CHAPTER III

Social Welfare Policies in the World

In this chapter, we deal with social welfare policies with special emphasis on child care. Again we are going to theoretical review of the data available on the subject. This chapter is organized as follows: (1) The historical development of welfare and security programmes. For this, we depend on social theories which are found in John Locke's, *Two Treatises of Government*, and Harold Laski's books, especially, *A Grammar of Politics*. More emphasis has to be on Laski because he is the chief exponent of social welfare theory in 20th century. Besides this, *The Encyclopedia Britannica*, has been consulted for authoritative information. (2) Social welfare policies in some of the developed countries. (3) Social welfare policies in some of the developing countries. (4) Child welfare in Iran. As a part of the conclusion of this chapter, a theoretical analysis is given on the subject.

**Sociology of Social Welfare**

In the beginning of state authority the question of social welfare did not arise at all. The ancient state was simply involved in the expansion of the kingdom and in the maintenance of law and order. In primitive communist
society,¹ all natural resources were held in common and therefore, the question of welfare did not arise at all during that period. Among primitive people, aid to the needy was a byproduct of other institutional arrangements, but it is connected with the ideals of generosity and charity. Among the Eskimos, the hunter enjoys an absolute right over what he kills, but as a customary practice, he will share it with his needy neighbours. Among the Australian aborigins, sharing the booty is governed by kinship rules which give the relatives a claim over a portion they kill. In a study of the East African Baganda, John Roscoe said that no one ever went hungry because everyone was welcome to share meal with his equals.

As society became more complex, responsibility for helping the distressed was taken over by the government. The church in Europe, encouraged by the words of Jesus, went for charity to the poor. For this purpose, the church established hospitals, orphanages and poor houses. Sometimes, the church gave gifts and loans to the poor people. The industrial revolution and its impact created charitable institutions in Europe. During the climax of industrial revolution, it became difficult for elders and children to

take care of the members of the family. In recent times, there has emerged a general agreement that public aid must be given. The concept of welfare state has further added base to the concept of social welfare. The welfare state looks for the upliftment of the poor and downtrodden in today's complex word. It is assumed that every individual needs protection from society. It is with this perspective that compulsory social insurance has been implemented for helping people in old age, at the time of accident and illness etc.

In the modern society anything can happen to any one and therefore, people in distress are to be helped by society. The problems in the modern world keep on increasing and man, in that social setting needs assistance from society. Therefore, we have today a number of welfare activities being carried out by the government as well as by the voluntary agencies. Having given an account of the sociology and social welfare, attempts have been made to give a description of the historical development of the welfare concepts.

Evolution of Welfare Concept

The concept of welfare originated only in 19th and 20th centuries. In ancient world, welfare was a matter of communal responsibility. In a society where master and
slave had existed, the welfare for slave was carried out by the master. In medieval Europe, the Catholic church played an important role in the welfare of the poor and the depressed classes.

After the industrial revolution in Europe, there emerged a new society where conflicting philosophy coordinated in regard to functions of the state. The Elizabethan poor law of 1601 marked an important development in the history of social welfare. The Poor Law Amendment of 1834 returned to the view of an individual responsibility for "his own welfare and substituted relief in kind", the poor house along with minimum cash payment for the destitute. In 1909, the parliamentary Poor Law Commission Report made a philosophical break with the past.

According to Locke, social welfare was to be the responsibility of individual. This is called individualism that had developed in England in collaboration with economists like Adam Smith, Ricardo and Malthus. The modern social concept became enforceable through various government programmes. This began in Germany, at the time of Chancellor Bismark, with the enactment of a sickness and maternity law in 1883, a work injury law in 1884 and old age invalidity and death law in 1889. Bismark was followed by many European countries; in the year 1910, a comprehensive
social-welfare programme emerged. Passing of the social security Act in 1935 by the United States marked an important development. The 1950's and 1960's witnessed a number of laws in the newly emerging nations. It is worthwhile to remember here the theory of welfare state which created a great impact in 20th century.

By 1970's there were 123 countries with social security programmes of one kind or another. The initial social welfare programmes were job-oriented, and the protection was given to the workers at the place of work. However, they did not give any protection for those who were unable to work.

The state was held responsible for social welfare. Today social welfare is treated as a right. Governmental efforts in the social welfare vary in the scope and organization. These differences arise from (1) The risks to be protected against, (2) The population covered under a given programme, (3) The criteria governing eligibility for benefits, (4) The levels of the benefits, (5) The ways in which programmes are financed, and (6) Administrative procedures.

Today almost all countries are involved in social welfare programmes. For example, programmes providing protection against work injury are nearly universal. Work against family allowances in many countries and unemployment allowances are limited because of the financial problems and cultural factors of many countries. Coverage under given programme varies according to administrative, constitutional, economic, political and social factors. Under United States old age and services insurance programme, employees of non-profit organizations and of state and local governments are not taxed unless the employer consents. The reasons can be found in the American constitution and in federal statues, because non-profit organizations are exempted from taxation and they cannot be taxed for any purpose without their consent. Without giving a detailed account of the social welfare policies during the middle ages and modern era, with focus on changing approaches to social welfare, this chapter will be incomplete. Therefore, an account of social welfare policies in Middle Ages is given below:

Social Welfare during the middle ages

The disintegration of centralized Roman Empire was followed by the emergence of feudalism and Pope, the head of
Catholic church, virtually commanding both religion and politics in Europe. Europe, during this period, was influenced by spiritualism inculcated by the church. Therefore, the approach towards the social welfare is different from the modern era and the ancient period. A brief account of the concept of social welfare in ancient world is already given in the beginning of this chapter. Due to this reason, more explanation is not going to be given here about the social welfare policies in the ancient world. However, it should be remembered that sharing of one's goods and materials with others was a kind of practice in the ancient period. Primitive communist societies had been the happiest moments of man's life, where the sharing of happiness and suffering with others was essential feature of that society. This is testified by Henry Morgan's research an ancient society. Let us now examine the social welfare policies in the middle-ages.

