unity and diversity at the same time. Genetic, cerebral and anatomic human unity exists, but it is important to see that this unity manifests itself through individual diversity. Edgar Morin reiterates the concept by saying that for example, "culture never exists as the culture, but rather manifests itself as a variety of cultures, and music through a variety of types of music". He believes that "the meaning of unity in diversity is significant for complex vision". It is essential for comprehension of informational challenges to the Information society, the processing and dissemination of information initially through the traditional media as the press, the newspapers, the revues, to arrive at the new media, internet, the IT. Often it depends first on the ability to process and use well the information, which is based on knowledge. Knowledge and human thought have become the principal force of technological production.

It is in reference to the communication system and with the globalised situation the "*mondialisation*", in English the world-forming and its impact on our being-in-the-world, where to use media is creative to express and communicate ideas, information and opinions, and where there is the uniformity produced by a global economic and technological logic leading to the contrary of an inhabitable world. It is evident the complexity of the terminology and the complexity of the information society.

## 2. Towards empowerment of the communities

The concept of empowerment, as defined in the Oxford dictionary, is "the process of becoming stronger and more confident, especially in controlling one's life and claiming one's rights". It is a concept-action that can be applied at different levels. For the purpose of this essay, we will focus exclusively on community empowerment, which means the possibility of 'cultivating communities' in order to foster the creation of a strong trustworthy fabric and a widespread social capital, to which it follows the awareness of the relevant role that everyone can play in the surfacing and resolution of social problems through a responsible participation in the collective life. In every empowerment process, at every level and in every context, communication establishes itself as a key process because it allows the exchange of information, aimed at the achievement of results, and allows to build

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[4] Heilig J. M., *Virtual reference at Jones University*. Colorado Libraries, Colorado, 2001.

and maintain a good climate. For this reason, it is necessary to clarify ways and channels of communication; decision-making processes, feedback collection and return processes etc.

Participation in the community should be guided, educated and supported through inclusive forms of communication aimed at encouraging:

• 'membership', meaning the sense of belonging;
• involvement, referring to active participation;
• and commitment, that is loyalty in action.

The empowerment of a community is a process of potential boost and development of skills and competencies of its members, according to what Amartya Sen (2007) and Martha Nussbaum (2000) defined as the capabilities approach. Implementing the potential of a community means improving its ability to act.

This means that it is not enough to provide services for the community if we do not act to increase the awareness, social responsibility and sense of belonging of its members, other than improving the internal organisation. It is not enough to invest resources without a real empowerment policy of individuals and communities that makes people free and able to choose and to self-determination.

The considerations developed to highlight how the effectiveness of the responses of a new welfare model requires integrated and multidimensional approaches, centred both on the person and on the environmental, social and relational contexts. Besides, as elsewhere noted (Capogna, 2004), since the end of the 1990s a trend aimed at favoring the integration of previously distinct policy sectors to manage connections between interventions, subjects, different dimensions of the same subjects, levels, skills, etc., has been emerging, even if in an uncertain and ambiguous way. Hence, the term (not better defined) of integrated policies, useful and necessary to make dialogue systems that, in the daily contingency, live a continuous encounter-clash. Because an "integrated" intervention on problematic issues, when possible, involves a better solution to problems and a reduction of social costs (Donolo, 2002). An action of this kind forces: the involvement of all the different subjects, both institutional and not, that can contribute to improving the conditions of individuals, paired with an active role of the same; and, at the time, the promotion of reconstructive interventions and enhancement of environmental, social and relational contexts. An intervention that can also look at the social dimension, the integral development of the person and the health of individuals, with the intent of encouraging the emergence of positive energies committed to the general interest. This leads to the overcoming of both top-down policies and the traditional system of delegation to private organizations, in favor of the implementation of co-managed systems and mixed management forms (welfare mix) through which to build and to express "solidarity communities" or, in other words, modern forms of welfare community according to network models and enhancement of networking (Williamsons, 1987), more adequate to respond to the rigidities of traditional

hierarchies and market instability. Hence, the importance of communication concerning the subject matter of reflection that leads to the overcoming of interpretative readings based exclusively on economic, technical and utilitarian perspectives, to reconsider the non-quantifiable value of relational goods[5]. A path that requires the consideration of the subject-system relationship in a holistic key when one does not exist without the other, and we cannot act on one without examining the consequences on the other.

