

## Welfare State in Theory and Practice: A Comparative Study of India and Pakistan

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### Abstract

*As the world became aware, the nations in the world started raising their voices for their rights, taking into consideration the rights, when the states started making their provision as their main objective, these states started to be called welfare states. This term of the welfare state continued to improve with each passing day after World War II. Gradually, every state started moving towards making itself a welfare state, but this term is many times more complicated than it seems. The researcher has put two basic questions in this research one is, how is the welfare state evolving in the contemporary ecosphere? And second is, on what grounds do India and Pakistan meet the criteria of welfare state? To complete this research, the theory of the welfare state and its historical background are described. Qualitative methods and secondary resources have been used in this research. This study compares Pakistan and India as welfare states, as both neighbouring countries call themselves welfare states. The parameters of the welfare state that have been defined in the study have been checked against the two states to see which principles both states meet and which do not.*

*Key Words: Welfare State, Pakistan-India, Human Rights, Fundamental Rights, Riyasat e Madina*

### Introduction

Meanwhile, the evolution of the welfare state, and the development of autonomous nationality in the nation-states of the contemporary international structure has also increased and the rights of mankind have also been protected. This whole process is known and understood as the protection of "rights" and distribution of "equality". This is why welfare states provide full rights to people under institutional principles such as economic administration, provision of equal rights for all inhabitants and public protection.

**According to T.H. Marshall**, "The welfare state is a critical stage in the long struggle for equal citizenship."

**According to Kent**, "A welfare state is a state which provides for its citizens a wide range of social services."

The welfare state stands as a cornerstone within the framework of modern governance, crafted to champion principles of social equity, justice, and the overall welfare of citizens. Firmly grounded in democratic principles, welfare states are committed to providing a diverse range of social services, benefits, and protections, with special attention directed towards bolstering marginalized and vulnerable sectors of society. Nevertheless, the implementation and

effectiveness of welfare policies showcase notable disparities across different contexts, intricately influenced by a multifaceted interplay of historical legacies, cultural norms, political landscapes, and economic conditions.

This study seeks to conduct a comparative analysis of the welfare state frameworks in India and Pakistan, neighboring nations with shared historical legacies but distinct paths in social policy development. Post-colonial independence, India and Pakistan adopted differing paradigms of statecraft and governance, influencing their strategies for social welfare and development. Despite encountering similar socio-economic challenges, such as poverty, inequality, and social exclusion, their welfare systems diverge in terms of ideologies, institutional structures, and policy emphases.

India, renowned as the world's largest democracy and a swiftly emerging economy, has adopted a model of democratic socialism marked by a mixed economy and a formidable welfare state. Since gaining independence, India has implemented numerous social welfare initiatives targeting poverty reduction, education, healthcare, and social security. Its welfare framework includes a blend of universal and targeted interventions aimed at catering to the diverse requirements of its extensive and varied populace. Nonetheless, persistent obstacles such as bureaucratic inefficiencies, corruption, and insufficient resource allocation have impeded the equitable distribution of welfare provisions, further amplifying disparities among socio-economic strata and geographical regions.

Conversely, Pakistan's journey towards a welfare state has been influenced by a blend of post-colonial legacies, periods of military rule, and political turbulence. Despite constitutional pledges to uphold social justice and provide welfare, Pakistan's policies in this realm have frequently displayed inconsistencies, fragmentation, and inadequate reach. The Pakistani government has grappled with the establishment of inclusive social security mechanisms, leading to prevalent issues such as poverty, unemployment, and societal instability. Furthermore, persistent political and security challenges have placed additional strain on the state's ability to adequately meet the socio-economic requirements of its populace.

In light of this context, the comparative analysis endeavors to scrutinize the foundational principles, operational mechanisms, and resultant impacts of welfare delivery in both India and Pakistan. Through a comprehensive exploration of the historical progression, policy structures, and execution dynamics within the welfare states of these nations, this study seeks to discern essential insights, exemplary practices, and avenues for enhancement. Ultimately, the research aspires to enrich broader dialogues on social policy formulation, state-citizen interactions, and developmental approaches within multifaceted and intricate settings.