The teachings of St. Paul, St. Augustine, St. Francis and Thomas Acquinas in the Christian church give the recipient of arms dignity and nobility to those who donate. First, as an informal practice, the administration chart became organized during the middle ages. With the

declaration of Christianity as state religion and the integration of politics and religion under the domination of the Catholic church, institutions for the poor and the depressed were founded in the monasteries, serving as orphanages, as homes for the old, the sick, and the handicapped, and as refuge for the homeless. Franciscans established by St. Francis of Assisi and the hospitalers founded by Guy de Mont Pelliers became very active in distributing arms to the poor. These orders spent their main activity in preaching, collecting arms and distributing relief to the destitute. It was in this context that begging became very popular in Europe. Now, begging was socially respected because it had the sanction of the church. Though the church praised charity and arms giving, the state did not share the same attitude. Starting with the statue of Charlemagne in 800 A.D., the state authorities threatened begging and fined citizens who gave arms to physically well-built beggars. This confrontation between church and state continued until the end of the middle ages. In the course of time, the old church charity


institutions were partly replaced by hospitals. These hospitals, established with the financial help from aristocratic individuals, became the principle agency of medieval charity. Only a few destitute got shelter in these institutions. Many wandering beggers were left on the roads.

The confrontation between the state and church became violent in the 16th century during the period of Reformation. In Germany, Martin Luther said that begging should be stopped and as a substitute, a common trust should be set up in all parishes, which should collect money, food, and clothes for the needy. Another Protestant reformer Ulrich Szwngli, carried out similar plan for relief in Zurich, Switzerland, in 1525. France, Austria and the Scandinavian countries made programmes that were similar to the Lutheran concept. Now local authorities took up the responsibility of collection of money and materials and the distribution of relief to the destitute, sick and orphans. However, the church wardens played the predominant role in relief administration.

This method recognized the legal and moral responsibility of the society towards the poor and the down trodden, but they did not help in changing the social conditions of destitute families. In the 16th century, the
Spanish philosopher Juan Luis Vives developed the concept that the individual poor should get attention. A friend of Erasmus of Rotterdam and of Sir Thomas More, Luis was a famous scientist of his time. He evolved a comprehensive programme of poor relief for the consuls and the senate of the city of Bruges in Flanders. He suggested dividing the city into two parish quarters, assigning two senators each quarter to examine the social conditions of every pauper family and providing for help through vocational training, employment and rehabilitation. Now the customary distribution of arms was completely stopped and Luis proposed for the aged and unemployment commitment to a hospital (arms house).

After two centuries, Luis plan was applied in full measure in continental Europe. This was carried out in Hamburg in 1788, where a reform of poor relief started a district system of investigation and distribution of relief to paupers through voluntary committees appointed by the Senate. Professor Busch, city senator and commissioner of public relief, suggested a plan to divide the city into 16 quarters. Accordingly, his plan was implemented. Each quarter consisted of the same number of poor families and each commission had three important citizens who could serve the organization without any financial benefit. A Central
Board consisting of five senators and ten other citizens directed the investigation. The sixty commissions functioned as agents of the central poor house, interviewed the poor, examined the health, earnings, moral, and the individuals needs of each family. Children and adults were given training in elementary courses and in industrial school attached to the central orphan asylum. 6

An American Tory, Benjamin Thompson, late count Rumford, started a similar system of relief in Munich in 1790. He established a military work house which manufactured clothes from the army and it was carried out for stopping paupers for begging. It also gave raw materials for poor people for manufacturing things at home, as a part of the programme of cottage industry. Humburg and the Munich relief system got financial assistance from taxation and voluntary gifts. The Humburg system was later called the Elbert system.

Father Vincent de Paul in France was another important reformer of the charities of Catholic church, and he was active in 17th century. Tunisian pirates had captured this young priest and sold him as a slave. After his escape from slavery, he spent the rest of his life to the development of

charities, with more focus on prisoners and their families, orphans, illegitimate children and the sick and the hungry. He was encouraged by the aristocracy and the royal court and got a lot of finance for establishing hospitals and orphanages. But, he was not happy with the performance of this organization and in this context, he appealed to the ladies of the court to spend time to the destitute and sick. He organized an order called, "the ladies of charity" whose members used to visit the poor at their homes, and distribute food and clothes. In 1633, father Vincent established another order known as the, "Daughter of charities", consisting of young peasant women for improving the methods of treating the sick and handicapped. They were given training in treating the poor and it should be remembered here that they became the forerunners of the modern social worker.

In medieval England, much importance was not given for the people who accepted the charity. In 14th century, some distinction was made between the physically well-built poor and those poor who were unable to work. The English church gave 1/2 to 2 1/3 of its collection to the care of the poor. The priest of the church, distributed the gifts and donations among the poor. First, the relief to and the destitute with the help of the church wardens and deacons.
In the 13th and 14th centuries, religious orders and the church institutions took over this responsibility from parish churches. In the 15th century a number of monasteries, convents, hospitals and alleys started giving shelter, clothes, food and arms for the beggars and the poor. The royal house and the aristocracy donated a lot of things to these institutions and it is worthwhile to remember here that they were the main sources of income for such institutions. Inspite of this, the social conditions of the poor did not change at all. Charities sponsored by the guilds supplemented the relief activity of the church from the 15th century. The ideology of these institutions was based on mutual self help, brotherhood and fellowship. Apart from supporting sick, needy members, widows and orphans, they also undertook charities for the poor people who lived in the town. At the time of drought and famine they distributed barly and corn to the destitute and fed them on certain festivals and also offered free lodging to the poor travellers.

The British king and parliament were not concerned with the distribution of charity till 14th century. Under the feudal system, the serfs and their families were looked after by the feudal lord. The decline of feudalism was followed by new industrial order which freed the serfs and
now they were employed as labourers in agriculture and industries. Now this created problem for king and nobility who were thinking interns of maintaining law and order among the labourers and preventing crime. Emancipation from feudalism gave complete freedom to the labourers and now they could wander any where. At the same time, these labourers did not have social security which they had enjoyed under feudalism. At the time of crisis, these freed serfs (Labourers) had no alternative but to go for begging. In the beginning of the industrial revolution, the manufacture of wool gave some work to the labourers but the factory owners gave preference to employing the local labourers. In summer labourers made it a practice to move from one part of country to another to harvest the crops. Soldiers returning from wars in France wanted to live in towns and they did not want to go back to the low paid work on the manor. It is in this context one has to look into the increase of poverty in Britain.

The first Poor Law in England was the result of national tragedy. In 1348, the Black Death killed 2/3 of the English population within two years. It created grave shortage of labour on the manors and this led to steep increase in wages. Edward III, in 1349, ordered that healthy labourers should accept work from any master and
prevented them from depending parish, citizens were prohibited from giving arms to healthy baggers. Edward introduced statute of labourers whose intention was to stop begging and to compel the rural worker to stay on the land through cruel punishment like being put in the stocks, branded, mutilated by cutting the ears and nose, sent the jail. Immediately, cultivated land was converted into pasture, only a few shepherdly got work. A lot of rural labourers could not get any job now.

