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Looking into the Welfare States

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Protection and promotion of social and economic states of a country may be done by the state, with guiding principles being equitable wealth distribution, equal opportunities, and public citizen responsibility for citizens unable to meet minimum reasonable life requirements, thus explaining what welfare states entail in terms of their government form. Welfare states are thereby an assortment of capitalism, welfare, and democracy. Regarding a political economy perspective, a mixed economy is exhibited with the welfare state funding governmental institutions for education and healthcare with direct individual citizen benefits. Understanding welfare states may be expounded by early examples, for instance, social insurance, public pensions exhibited from 1880s Western Industrialization. This paper looks into various reasons that led to the emergence of welfare states, such as World War II and the great depression that were attributed to welfare state expansion and spread globally. The paper looks into interventions for combating lost outputs, massive unemployment, and other factors. The decline of capitalists' state in the late 70s, particularly to the World War II economic decline, may also be well articulated for the foundation of welfare states. The second part of the paper will look into worldview views and their impact on welfare state emergence.

Welfare state emergence may be attributed to the United Kingdom in 1601, characterized by poor laws and massive recruitment into war. Men who returned from the war lived under conditions lacking protection and social security for the rest of their lives. ¹Poor Law of 1601 was the first legislation for protecting patients, elders, and people wounded from the war, thus a visible nature of protection, therefore insufficient as security needed to extend beyond these groups as the society was in need wholly. Social and economic pressure in 1834 brought about

¹ Wittrock, Björn, and Peter Wagner. "3. Social Science and the Building of the Early Welfare State: Toward a Comparison of Statist and Non-Statist Western Societies." In *States, social knowledge, and the origins of modern social policies*, pp. 90-114. Princeton University Press, 2017.

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another legislation due to continuous developments at this period. The social policy had stigmatizing effects, thus bringing about free-market economies as proposed by Adam Smith, hence a change in legislative regulations and policies globally. Despite economic freedom, the emergence of welfare states, a visible characteristic from 1834, was evident after World War II.

Most countries had spent their resources in the war and the losses suffered from World War I, thus global economic crisis. After the war, John Keynes's approach proved insufficient and understood as doing less in a public economic revival. A key intervention and suggestion of stopping the emergence of another war was the double-edged sword of new job opportunity creation and provision of contemporary living standards with better working conditions. Many states globally adopted a health system creation, provision of minimum incomes, and decreasing unemployment rates. Social risks were associated with these interventions, with the scope of diseases, occupational hazards, accidents, pensions, and an increase in aging populations. Social security was threatened, reform efforts were modeled to protect the population against industrial revolution risks, population movements, and low income.² Poverty increment was evident from long hours of working and socialist movement. Socialist movements, however, led to regulations such as disease insurance, accident insurance, disability, and old-age insurances in several states globally. Systems were thus not only developed understates but also supporting employees and their employers. The system was dimensional, having private insurance, individual investments, and employer responsibilities. Since intervention by state accepted the system, it is observable and acceptable that economic and political structures are behind welfare state emergence, with

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characteristics in the introduction and adjustments made with countries ¹ after World War II for the betterment of citizens.

Since the welfare system development was meant to impact social and economic organization, the introduction of old-age pensions and medical care may be seen as the basis. A political view may be essential in viewing the reasons behind the emergence of a welfare state for political economy. Bismarck wanted industry support from Germany with paternalistic social consciousness programs with a pension and medical care, not forgetting accident insurance to win working-class support in the German empire and outflow reduction of immigrants to the United States who had not adopted a welfare system. Modern welfare, for instance, in the UK, included pension laws, free school meals, and the Labor Exchanges Act leading to great government interaction with economic development, thus the introduction of health-work benefits, and unemployment, a welfare state key motive, and foundation. In the United States, the welfare system was adopted in the 1930s after The Great Depression and Great Society Legislation of 1960, the first enactment to provide disabled and elderly society members federal government aid. General welfare payments were part of the aid through Medicaid, payments for pregnant and young mothers, housing benefits, and food stamps, thus an aspect of equity having a foundation in the welfare state motive. Welfare systems' emergence is essential with historical foundations comprehension. Still, due to evolution, changes have occurred regarding worldviews, and not only is it about poverty schemes but universal coverage, a foundational aspect of social equity.

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Welfare states may be organized into worldviews based on regime typology that acknowledges the conceptual significance and power of dominant political influences: Christian democracy, social democracy, and liberalism. Ideal worldview view on socio-democratic welfare states is based on the universalism of access to services and benefits basis being citizenship. Therefore, high autonomy degrees are welfare state current foundations, reliance being unlimited to market and family. Christian democratic welfare states are guided by subsidiarity as a basic principle, social insurance structures dominance, thus availing medium heights of decommodification social stratification high degrees. Liberal regimes, on the other hand, bases on private provision and market dominance with significance on amelioration of poverty and basic needs provision. Religion and social welfare are inseparable as religion shows concern to citizens much as the state does, talking about healing diseases, emphasizing a love for each other, caring for the elderly and needy, all with regards to social consciousness, the main aim of social welfare. Church hospitals are evident globally; continuity of mission work and play the same role of treating diseases in some cases more specialized to cater to the needy, disabled, elderly, or people wounded at battle. Christian foundations exist integrated into the welfare state exists, and in a global perspective, they still exist to emphasize social policies by accenting religious traditions. The influence is highly significant and beyond influences of political factors. Since then, religion has been seen to have increased social consciousness regarding the sick, elderly, minority population, and with the evolution of welfare state being inclusion and diversity, as religion also teaches with the nature of welcoming all.

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On the other hand, Marxism is a criticism of welfare on moral and economic grounds, with the scope looking into principles founded from a solely political perspective. Numerous individuals have argued against transfer payments and services taxed by funds as economically deteriorating and incentive reducing for workers seeking employment. Thus some individuals feel a little need to work, thus reducing work rewards and poverty exacerbation. Socialists, on the other hand, criticize the welfare state ideally championed by social democrats in strengthening and legitimizing the capitalist economy, and economic escalation application conflicting the goal of replacement of a socially economic structure with capitalism. Welfare state criticism aligns with structural issues criticism of capitalism and insufficiency of social welfare for provision of measures in resolving key economic aspects which Marxists contemplate characteristic to capitalist's production modes. Conservatives and liberals in the appellation initially supported social insurance plans to the working population voters to weaken socialistic appeals. Some social parties tolerated Social insurance, often socialists viewing advocacy of the programs as unethical with the overall goal of replacing socialism with capitalism. Marxists argue that evolved socio-democratic welfare arrangements cannot sort structural and fundamental issues brought about by capitalism, such as exploitation, alienation, and cyclical fluctuation. Accordingly, socio-democratic arrangements intend to ameliorate capitalist issues such as profit taxation and unemployment benefits – further contradicting capitalism limiting capitalist system efficiency by incentive reduction for production output increment by capitalists. Welfare states, however, as a result, turn to the service of legitimization and move towards advocacy of exploitative capitalist systems that are detrimental to society.

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There is a disagreement between Marxist views and Judeo-Christian views, thus striking a balance is essential for a stalemate. The paper begins with historical foundations on welfare states and how they emerged with great events behind them, the paper expounding on World War II and The Great Depression. Further, my paper looks into worldviews on Marxism and Judeo-Christianism views and how each looks into social welfare with evolution and modernity aspects. A key takeaway from my research and future projects would be a review of reforms in striking a balance between the two views since welfare constructs are founded upon social equity. Thus, taking each need is a necessity, be it moral or Marxist considerations.

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