### **Research Objectives**

- To know about the origin and concept of the welfare state
- To understand the importance of the welfare state in a developing country
- To analyse the role of the welfare state in the lives of the people in the contemporary era
- To find out the parameters of the success in developing countries like India and Pakistan

### **Research Questions**

- When the concept of welfare state originated and what is the theoretical background of this concept?
- How does a Welfare state play a pivotal role in the lives of the people?
- How does the welfare state evolve in the contemporary era?
- On which grounds, do India and Pakistan meet the criteria of a welfare state?

## **Statement of Problem:**

The comparative analysis of welfare state frameworks in India and Pakistan undertakes a rigorous assessment of the practical implementation and efficacy of social policies within distinct socio-political landscapes. Despite shared historical legacies, divergent trajectories in welfare provision are evident, revealing varied levels of success and encountered challenges. Recognizing the imperative nature of understanding the factors contributing to these disparities in welfare outcomes is crucial for policy-makers, scholars, and practitioners alike. This study endeavors to investigate pivotal inquiries concerning the underlying determinants, policy mechanisms, and societal ramifications of welfare state performance in both nations. By doing so, it aims to illuminate pathways for enhancing the effectiveness of social policies and fostering inclusive development agendas.

## **Literature Review:**

In his work, Kaymaz (2022) conducts a thorough comparative analysis of the welfare state concept, delving into its intricate connections with economic growth, development, and societal structures. The study meticulously examines key terms such as economic growth, development, welfare regime, and natural resource wealth, elucidating their unique roles within the discourse surrounding welfare states. Through a meticulous exploration of geopolitical factors and empirical data, Kaymaz sheds light on the multifaceted influences shaping welfare levels. Moreover, the author underscores the pivotal role of sociability in comprehending the welfare state, emphasizing its broader implications on social cohesion and structural frameworks. By elucidating the welfare state's contributions to social, economic, and political advancements, Kaymaz significantly enriches the scholarly discourse, providing a comprehensive framework for understanding and analyzing the complexities inherent in the welfare state concept.

In Gupta's (2022) study 'From the Welfare State to the Welfare Society: A Shift in Paradigm.', the author delves into the imperative need for transitioning from the conventional welfare state model to a more inclusive welfare society paradigm, particularly in response to contemporary challenges such as the Covid-19 pandemic and the 2008 fiscal crisis. Gupta contends that solely relying on the traditional welfare state framework proves insufficient in confronting modern socio-economic, technological, and global complexities. Instead, Gupta advocates for empowering individuals through digitalization and nurturing social solidarity as pivotal elements of a redefined welfare society framework. Employing analytical, comparative, and empirical methodologies, Gupta argues for a transition towards a participatory society model, emphasizing the critical engagement of diverse stakeholders in welfare endeavors. The study underscores the pressing necessity of embracing this paradigm shift to effectively address the evolving demands and intricacies of the 21st-century welfare landscape.

In their recent scholarly inquiry, Khalid, Qamar, and Fazal (2022) 'Concept of Welfare State in Islam (Riyasat-e-Madina) in the perspective of Pakistan: An Analysis' thoroughly explore the concept of a welfare state within the Islamic framework, focusing particularly on Pakistan's aspirations to emulate the model of Riyasat-e-Madina. Anchored in Islamic principles, the article portrays Islam as a holistic system that addresses a wide array of human dimensions, including religious, social, economic, and political realms. Drawing from the seminal works of Islamic theorists such as Al-Mawardi, Al-Ghazali, Al-Farabi, and Allama Iqbal, the study delineates the responsibilities of the Imam or Khalifa in an Islamic state, highlighting their pivotal role in fostering welfare for all citizens, regardless of their religious affiliation. Through a comparative analysis juxtaposing the qualities of an Islamic state with Pakistan's current socio-political landscape, the authors propose that sustained efforts by the present government could potentially

catalyse Pakistan's transformation into an Islamic welfare state akin to the envisioned Riyasat-e-Madina.