In 1531, Henry VIII issued the statute for the relief of the poor which asked the merous and justices of the peace to examine application of the old people and the paupers who were protected by the parish. Now they could register and get license for the beggar in a given area. This law was the starting point of a recognition of public responsibility for the poor but the law could give cruel punishment for unregistered beggars.

The reformation, revolt within the Catholic church introduced the principal change in the system of charities and the relief for the poor people in Britain. As a result, monasteries and hospitals which gave relief to destitute, were secularized. In the 15th century, the influence of the guilds disappeared and the confiscation of church property by Henry VIII made it necessary to provide other methods of
caring the poor. Hence, the statute of 1536 established the first plan of public relief under the leadership of the government of Britain. Accordingly, the paupers had to be registered in their parishes only after they had stayed in the county for three years. However, the parish took up the responsibility of maintaining very poor people out of church collections. Healthy baggers were compelled to work. In 1562, the statute of the artifices was issued to control wages. This law provided that the vagrants and vagabonds be put to hard labour and that unemployed beggers between 12 and 16 years of age be employed as servants. Meanwhile, it became very difficult for people to get work and the price of food also increased. This period witnessed the increase of vagrancy and begging. In 1563, parliament was compelled to adopt the method of compulsory stopping from financing parish poor relief. The law provided that each family had to make the weekly contribution based on property and income. The status of 1572, signed by Queen Elizabeth I, brought about a general tax to help the poor and this law represented the final acceptance that the government had the responsibility to protect the people who could not maintain themselves.
Middle ages, which is known in history as dark-ages, did not continue for long and it was replaced by a new era. The era of enlightenment in which renaissance, reformation, counter reformation and discovery of new rouses took place. These events dramatically changed the course of history, specially the European history. The emergence of new industrial class in Europe by replacing feudal order led to the migration of the rural agricultural workers to the towns and cities where the factories were located. This created a new relationship between industrial owner and workers, whose condition became very miserable. In this context, the workers of the industrial society looked for social welfare. As a part of the beginning of new era, we are preceding here first an important law that pertained to the social welfare.

The Elizabethan Law

This law known as the Elizabethan Poor Law of 1601, was result of the codification of the earlier poor relief law. Its motto was to extend obligation for supporting grand parents and parents in need. According to this law, the parish had an obligation to maintain poor people who were not giving any support from their relatives. The law differentiated three classes of the poor. (1) The able bodied poor who were compelled to work in the work house,
citizens were asked not to give alms to them. Paupers who arrived from other parishes were returned to the place from where they came. Beggers who refused to work in the workhouse were put in the jail. 2. The impotent poor. These people were unable to work and they were placed in the alms house where they worked within their capacity. 3. Dependent children. They were orphans and other children who had been deserted by their parents. Any citizen who was willing to adopt them could take these children. In case of non availability of free home, the child was given to the last bidder. Children about 8 years old, who could do domestic work, were given to a townsman. Boys were taught trade of the master and trained to serve him until they attained 24 years of age. Girls were trained as domestic servants and remained in indenture till they were 21 years of age or married.

The poor law of 1601 set the model of public relief in Great Britain for 300 years. Accordingly, the parish had to organize and finance poor relief, for more people who did not have any means of livelihood. They had also to find work to the unemployed and children. It had also to provide work to the healthy beggers. The parish also accepted an obligation to help the people who could not support for themselves. The important provisions of the Elizabethan
poor law were included into the lowest the American Colonies.

The Justice of Peace. (The Settlement of 1662)

Due to the pressure from the parishes on agentry, CHARLES II enacted the law of settlement in 1662. It empowered the justice of the peace to return to formal residence. Within 14 days after the arrival of the new commerce, the overseers had responsibility to investigate about them. If the new comers could pay the rent of 10 pounds sterling in a year, they could stay back.

Work House (Development Training)

In nineteenth century, the English were commercially competing with the Dutch. In fact, the Dutch developed industry and trade in large scale. The British economics praised Dutch society because there were no beggers on the streets and the inmates of Dutch alms houses manufactured goods which were exported to foreign countries. After the passing of work house Act of 1696, work houses in Bristol and other cities started teaching the inmates about spinning, knitting and the manufacture of nets and other related materials. It should be remembered here that unemployed poor did not have any training in these activities and therefore, they could not compete with skill labourers.
In 1722, the overseers were asked to make contract with private manufacturers who employed the paupers. The paupers, who wanted to stay in the work house, had to stay like a prisoner, separated from their family members. Therefore, many paupers liked to live in poverty with the family members instead of moving to the work house. Work houses, managed by private contractors, tried to make profits without spending much money on the inmates.

Ministers and social reformers started criticizing the functioning of the work house on account of the lack of fresh air, lack of proper sanitation and the immorality in the overcrowded wards. The poor law Amendment of 1782, known as the Gilbert Act, abolished the contractor's system of work house. Meanwhile, the increase in poverty in Britain was a great challenge to stability of the economic and political system of the country.

Help at the door step (Partial Relief)

The war with France, between 1793 and 1815, created a lot of economic problems in Britain including increase of prize of commodities and wounded soldiers returning from the war. These soldiers did not want to go to poor house with their families and instead, they wanted to stay in their houses and received poor relief. Social reformers became sympathetic to their problems. In May, 1791, a Conference
of poor law officials of Berkshire county wanted to establish a universal practice on the problem of relief to be given to these families. This was approved by parliament through the Speen Hampland Act of 1795. According to this statute, relief allowances were to be given in the homes of the poor on the basis of the size of the family.

The Act of 1795 created negative impact: wages and standard of living decreased, relief destroyed the workers' incentive to do job and economic situation became bad. The poor law Act was criticized on the basis of the economic doctrine of Laissez Faire. The theory presented by Adam Smith, Jeremy Bentham and Joseph Townsend gradually reduced public poor relief to a very large extent. Another theorist Thomas Malthus, through his "Essay on population", explained that the population grew in geometrical progression, while food supply increased only in arithmetic progression. Therefore, agriculture could not feed rapidly increasing population. Malthus disagreed with the poor relief because it increased paupers to have more children. This argument had a theoretical, financial and commercial basis. The objection of philosophers like John Stuart Mill to poor law

practices was based on humanitarian and moral considerations. 8

Changing trend (Poor Law reform of 1834)

In 1834, a commission for inquiring into the administration and practical operation of the poor laws, was appointed to look into the poor law practice. This was the result of severe opposition to the poor law practice and the rising of pauperism coupled with the increase in the poor tax burden. Its chairman was Professor W. Senior, a famous economist. The Commission carried out two years of survey of poor law practices in every count of England and submitted its report in 1834. The report said that the poor relief administration made children and the healthy people paupers instead of self-supporting citizens, stock keepers and manufacturers. Therefore, the commission recommended the abolition of Partial relief under speen Hamland System and to keep all healthy applicants for relief in the work house. It also recommended to give outdoor relief only to the sick, the old people and widows with young children. These recommendations were enforced in August 14, 1834 through statute known as, New Poor Law.

