

CHAPTER – 21

WELFARE STATE AND CAPITALIST ORDER

The definition of welfare state policy according to this association is to embark on development through collective participation of masses while satisfying each other's needs such that service is the first criteria of development, service for the welfare of mankind. The economic grounds should be to satisfy the needs of the person and economic grounds should not be to impose prosperity on one and losses on others. The prosperity should be laid with masses and it should not become the whole and sole grounds of an individual. Thus we see welfare state policy is characterized by collective participation of masses with service for the welfare of mankind. The definition of capitalist regime is classified as the whole and sole monopoly of an individual prevails. The prosperity of one embarks losses to others. The economic folds are laid only in few hands and collective participation of masses do not prevail. There is lack of service attributes in working folds as only authority prevails such that economic folds are imposed on the person and the adoption of the economic folds for development are lacking. There are adoption folds with every economic identity, such adoption should satisfy the economic needs of the persons and should entail service of rightness to the person. Adoption in a welfare state grounds imparts rightness to the person while in a capitalist regime adoption is imposed on personal grounds.

By definition in a welfare state the business classifications in all localities as of districts, cities, state or nation, should be primarily associated as such type of businesses should prevail which can be adopted by large number of people or masses and has the capabilities of serving the needs of the people. Collective participation of masses should prevail to serve the needs of the people by providing service to each other. The definition states collective participation of masses to serve the needs of each other and above all provide true service to the mankind in totality. When we say true service to mankind in totality we mean that overall performance in welfare state should not only suffice once own needs but cater to the needs of entire populations in various ways. Once own economic prosperity should not become a cause of losses to other people. Economic grounds should be to satisfy one's own needs and should not impose losses to others. Categorization of business setups should be such that prosperity is laid with masses and business world should not become your own proprietary or monopoly.

Capitalist order is classified as the whole and sole monopoly of the individuals prevails. Capitalist order is highly reluctant of diversifying its resources towards general public such that monopolistic business setups are seen under capitalist order. Because of lack of mass participation economic prosperity of capitalist order becomes a cause of losses for other people. In a capitalist order the economic folds are laid only in few hands and lack of collective participation becomes a cause of losses to ordinary people. Because of lack of mass participation the capitalist order is too prone to expressing authoritative postures to channel its course. No product is adapted to servicing attires in immediate response. Business product generally involves a period of time until it becomes a way of life. So under capitalist order product adoption is on authoritative postures and lacks the necessary servicing folds in immediate response. Thus capitalist order suffering from mass participation lacks the adoption folds on economic front for developmental purposes. There are adoption folds with every economic identity such adoption should satisfy the economic needs of the persons and should entail service of rightness to the person. Adoption in a welfare state imparts service of rightness to the person by being virtuous in various ways such as utility, status etc. while in a capitalist regime adoption is imposed on personal grounds. In a welfare state adoption of economic identity entails service of rightness to the person. Rightness of thought can entail valuable gains from service by the person in a welfare state.

Broadly speaking we can classify welfare state as such businesses should prevail which owe money and value to underprivileged class of people in direct measures. There is another viewpoint to welfare state classification. In this viewpoint business should channel their cause in such measures that their efforts generate fruits for all in immediate postures and should not become cause of high prices, inflation and exaggeration in social standards. The above are the reasons for losses to the persons in capitalist order which manifestations are removed under welfare state order. In this regard adoption of technological standards should be such that their adoption becomes a direct clause of benefits and do not entail roughness in business values. Welfare state is meant for welfare of people and should not reason as a clause of luxury.

Business order under welfare state should be such that cooperative postures of needs not only suffices one's own needs but also provides a recourse of monetary benefits to people who can take advantages of welfare state order. Thus tax is an important part under the welfare state and is the sole criteria to measure the efficiency of the welfare state. Capitalist order is always generally reluctant to passing tax benefits to general public.

In a categorical statement we can state that capitalist order is essential to initiate a business process and make a valuable product a way of authority. Next the business categorizations should manifest to classify on welfare state order by identifying the servicing needs of the product. The product in itself is aimed to be translated from capitalist order to welfare state order. Thus by identifying the servicing needs of the product the product by itself gets translated from capitalist order category to welfare state class. This is how transition is done towards the stage of modern ways in livings.