## 2. Welfare community. The person in the middle

The theme of "quality of life" is at the centre of many psychological researches, carried out in particular in the United States between the '70s and' 80s which show how individual well-being and satisfaction depend, in the first place, on "interpersonal relationships", that is from "immaterial goods" rather than "material" ones (Leiss, Kline, Jhally, 1990). Along with this path, research results aimed at understanding the elements of success of negotiation and/or integrated policies, which are at the basis of many territorial development pacts[6] and successful organisations, are placed. The results of these research show that the crucial elements of the success of such agreements resides in the quality of relationships and in the trust system that tends to reduce conflict increasing the social capital (Coleman, 1988, 1990, Putnam, 1993) and fiduciary relationship through people (Fukuyama, 1996).

By these reflections, the so-called "human development index"is set up, which thanks to Amartya Sen's contributions allowed a radical change of perspective aimed at recovering the concept of well-being, so dear to the Greek philosophical tradition started with Socrates. According to Sen's perspective (1994: 47), the concept of well-being cannot be simplistically interpreted on the basis of material or cognitive indicators (such as income, home security, health or education), but also of the "faculty of acting" (agency) of people, namely in the different possibilities of converting the aforesaid primary goods "into the acquired well-being". Therefore, the set of skills can be seen as the total freedom which the subject enjoys in pursuing his well-being (Sen, 1994: 208).

Furthermore, the 'feeling good' stops being a status identified with possessions and privileges of role, but it is increasingly relational, i.e. connected to the common good, in a perspective in which the individual good can in no way be separated from that collective one. In this sense, as Donati suggests (1984), the crisis of the social state appears to be marked by a "cultural discontinuity allows for the emergence of new lifestyles; the search for a new humanism and new processes of production and consumption more attentive to authentic human needs; new forms of representation and participation in the society governance; new organizational and work models

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[5] For further information on the concept of relational good, see, among others, Bruni: http://www.journaldumauss.net/IMG/pdf/FELICITa-beni_rel.pdf
[6] for further information, see Capogna, 2004, 2007.

based on the value of sharing, gift economy, social co-planning, social innovation, etc. All in a de-bureaucratic direction, with the aim of promoting intersubjective and community relations that emerge from the meeting between two or more people, from inter-subjective interaction, from the activation of individual and collective resources that can offer new interpretive perspectives to the concept of 'quality of life' and to the idea of sustainable development. In other words, the welfare community appears as a subsidiary community, an alternative to the model of society based on the aseptic individual-State relationship, namely based on new forms of inclusive relationships where[7]:

• individuals represent the highest value of the political community;
• the man has rights (right to life, freedom, property, education of children) that come before the State and establish its legitimacy;
• people must be able to pursue their interests freely, according to criteria of well-being they choose;
• since an individual is not an "island", ties with others, habits and customs of the community in which we were born deeply affect our personal identity and our ability to be free and happy;
• people have duties towards the common good; duties that the abilities of others must be promoted in order to favour the empowerment of people by a trust relationship that the other will do the same for us.

In this perspective, local authorities are called upon to assume a function of coaching, technical assistance, promotion and territorial animation that is structured according to the local development perspective outlined by the European Community. An approach that focuses on the strategic value of the process, the style and the communicative modality adopted that must be geared towards enhancing the following dimensions:

1. territorial (geographical dimension of development);
2. endogenous (enhancement of local resources);
3. integrated (not limited to separate and sectoral measures but characterised by multisectoral and multidisciplinary interventions);
4. ascending (capable of favouring bottom-up development processes);
5. partnership (able to ensure the involvement of all the subjects that locally contribute to achieving a specific goal);
6. sustainable (careful to make activities and resources permanent, taking into consideration the quality of life, the protection of the environment and the value of natural and cultural resources).

The difficult transition to the new perspective inspires new models of development requiring a closer interconnection between different policies that together contribute to achieving the same objective, favouring the participatory, inclusive and diversity dimension with the aim of pursuing the equality of opportunities respecting the differences. The attempt to valorise local communities, calling them to take

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[7] for further information, see Belardinelli:
https://www.ceur.it/System/14585/Lezione%20Prof.%20BELARDINELLI.pdf.

charge of their territorial and cultural vocations, does not exclude the exclusive responsibility of the State in developing strategies aimed at promoting local government, through the maturation of a multi-perspective vision and a multidimensional competence. In this sense, the idea of the welfare community seeks to combine the responsibilities of government, at all levels and in all sectors, with the centrality of the person, as the foundation of the community.