Social reforms (Public Health August Act of 1848)

The Public Health Act of August 31, 1848, founded a general board of health and Edwin Chadwick became one of its members. Chadwick became the first man who looked for public health free of cost. He chalked out a scheme for the protection of the people against diseases arising from water system, sewage and drainage. He also preached for the establishment of parks and flower gardens for public recreation. As a result of its pressure on the British parliament, free public vaccination against cholera, typhoid and small pox was introduced in 1840. The General Board of Health backed local authorities to fight against epidemics, to improve housing condition in the slums and to establish sanitation.

Social Policies (Health and Morals Act of 1802)

Till the nineteenth century, British social policies used industrialists and the merchants. Textile Mills in nineteenth century used the minor children of paupers for cheap labour. Some children were even four years of age and there was no legal restriction on the working houses of these minor children. 'Slappers' used to wake them up by whipping hard whenever they went to sleep. It is worth while to remember here that these minor children had to get up at four or five in the morning. Smaller children were
assigned the job of picking-up the cotton wastes from the factory floor throughout the day. Children aged between 6 to 7 were put to the spinning wheal. Generally, they were given only half an hour for breakfast and an hour for a lunch. During working hours they could not sit but to stand the whole day. It was with great difficulty that they were given permission to go to the toilet or to drinking water. The children were whipped hard whenever they were found not doing work properly. Usually, child's labour was complete around 6 to 7 in the evening. There problems made the children weak and sick and many died before they attained 20 years of age.9

It was in this context that Health and Morals Act of 1802 was passed with the initiative of Sir Robert Peel, who opposed the employment of minor children in labour Camps in textile mills. The law limited the working hours of the minor children to 12 hours a day and forced a night work. This law applied to children sent by the poor house. The cotton mill owners who hired children directly from their parents still exploited them without any limitation.

Move towards the protection of children (Factory Act of 1833)

Feeling sympathy with these conditions, Peel and his friends demanded the protection of working children against maltreatment. This law prohibited the employment of children under 9 in the textile mills and restricted working hours of children. With the initiative of Edwin Chadwick, factory inspectors were appointed under the supervision of a central national office. This was permitted by the Factory Act of 1833. An Amendment of the Factory Act of 1847 ordered a daily ten working hours for the women and children under 18 years. The development of industry in Britain, coupled with the introduction of modern machinery, created employment. Local Boards of guardians started borrowing money for maintaining work houses. Inspite of this, many work-houses did not have many facilities. In 1871, the local government Board was established to take over the function of the Board of health and the poor law board.

Move towards Humanism (Prison Reform)

Since the middle ages, the prisoner had to undergo a lot of human suffering and there were hardly any facilities in the prison. Convicts were not given proper food, woolen clothes and enough facilities for sleeping. On the other hand, they were brutally beaten up and completely neglected.
The prison comprised of debtors and criminals. The jailers extracted money from the prisoners, their families and friends. Sometimes, some charitable organizations used to give to these prisoners, donations in the form of food, materials but these things did not change the miserable conditions of the prison.

Thomas firman in 1681 freed a number of debtors from prison by paying the debts and the jailer's fees. Other social reformers immediately followed his footsteps. In 1700, society for promotion of Christian knowledge preached that jailors found Guilty should be dismissed from service. A demand for prison reform emerged throughout 18th century. One such reformer was General James oglethorpe. The British parliament appointed a committee to look into corruption in prison with oglethorpe as chairman. His investigation made some improvements particularly in the prohibition of sale of liquors in prison.

John Howard was another social reformer who demanded reforms in prisons. Another prison reformer was Elizabeth Fry (1780/1815), who started the school for the children in the prison and appointed one of the female convicts as a teacher. She introduced knitting and embroidery for the adult women.
In 1877, the prison Act transferred the administration of Penal institutions to National Prison Commission. Now young offenders were separated from hardened criminals. In 1894, a parliament committee examined the penal institution and demanded the separation of young offenders from older prisoners.

Social Reform

Humanistic aspects of bad effects of industrialization led to the Chartist, Christian socialist, and trade union movements. The combination Laws of 1799 and 1800 prohibited workers from organizing trade-unions and bargaining to get higher wages or better working conditions. This law was repealed in 1824 with the efforts of Francis place. Even now, political discrimination against the working class continued. Labourers were not allowed to work. The Chartist movement, which started in 1830, tried to get political rights for the workers including suffrage and secret vote by ballot for all citizens. Inspite of movement and petitions to parliament, it failed. The frustrated workers turned the attention to improve their economic conditions. In 1844, the Chartist opened the first co-

operative store which was owned by the workers. Robert Owen went for consumer's co-operative in his textile mills at New Lanark; Robert Owen started his career as a poor boy, and he fought for good wages and sanitary working conditions for workers. Taking this aspect into consideration, he founded a model industrial community which gave to workers and their families such facilities as lowest cost housing with the gardens, sanitation, and play grounds, co-operative stores, recreation facilities and library. Several industrialists followed his footsteps in Britain.

Trade union congress, propounded as a national federation, was the result of the success of co-operative and mutual aid inter prices. The congress fought for the extension of political rights to labourers under the leadership of Richard Cobden and John Bright. Through the reform Bill of 1867, the political rights were given to urban labourers. The social reform movement freed labourers from the challenge of destitution and the trade union movement made labourers a new participating force in government. After the decline of the chartist movement in 1848, a group of social reformers launched another movement for improving the conditions of the workers through education. This was

11. Robert Owen began his career as a poor boy but got a lot of wealth as a manufacturer in the textile industry.
carried out under the leadership of Frederic Denison Maurice, Charles, Kingsly and Jim Ludlow. They appealed the church authorities to help the movement.

The Christian socialist started co-operative association among the labourers of various industries and they conducted night classes for adult education. They laid the foundation for creating sympathy and understanding between labour and the church. F.D. Maurice in 1854, established the working man's college. Robert Owen asked his wealthy friends to help the working class to get self-respect, education and freedom.