So far we have discussed the philosophy of welfare state policy and capitalist order. In a welfare state the economic folds are characterized by service to needs and rightness to the person. In a capitalist system the order of authority prevails such that service of rightness folds are lacking and economic folds are imposed by way of authority. In a welfare state the economic folds guarantee service by the economic identity such that the need of one person becomes the need of second person and collective authority of the system prevails. In a capitalist system the economic identity becomes a way of authority and economic identity is imposed on the person as a way of authority. In a welfare state collective means of association exist by way of service while in a capitalist regime monopolistic attitudes are seen and economic activity is constrained in few hands with lack of mass participation. As a welfare state is characterized by mass participation the economic folds are part of masses while in a capitalist regime the economic folds are limited with few people. The welfare state guarantees equality of wealth among masses while in a capitalist regime the wealth is not part of masses but becomes a monopolistic issue. So by way of service in rightness by the economic identity the welfare state guarantee equality of wealth. The capitalist regime is a show of authority, only the persons owing authority can channel the economic activity. The show of authority starts from the top till bottom. The manufacturer shows his authority over the economic identity and similarly the sales person imposes the same authority to the customer. Authority is prevalent to the customer because of the economic identity but his participation into the masses is not guaranteed as he is not clause with rightness of economic identity and thus not given economic advantage of that economic identity. The welfare state is a show of service while a capitalist order is a show of authority.

In a capitalist regime quality is another important factor. The economic identity once manufactured is sold finally in all hands without identifying the quality of service required from that identity. The economic identity should identify the service to needs of the person and proper technology adoption should be used to embark on the need of the person. But against this the technological issues are neglected and economic identity is sold as a lump sum quantity. Because of lack of technological advantage of the economic identity it soon ceases to be part of the masses. Therefore proper adoption of technological issues in catering to the needs of masses should be used. This leads to constraints in economic activity and whole system becomes highly sluggish such that the

economic identity does not identify the attraction of the masses and slow progress grounds exists. The economic identity thus does not become a part of masses and economic activity is very slow.

In the welfare state the economic activity is part of the masses thus not only satisfies the personal needs of a person but also contributes to the government exchequer. By way of collection of taxes from masses government expenditure can be done and poor man can be given respite in various ways. In a capitalist order economic activity is part of only few hands and a large part of black economy exists in these hands such that money by way of collection of taxes is not prevalent thus government exchequer is not sufficiently paid. Lack of money with government leads to no expenditure on poor man thus developmental grounds cannot be adequately catered to. A face saving attitude of providing few jobs to the people is adopted and the whole system becomes monotonous such that some people prosper while masses lead poor life. The personal fold of poor man can only be satisfied if the economic activity is part of masses and revenue collection is done to be spent on poor man. In a capitalist regime economic activity is only in few hands and revenue collection is in shortage such that miserable attitudes prevail at all over places.

By embarking on collective participation of masses in economic activity and setting proper channel for collection of taxes we can think of removing the face of poverty thus unbearable behaviors by way of spending on various activities for participation of poor man to lift them from botheration of hunger. By way of large collections by developing into a giant economy the grounds of uniform development of the country can be laid down. In capitalist regime the prosperity is found at few places and does not percolate its effect all over places. One prosperous place should contribute to national exchequer such that one poor place can be developed out of those funds and hence prosperity will percolate to all places. Unified thinking prevails if collective participation of masses is present and biased attitudes prevail in the case of capitalist regime. Grounds of uniform development of the country are laid in welfare state where unified thinking is part of the people while in a capitalist regime the prosperity is found at few locations which prosper while other places suffer.

The prosperous attitudes are development of capital leads to want of more capital. The demand for more capital robs the poor man because prosperity does not percolate to the poor man under capitalist regime while under welfare state policy prosperity do percolate to poor man. The capitalist regime signifies all sorts of tensions at all over places thus satisfaction of mind and body do not exist. There is mass violation of human rights as capital is sought to be developed through authority by way of power.

Thus to conclude capitalist regime is segmented in few hands and prosperous grounds are part of only few people while in a welfare state policy prosperous grounds are part of masses thus economic activity is channeled from rich to the poor man.