The White Paper (2009: 6) too follows this line, underlining the value of a "Welfare of opportunities and responsibilities, which is addressed to the person in her/his integrity, with the ambition to replace the current model of a mainly compensatory type. Welfare that intervenes in advance, with a personalised and differentiated offer, concerning the formation of need and which can stimulate responsible behaviours and lifestyles and, for this reason, are useful to oneself and others". A welfare system, as underlined by Baldascino and Mosca (2015), which should be able to provide effective responses to people's needs; and, at the time, being able to adopt integrated methodologies and multidimensional interventions, focused both on the person and the environmental, social and relational contexts, in order to improve their functioning and capacity. In this sense, as the authors suggest, the most appropriate interventions seem to be those referring to the promotion, construction (and/or reconstruction) and maintenance, of: learning, social habitat, home, training, work and relationships, which are, at the time, among the most significant social determinants of health and fundamental rights of citizenship. An appropriate welfare model requires an approach that allows people to be "able to do and to be", to build real opportunities to enable individuals to choose and act.

A welfare system that, by enhancing the capabilities of people, can promote progress and ensure a life worth living, respecting the criteria of effectiveness and efficiency. A kind of attention that placed upon the dignity of people, which should be combined with development and that "should inspire political choices to protect and support subjective agency" (Nussbaum, 2012: 26), overcoming that system of rules that conceives citizens as passive recipients of assistance. All this imposes a new methodology of interventions that act on the causes that prevent people from being "subject agents" of their own and others' well-being. To achieve these goals, it is necessary to proceed towards empowering people in order to enable them to take charge of their own lives and, in this way, contribute to the construction of the common good. In this logic all those initiatives named 'second welfare', which aim to promote alternative forms of government, are[8] placed. Forms of governance based on principles of circular subsidiarity, system governance, cohesion and social innovation. On the background of this change there is clearly a different view of the ineliminable subject-system relationship, and probably the most crucial element of crisis can be recognized in the responsibility of the current political action to offer a sustainable alternative, in place of a traditional welfare system, no longer sustainable, not in a local key (just think about the disruption of public debt), nor in

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[8] for further information on the role of intermediate governance structures, see Capogna,2007.

a global key (1% of the world population holds more wealth than the remaining 99%[9]).

In the concept of welfare community there is a radical paradigm shift from the top-down vision typical of the society-individual relationship (hierarchical, welfare, depriving), to a more dialogical-relational vision, based on the community-subject alliance (inclusive, solidarity, empower).

## 4. Dare and experiment: a community for people

Following the idea of a political responsibility of ethical and philosophical nature, even before a legal and political one, we would like to draw attention to some alternative experiences that, through local participatory design tools, aim at: recreating strong communities; recovering urban spaces and suburbs in a state of neglect; promoting new and different models of development; investing in community empowerment. Here, then, are the experiences of social co-housing that, emulating the German experience, are also developing in Italy, especially in the North, to meet the needs of lonely elderly, young couples with children or singles, who, lacking family support networks, in this way try, often in a self-organized way, to experiment with housing solutions designed to promote sociality and mutual help. A solution considered by many to be the flywheel to promote sustainable and inclusive urban development. The experience of the suburbs of Pavia, where the Municipality aims at recovering the use of degraded spaces through the direct involvement of the inhabitants who become creators, actors and promoters of improvement initiatives that can be realized through low-cost projects, thanks to the creation of cross-sectorial partnerships, capable of sprouting unimaginable initiatives through welfare policies and top-down approaches, is also interesting[10]. But there is also a large changing world that, by taking seriously the objectives of sustainable development, pursues a solidarity economy through the strategy of mutually supporting networks, creating market spaces oriented towards the wellbeing of all, initiatives that go under the labels of co-sharing, co-working, solidarity economy, recycling, etc. Hence, the network of virtuous municipalities that brings together local administrations committed to sustainable policies in waste management, energy efficiency and environmental sustainability; the network for the promotion of social innovation aimed at enhancing participatory methodologies, technologies and contamination between public, profit and non-profit sectors, etc., is born. These are experiences that intend to restore listening and power to people and local communities, taking inspiration from forms of government closer to

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[9] For more information, see the Oxfam Report, 2017

[10] For further information on the case, see Cau M. (2016), Periphery at the center: spaces and events for new community links, Einaudi Research and Documentation Center, WP-2WEL 3/16 ISSN 2281-7921.