Grass root level approach (Housing Reforms)

In nineteenth century, with the spread of industrialization, a number of people from rural areas migrated to the towns and cities. This rapid increase of urban population did not have sufficient facilities. Several social reformers exposed danger and morale of the workers' due to unsatisfactory living conditions. Old palaces left by wealthy industries were split into single rooms for workers. Families Gardens and open paces were built near the mills. Builders in new industrial areas made small houses without taking into consideration of the health problems, with the sole purpose of making profits. The metro politian association for improving the houses of the industrial
classes were established in London in the year 1842. On the suggestion of Edwin Chadwick, several cities started cleaning the slums in order to prevent from the dangers of epidemics. The writings of John Stuart Mill, Thomas Carlyle, John Ruskin and Charles Dickens created awakening among the public on housing reform. Now the British parliament also became aware of the necessity for social reform.

Octavia Hill, a member of Christian socialist, started rebuilding slum houses in London.\(^\text{12}\) She rented good houses to workers at low prices. She enrolled a number of women as volunteers in this project and these women collected monthly rent from the resident. These women also visited the working families and advised them in economic house management and leisure time activities.

**Humanism in practice (The Charity Organisation Society)**

The poor law reform of 1834, did not bring about any solution to the increasing problems of industrial workers. Many charitable societies with various purpose were organized. Newspapers collected donation for the poor. Charles and other charitable agencies distributed money, food and clothes to the poor. In 1868, Henry Solly suggested the

\(^{12}\text{ C. David Owen, English Philanthropy, 1660-1960 (Cambridge, mess Hadward University Press), 1964.}\)
establishment of a Board to co-ordinate private and public charities. In 1869, the society for organizing charitable relief and repressing mendicity was established in London. Later, it became to be known as the charity organization society with Sir Charles Stewart Lock as the leading spirit behind it, Richard Green, Edward Denison, Octavia Hell and Samuel Barnett were other famous members of the society. This charity organisation was based on the theory of Thomas Chalmers. According to Chalmers, paupers should maintain themselves and every individual is responsible for his or her poverty.

University reaching to our masses (The settlement house)

Edward Denison took a new approach to educate the poor and he was one of the important members of the Christian socialist. In the year 1867, he became convinced that the distribution of clothes, food, and money to the poor was useless. Leaving his luxurious life, he moved to stepnny, the poor quarter in East London, for living with the poor people in the slum areas. There Denison taught Bible classes, history and economies. This was appreciated by Samuel Augustus Barnett, who had accepted the post of vicar of St. Judes church in white chapel in East London, one of the poorest parishes in the diocese. He found here almost 8000 people unemployed or sick, living in dirty and over
crowded areas. He invited the students of Oxford and Cambridge universities to come and stay with these poor people and help in their education. Among those who accepted the invitation was Arnold Toynbee, an Oxford graduate. He established personal contact with the families of the parish.

**Social Research and its impact on Social Philosophy**

Social research was an important aspect that influenced the social philosophy of the poor relief in England. The article of Henry Mayhew made a profound impact on the people and awakened the social conscience. In 1886, Charles Booth, a wealthy businessman, made an important social survey and this study examined people by trades, their living and labour conditions and working hours. The study brought to light that 1/3 of the London population was living below the poverty line.

**A new approach to the Poor Law (The poor law commission of 1905)**

The people of England, in the beginning of 20th century, faced the threat of unemployment, particularly in the coal mining regions. Now, unemployed coal miners and their families asked for relief. Some mining towns applied to parliament for aid. Private charities could not support thousand of jobless families for unlimited period.
The Liberal party promised in 1905 early reform of poor laws and help to the unemployed. A Royal commission on the poor laws and relief of distress was appointed with George Hamilton as its Chairman. This commission agreed on the following recommendations. 1.- poor law unions and boards of guardians must be replaced by county council, which would reduce the number of local relief administration by three quarters No.2 - punitive character of poor relief to be abolished in favour of a human public assistance programme No. 3 - mixed almhouses to be abolished No.4 National pensions for the aged, and free hospital for the poor to be introduced.

Era of progressive reforms (Employment Services and Social Insurance)

In 1905 British parliament passed unemployed workmen Act of 1905. Accordingly, relief was to be given to local distress committees which tried to find jobs for unemployed workers. In 1897, the workmen compensation Act was passed to give protection to the injured workers.13 Earlier legislations, the Fatal Accidents Insurance Act of 1846 and the

13. It was in Germany that compulsory social insurance legislation was passed for the first time. The German parliament, on the initiative of Chancellor Bismark, passed a sickness insurance law in 1883, and industrial Accidents Insurance Law in 1884 and old age and invalidity Insurance in 1889.
Employer's Liability Act of 1880 had given sufficient help to injured workers and their families. The National Insurance Act of 1911 founded compulsory health insurance for workers of moderate income. In 1925 the widows, orphans, and old age contributing pensions Act extended the principle of social insurance to men over 65, women over 60 and to widows, orphans, and dependent children under fourteen.

We have outlined progressive reforms carried out in this sphere of social welfare in some of the European countries. These reforms are the products of enlightenment that has taken in sixteenth century. The outlook of man towards other people drastically changed. Besides this, the industrial revolution and its impact brought more suffering to the people of Europe. Now emerged philosophers, writers, intellectuals, religious activism to carry out reforms in order to help the poor and the down trodden. Now we are proceeding to give below changing approaches to social welfare.

**Changing approaches to social life.**

The social welfare model has drastically changed after October revolution of 1917 in Russia under the leadership of Lenin. The Marxists denounced the social welfare policies of the liberal democratic countries of the western model.
According to them, poverty and the suffering of the people are the results of the existence of property relationship and the concentration of wealth in few hands. They think of it as a bogus idea of the bourgeoisie society. According to Marxists, the socialist revolution will bring about the creation of a socialist state where the property relationship will be abolished and everyone will work according to his ability and take according to needs. A socialist state would bring welfare to all its citizens at equal footing.

In Liberal Democratic countries a lot of changes have taken place in regard to social welfare. Accordingly, the state is to be identified as our institution which would extend welfare to the poor and the depressed. In some of the liberal Democratic countries, the state authority has started giving old age pension. India, for example, has introduced reservation for admission and job to the scheduled castes, scheduled tribes and other backward classes. Simultaneously, efforts are being made to uplift women and other weaker sections of the people. Therefore, Britain and India are called welfare states.

There is a continuous debate about the nature and character of the welfare model. The welfare model is progressive aspect of modern enlightened state. Previously, it was considered that the state had only the responsibility of
maintaining law and order. Today welfare model is looked at as the first small step towards the attainment of Justice. Unless it is carried out by the state authority with legal provision for its enforcement, it is presumed that responsibility of state will be incomplete. After giving a brief sketch of the changing approaches to social welfare, we are taking up the social welfare programmes and their enforcement in some of the developed countries of the west. All the developed countries will not be taken for examination here, but only a few important countries, among them, will be taken for examination.

Social Welfare In Developed Countries

United States America

First, we are taking up the social welfare policies in the United States of America. Various cultural backgrounds exerted influence on the colonialists' attitude towards the welfare. In the beginning of the national building process, Americans did not like drinking and gambling. They believed in hard work. The puritans taught of idleness as a sin and source of crime. Since they wanted to avoid heavy taxes in England, some parishes in Britain spent one third of their total revenue for poor relief. The Americans, before the Freedom, inherited from the English tradition the concept that paupers, beggars, and vagabonds were criminals. From
this tradition the Americans developed contempt for those who asked for support from the parish. Most paupers were widows, orphans, the sick, old and disabled. Convicted Persons, and physically handicapped persons were sent to this American colony to work as servants by the British. Some other paupers were those kidnapped by traders and sea captains and sold them as servants to these American colonies, besides sending dependent children to poor houses. The settlers in America lived in different places. The beggars were not given alms because the land was cheap and labour scarce. Women with the children, the aged and the sick looked for help. The local parish had responsibility of taking care of its destitute.

In the course of time, paupers increased and supervisors of the poor were appointed in the parish to look after them. The colonies adopted, at least in principle, the Elizabethan poor law. Provisions were made in every town to maintain the poor through supplying food, clothing, firewood and other household items. Poor relief comprised two forms: one in kind and second, giving the pauper to the lowest bidder. Poor were supported from the poor tax and certain fines collected on account of refusing to work at the

harvest time, and for not attending public worship. The paupers had to swear to the paupers oath and their names were put up in the poor roll shown in the city hall or in the market place. The name of all the paupers were published in the news papers along with the amount they were getting as their allowances. Paupers in Pennsylvania had to, place the letter "P" on the right shoulder; wanderers and the vagabonds were stripped from the middle upward and whipped openly. Then they were ordered to leave the parish. Lazy people and beggers quite often were sent to prisons.

In Louisiana, a French colony, religious charities took care of the poor. Children were looked after in the orphanages, the sick and the aged were kept in the hospital.

The Southern states of the United States of America were faced with the problems arising from orphaned, abandoned and illegitimate children. Many were born to Negro Indian and Mulatto women or servants who did not have permission to care for the children. Negro slave and freed Mulatto servants in the 18th century, needed poor relief. Church charities gave some relief during the colonial period but they were confined to only to members of the congregation. The priest, his wife and deacons used to visit the sick, widows and the orphans. The people, who did not have moral behaviour, were denied the assistance. The
church financed charities from the collections of the church fund. Another kind of private charity in America was the national benevolent societies and fraternal orders of different nationality groups. The first such society was established in Boston among Scottish immigrants in the year 1657. In the eighteenth and nineteenth centuries, societies for the English, the Irish, the French, the Dutch and German were established. Another kind of private charity was the philanthropic association, established to help people in emergency situation. For example, in 1787 Philadelphia society for helping the public prisoners was established and in 1794, the Massachusetts charitable fire-society was established for taking care of the victims of fire. Moreover, the New York Society for the relief of poor widows with small children was established in 1798.

Laizefaire and its impact (The Almshouse in America)

The spirit of individualism that developed in eighteenth and nineteenth centuries, led to the abolition of slavery demand for public education and the movement for women's rights and the movements for better treatment of the poor. It was in this context, that Quicker Stephen Grace established an orphanage in Philadelphia in 1830. In the course of time, the state government of Massachusetts and Connecticut took up the responsibility of looking after
those paupers who were not settled properly. However, the obligation of looking after the poor still remained with the town of the county. Meanwhile, the local government began to spend a lot of money for the poor. Due to various reasons, even the wealthy people also applied for poor relief, which was sometimes sanctioned to them by the supervisor of the poor as a political or personal favour.

In the Eastern State, metropolitan cities had founded poor houses. In 1831, the general court of Massachusetts appointed a committee to examine the pauper laws in common wealth. The committee recommended five principles to the legislation. They are; one. Out door relief was based on full, expensive and distractive to the morals of the poor; Two Alms houses were very economic, three, the poor people should be employed in agricultural work, four, a board of citizens should supervise the almshouse, five intemperanel was the most powerful aspect in the universal cases of pauperism.

In 1893, the New York legislator appointed secretary of state, G.W.N. yedes to examine the expenditure and the functioning of the poor laws. In 1829, he submitted the report which classified the poor into two: One, those under permanent support and two, those under temporary support. The report suggested that even healthy beggers were getting
pension because the supervisor sanctioned them aid without proper examination. Following the aids report, New York State, passed the county Poor House Act, which transferred the management of the alms house from the Township to the county.

Medical Care reaching to the masses

Doctors were few in the beginning and their services were very expensive. In this context, the Towns took up responsibility of the medical treatment of the poor. People lost to this fact were passed in Rhode Island in 1662, in Connecticut in 1673 and in New York 1687. The first hospital was established as private charity institution. In nineteenth century, hospital was separated from the alms houses. In Washington, Virginia, Nevada and California the lack of alms houses forced counties to set up hospitals.

Poor Relief

Private relief societies were often attached with the churches. The state took up the responsibility for certain people like the feeble, insane, and mentally retarded etc. The most cruel forms of treatment of the poor were gradually given up. The poor relief still had the local character. It was very essential that a more powerful authority had to take up the responsibility of looking after the poor.
Care of the Insane

In Philadelphia Tomass Eddy (1758-1827), a Quaker became one of the first men to take care of the mentally ill. The Eastern state hospital at Williams Bery, Virginia, established in 1773 became the first institution for the mentally ill. Ten years after this, Doctor Benjamin Rush, the famous psychiatrist joined the medical staff of the Pennsylvania Hospital in Philadelphia. In the course of 30 years of service to the mentally ill, Doctor Rush got the title of the father of American Psychiatry. He introduced cold and hot baths, kept the patient in heated and ventilated rooms, gave them simple work as occupational therapy. He taught the medical staff to treat the patient with kindness. He separated the sick and the violent from the quiet persons. Dorothia Dix was another great person who started taking care of the mentally ill. She said that mentally diseased will increase with growth of industrialization and suggested that American parliament will have to sanction many for the care of the insane. In the year 1848, Dix requested, the American Parliament to sanction 5,000,000 areas of land to the state for taking care of insane but her proposal was rejected and therefore she repeated her request in 1849 suggesting that land grant must also be used for taking care of blind and deaf. American Parliament passed
the Bill in 1854, after a great dealing. The Bill provided for 1,00,00,000 acres of land for taking care of insane person and 22,50,000 acres of land for training and maintaining Blind and Deaf. But President Pers led the Bill unconstitutional of grant saying that the power for poor relief was with the states and not with the federal government. It established for 80 years a principle of abstention by the federal government from social welfare.