'sociocracy' experiments that recall the experience of Kees Boeke and his wife who founded the first sociocratic organization[11], based on the following three principles:
• the interests of all members must be considered, the individual bowing to the interests of the whole;
• solutions must be sought which everyone can accept: otherwise, no action can be taken;
• all members must be ready to act according to these decisions when unanimously made[12].
A system that has its roots in the philosophical cafés of Socratic memory. And here we return to the political responsibility that is above all the responsibility of an ethical and holistic vision of the community in its relations among its members, with the territory, with development, with the future, with posterity, etc. However, it is also an opportunity when democracies as we know them, in their close relationship with unsustainable welfare systems, show clear signs of participation, legitimacy and governability crisis. A crisis determined primarily by the profound systemic change of all contemporary democracies that see main characteristics that determined their stability since the Second World War waver:
- being systems closed in their national borders;
- stable in their internal joints;
- homogeneous in their configurations.
All elements that for decades have guaranteed the functionality of the representation principle. However, the radical transformation undergone thanks to the globalization, multiculturalism and digitalization processes of our contemporary societies shows the shattering of said social systems and the relative crisis of legitimacy of traditional forms of government based on the principle of delegation, allowing for a glimpse of the research for a new social pact aimed at reconsidering new forms of power distributed through the rediscovery and valorization of local communities and new and older mass communication technologies.

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[11] Needing a school for their children, they started the Children's Community Workshop in 1926, adapting the Quaker
egalitarian principles to its governance
[12] For further information, please refer to K. Boeke (1945), Sociocracy: Democracy as It Might Be, http://www.dynamic-governance.org/sociocracy-democracy-as-it-might-be-by-kees-boeke

**Conclusions**

Retrieving the initial question regarding the role of communication in the construction of communities, we can say that it is constituted as an essential medium and glue both of society and inter-subjective relations, revealing itself as an instrument capable of embodying great power in the promotion of subjects and democratic and community participation. At the same time, it appears as an extraordinary instrument of empowerment thanks to its emancipatory, transformative and healing functions, capable of awakening the potential and resources of individuals, organisations and communities.

In this sense, communication is no longer understood only in its transmissive and informative meaning, but above all in the dialogical perspective that contributes to the social construction of reality (Berger, Lukman, 1966). Freedom of information has always been closely associated with the democratic holding of society, but, as we have tried to highlight, it is increasingly the quality of the relations among its members that characterise recognition and belonging to a community. Not without reason, thus, speaking of organisational empowerment, several authors (Redmond, 1999; Blanchard et al., 2007) assert that "effective communication is a fundamental component of any program of change". It is no coincidence that the fulcrum of a sociocratic system is based on the 'circles of communication' able to guarantee a continuous flow of information and communication between operational centres and superiors' centres or support centres. In this system, all communication process is based on the logic of mutual listening, shared choice, jointly-responsible and the measure of progress of the whole circle, mainly because the communication, is the fundamental requisite for the reduction of the complexity of risk management, conflict mediation, social information, and an essential requisite for human development. We think that today information society an often misunderstood term, coined in Japan and the USA, which is closely linked to the idea of "information industry") is one of the most modern and most dynamic aspects of our culture and life. It is especially so when we can identify the conceptual categories useful for a possible configuration of a theoretical model of interpretation, adjusted to an international, globalised system based on bounded rationality, in a society that is now, evidently, "post-industrial" and is meant a "society of services". The expansion of information is then one of the most significant, formative factors for the future of our society. It is very important to examine the implications of information and information technologies for the future European political and social dynamics, especially in an information society in continuous movement and transformation; there are, moreover, are many indications that humanity has entered in a phase in which the planet appears as a unitary reality. What happens in Rome, or in Baku, has immediate repercussion in other parts of the world, in London, in Moscow, in New York, and elsewhere. Unfortunately, however, this mass communication has no guarantee as far as the nature of information is concerned.

It is a complex process leading to one result: a globalised world where information whose origin is often unknown circulate freely[13].

In such a system there is no space for delegation, nor abdication or isolation. In this change of perspective, we observe the communication paradigm, which also pertains to institutional communication, completely shift. No longer (or not only) a merely top-down communication characterizes the state-citizen relationship, blocking the latter in the condition of passive and incompetent receptor, but the recognition of the value of an 'ecological' and 'situational' communication, able to adopt different and integrated models, according to the goals and targets of communication. In such a process, people can be recognised as active and co-responsible members in the construction of good in the community through a positive, constructive, and equal communication style, based on the recognition of the dignity and inalienable value of each person. In this sense, every serious welfare community policy should consider the responsibilities of governments, at all levels and in all sectors, in promoting processes of communication and education empowering, in all its areas of intervention, to enable people to express and exercise their subjective agency.

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[13] cfr. Figus A., 2015, in *Idea about information society*, in D. Spulber, *E-competence framework* edited by Eurilink, ISBN 978-88-97-931461, Rome, 2015, pp. 47-67.

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