Mentally Retarded

The mentally retarded were usually kept at home or jails or poor houses, in case the concerned families could not look after them. In 1848, the First state school for idiots and feeble minded youth was established in south Boston, Massachusetts. Doctor Samuel Grindly Howi was appointed as a director he had training in Paris in the same field. This was followed by the establishment of a school for retired children in L win Penysilvania in 1875 and training school in vine land Newjersy. In 1887 state government first supported many private institutions of this kind and latter took them over. She found that the private funds were not sufficient enough to support them. The Developmental Disabilities service Act of 1970 created a state federal partnership for retired children.
Welfare of the Blind

Under the direction of Doctor Samuel Grindly Howi, the Massachusetts Asylum, for the Blind was established in 1832 and later, the institution came to be known as Perkins Institute and Massachusetts School for the Blind. In 1832, a second school called the New York institution for the blind was established under the supervision of Doctor John D. Ressen and later, this institution came to be known as the New York Institute for the Education of the Blind. In 1863, they introduced the modification of the French Braille system of raised print. Before passing the social Security Act in 1935, 29 American states passed special laws on Blind relief.

The Deaf

Poor deaf were treated badly and they were left alone either in the family or in the poor houses. Doctor Johns Stanford took up the initiative of teaching the deaf in united states in New York in 1810. In 1823, the first public residential school for the deaf was organized at Downville, Kentucky. It was known as central college. Other American states also followed a certain pattern. Private and public institution for the deaf, in the beginning, had the characteristic feature of the charity institution. They
started educating poor deaf children. In 1869, the first deaf school for the deaf children was established.

State Initiative

The state institution for the handicapped did not have a uniform principle in the nineteenth century. This institution had special state legislation and each was kept under the management of a separate Board of director. Massachusetts was the first state to create a central agency for the supervision and management of all state charitable institutions. It organised the state board of charities. In 1863 the members of Massachusetts board of charities inspected the state alms houses united asylums, reform schools, prisons, and alm houses.

Social Welfare in Other Developed Countries

Great Britain imitated old age pension in 1908. The present programme started in 1965 (National Insurance) and in 1966, income thusty pension a male must be 65 and female 60, with 156 weeks of paid contributions and annual average of 50 weeks paid or credited to qualify for retirement benefits. Retirement benefit comprises a flat pension along with graduated benefits which are based on differences in employees contributions. The Franchise system is based on social insurance principles. The first law was made in 1910.
and the present scheme started in 1945 and the scheme covers non-agricultural employee also.

Eligibility for an old age pension starts at sixty and it needs thirty years of insurance coverage for a full-fledged pension. The basic old aged pension is computed at 20% of the last ten years earnings. The government does not contribute anything. The ministry of social affairs with its national, regional and local social security funds coordinating and managing the various component parts administered the whole programme.

In Germany, there is social insurance approach. It covers all employed persons. Besides this, there are special programmes for miners, public employed, self-employed, artisans and farmers. Sixty Five years is the eligible age criteria for old age pension. They start getting pension after one year of unemployment. For women, the qualifying age is sixty. She should all pay contribution for 180 months. Old age benefits are computed by applying a percentage rate to the employees assisting wages multiplied by his years of coverage. Employer and employee contributions are equal. General administrative supervision is carried out by the federal ministry of labour and social affairs.

In the former Soviet Union, the social insurance approach started in 1922 and it was revised in 1956. The
social insurance covered employed persons, students and individuals who could not do any work. There existed special system for members of collective farms and for doctors, scientists, and teachers etc. A man had to reach 60 years of age and a woman 55 years of age for being eligible for an old age pension. A man had to work for 25 years and woman 20 years for getting the benefits. In rural areas lower pension for working employees made no contribution. A government subsidy paid the excess of expenditure over the contribution of the employer. It came about 50 percent of cost. The republican ministries of social security exercised general administrative supervision in each Republic, District offices and the local pension committees carried out local management. Trade Union had representation in the local committee along with agents from the Ministry of Finance. 15 Social Security Act in the United States was passed in 1935 which provided only for retirement benefit. In 1939, this was amended and both employer and employees made contributions. But the government does not make any contribution. This programme is carried out by federal government of United States of America. For receiving old age benefit, an individual

should retire. The retirement age for male is sixty five and for female sixty two. The widow will not get any survival benefit if she remarries. The programme is administered by social security administration, and agency within the U.S. department of health, education, and welfare.

The most complex of all social welfare programmes are the medical care programmes which are known as sickness and maternity programmes. The condition at the matters of medical profession are diverse: therefore they are complex. In the former Soviet Union, the medical service was made available to all residents directly by the government. Medical care is carried out in 3 different ways. 1.- direct approach. Accordingly, the state operates and gives medical services to eligible insured persons. This was practised in the former Soviet Union and today, this is practised in some countries of Latin America and the Middle East. Accordingly, the concerned person pays the bill and then submits the bill for reimbursement. The state does not operate the facilities. This is the practice in some Western and Northern European countries and in some parts of Australia and New Zealand. According to the third system, the state makes a direct payment to the institutions which are involved in medical care facilities. The State does not
own or operate these medical facilities; this practice still prevails in countries like the United Kingdom and in Japan.

The coverage in industrial countries is extensive and in developing nations, is much more limited. In many industrialized countries medical care programmes covered hundred percent. In developing countries, agricultural workers may be excluded. In some countries, medical care is given only to employees. In Ireland, Japan, Norway and Sweden, medical care programmes cover hundred (100%) percent of population. In Austria, Denmark and Switzerland, it is extensive, though it is on a voluntary basis.

Most of the Unemployment benefit programmes were established before the second world war and individual should meet a number of requirements for being eligible for unemployment benefits. Generally there is a waiting period and this aspect has a lot of motives and it is based on the idea that an individual can maintain himself with his resources for a short period of time. Benefits are mainly a function of past earning; benefits cover, generally, between 50 and 75 percent of wages. Most programmes give maximum benefit payment. In America, they have a flat benefit system with actual payment coming about 40% of wages. Some counties have compulsory unemployment insurance systems of wide scope, which are financed from contributions.
made by employers and employees. In Sweden, Finland, and Denmark, the programmes are voluntary and carried out by trade union; Government also makes good contribution. Some countries have unemployment assistance plans. In Sweden, Finland, and Denmark, the trade unions under the government supervision manage the unemployment allowance programmes.

There is another system, known as family allowance system. They are more extensive in their coverage. In some countries, the allowance is given to all families. The family is given a particular payment for each child below a given age. In some other countries, the allowance is decided on the basis of family size, income, and other limitations. In the early 1970, sixty two countries carried out, some type of family allowance programme. The first such programme was implemented in New Zealand in 1926, Belgium in 1930, and France in 1932. After second world war, these programmes spread to other countries. Half of this programme was implemented in European countries: Eighteen French Speaking nations of Africa, Six south American countries, and Canada and the rest were in middle East and Far East.16

Family allowance system assumed two forms: 1. Universal coverage was given to all families in the country with a minimum number of children and this was applied to fourteen countries of Europe, Australia and New Zealand. 2. The second type was applied in 98 countries and it made allowances on a given employment relationship.

In some countries, family allowance programme gives the same benefit for each child, without taking into consideration in family size. In some countries, the allowance increases with each additional child. For these children, who are continuing their education may get this allowance little longer. In 1970, in Canada, the monthly allowance was six Canadian pounds, a month for each child, under ten, eight pounds for each child ten to fifteen and ten pounds for each child of 16 to 17. European countries give higher benefits. In France, a second child might get a benefit of 22% and third and subsequent children 33% of the base wages of the primary earning.

France has a lower birth rate; Canada, in this respect is equivalent to United States and they argue that parents may misuse these allowances and do not spend this money on children. In developing countries like India and Pakistan,
no such family allowance exist because the government of these countries had limited resources and too many people.

Work injury compensation is one of the oldest and most wide spread of all these schemes, and it provides protection against work connected injuries and occupational diseases. Around 75 countries made use of public fund covering with employers contribution to this fund. In fifteen countries, the employer was supposed to insure against work injury risk. In seven of these countries, the employer used public fund. In some other countries, the employer was supposed to give compensation payment as mentioned in the law.

There are differences in the work injury laws and their coverage. Highly industrialized countries have very good comprehensive coverage. Self employed persons are not included in a number of countries. The work injury risk starts from the day a worker begins his work. If an employee gets injured while driving to work in his car, he will not get compensation because the accident did not take place in the course of his job. In the same way if an employee suffers heart attack, while in a job, he will not get the compensation, because it did not arise out of employment.
There are four kinds of work-injury benefits:

1- a percentage wage restoration during the hilly period, special indemnities in the case of permanent injury to barely members, medical benefits and death benefits. Generally, wage restoration is connected with previous wages. Temporary partial disability benefits are modified if the employee can do some work for his employer. Work injury programme gives survival benefits in case the employee dies from his injury. The benefits come to an end if his widow remarries or the children become major. In most of the countries work-injury programmes are financed by employers. Benefits are certain and quick but they are not always sufficient.

Public assistant, sometimes called social assistance, is another programme which gives income support. When a particular country does not have a programme protecting against a particular economic risk, generally, this public assistance schemes arise to fill the gap. In most social insurance schemes, the benefits are looked at as a matter of right. Public care assistant depends on the other hand, the existence of necessity which, in turn, is measured on the basis of the necessity of the individual and the resources. Government revenues are the main source of income for public assistance programme, which are mainly carried out in many
countries at the local level. Revenues necessary for support in the programme are raised locally. The major social assistance schemes in the United States are as follows. 1. Old age assistance, 2. Aid to the blind, 3. Aid to the permanently and totally disabled, 4. Aid for families with dependent children.

**Social Welfare in Developing Countries**\(^{17}\) (India)

Social reform and social work, the foundation of modern Indian social welfare, was started in the beginning of the nineteenth century from the time of Raja Ram Mohan Roy. East India Company followed a new dual policy in this respect. The western Christian missionaries started the social welfare as a part of the conversion of the local people into Christianity. The missionaries started work for the human treatment of lepers who used to commit suicide or were either drowned or killed. They succeeded in forcing the government to stop this practice. They also gave shelter to orphaned children and other destitutes in their mission and educated them in the boarding schools. They were the earliest to start education for women. The

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17. Due to certain limitations, Social Welfare in all the developing countries is not sketched. India has its own importance because the Seventh Chapter is a comparison of India and Iran.
missionaries in India were also the pioneers in adult education.

After Raja Ram Mohan Roy, Vidya Sagar was the second reformer who undertook the social reform. Vidya Sagar fought for widow remarriage, women education and prohibition of polygamy among the culin Brahmins. In 1856, the company government passed the widow remarriage Act. Balshastri Jambhaker launched a movement for stopping Sati, female infanticide and traffic in female children. Jyoti Rao, another social reformer, worked toward improving the conditions of Maharashtrian peasants.

Gandhi, Ambedkar, and Ayyankali of Kerala were other sets of social reformers who organized the Harijans, (scheduled castes) for social upliftment. After India became independent, the government of India, through its constitutional provisions, try to uplift the poor and the weak. For empowering women, the government and other voluntary agencies have been initiating a number of Practical programmes. The government also has given reservation for women in panchayat bodies in some states. Towards this end, the government has established recently National Commission for women. The constitution of India has also included in its Directive principles of states policy, a number of social reform programmes. The government has also established minority
commission, other backward classes commission and scheduled casts and scheduled tribe commission with a view to represent the opinions of the concerned people and to uplift them through social welfare programmes. O.B.Cs and S.C/S.T. have been given reservation for jobs in central government institutions and this does not include the armed forces. In Tamilnadu and Karanataka, two southern states of India have given maximum reservation for jobs and admissions in government institution. Besides these, there are pension benefits, life insurance schemes (L.I.C.), compensation for Accident victims in service, compensation and rehabilitation of the relatives of the soldiers who die in action and measures to uplift the physically handicapped. Again, the physically handicapped people have been given special reservation for admission in educational institutions and jobs in governmental institutions. There is SOS village which looks after the weak children and there are special schools for the Blind and the deaf. A voluntary organization like, sisters of charity, headed by Mother Teresa is doing tremendous work for the welfare of abandoned children, destitutes, very old people abandoned by their children and lepers. Apart from this, there are welfare associations like soldier's welfare association.\[18\]

Conclusion

In this chapter historical account of the development of the welfare concept has been emphasized and attention is also paid to discuss the concept of welfare slate in ancient, medieval and the modern period. References are given about Locke, Bismark and the Church in Europe. The social and historical context in which social welfare became a necessity is carefully examined. It is argued in this chapter that mode of production was the main aspect which brought about a situation leading to the evolution of welfare concept. For this purpose maximum literature is consulted. Finally, social welfare in India is also sketched in brief.