In "Postmodern Welfare: Reconstructing an Emancipatory Project" by Peter Leonard (1997), the author conducts a thorough examination of post-modernism's implications for social policy and welfare. Leonard adeptly elucidates the complexities of post-modernism, rendering them accessible while exploring their relevance for human well-being. Despite his Marxist standpoint, Leonard acknowledges post-modernism's limitations in providing a viable alternative to social democracy. Nonetheless, he advocates for leveraging popular social movements for effective activism as a potential remedy. While Leonard's argument for post-modernism as a normative foundation for social welfare reconstruction may not be entirely persuasive, his work offers valuable insights into the contemporary challenges facing social welfare paradigms. In "Against the Odds: Social Class and Social Justice in Industrial Societies" by Gordon Marshall, Adam Swift, and Stephen Roberts, the authors delve into the concept of equality of opportunity and its relationship with social justice. Through extensive statistical analysis across various countries, the authors reveal persistent class-based inequalities despite increased educational opportunities. They argue for addressing structural barriers to mitigate inequality, challenging the notion that educational access alone can rectify social disparities. This insightful book not only enriches academic discourse but also informs social policy-making by advocating for comprehensive structural reforms to combat class-based inequality.

In "Worlds of Welfare: Understanding the Changing Geographies for Social Welfare Provision" by Steven Pinch (1997), the author conducts a comprehensive examination of the global transformations within welfare systems. Pinch navigates the complexities of these changes, elucidating the diverse reforms witnessed across regions, such as privatization and commercialization. Through an analytical lens, the book evaluates various theoretical perspectives to comprehend this social change, offering insights into the multifaceted nature of welfare reform. Furthermore, Pinch explores the future trajectory of the welfare state in multicultural societies, emphasizing the significance of a geographical perspective in understanding the evolving welfare provision landscape. With accessible writing and a glossary of key terms, "Worlds of Welfare" serves as a vital resource for scholars, policy-makers, and practitioners concerned with the global evolution and future trajectory of welfare services.

### **Concept of Welfare State**

The term "welfare state" refers to a form of governance in which the government plays an increasingly key role in the economic, political, social and educational well-being of its citizens. A "welfare state" refers to a state in which the state continuously works to ensure equality of opportunity, fair distribution of wealth, equality of fundamental rights and sense of responsibility among the people and all these principles are especially enforced for those who seem unable to avail themselves of all these facilities to lead a good life. In addition, the welfare state has the task of eliminating unemployment among its people, providing health care, providing housing, providing insurance programs and taking special care of those unable to work (Kenton, 2022).

### **Theory and Background of Welfare State**

William Beveridge is known as "the father of the welfare state". After World War II, when voices for the protection of human rights began to rise, the modern use of the term also became associated with broader measures such as social insurance and the protection of human rights and in 1948, Britain started adopting it based on a report called Social Insurance. Since the inception of the "welfare state" theory, welfare states have ensured the protection of the economic and social well-being of their citizens in all respects, keeping in mind the equitable distribution of

wealth and public responsibilities to their people and take steps to promote it (Christopher, 2021).

There is considerable variation in the concept, pace and shape of the "welfare state" in different regions of the world as the parameters of different states in each region are also different. Some states rely entirely on their institutions and some states are in direct contact with the public. This is not only based on linkages, but some welfare states provide services to the public on a regional level. (Morgan, 2021). If examined in more depth, the earliest form of the welfare state began during the Industrial Revolution in Western countries after the 1880s, in which benefits such as pensions, insurance and insurance began to be provided to the public. Historically, major events such as World War I and World War II seem to have led to the expansion of the "welfare state", but all forms of the welfare state are fully visible after World War II (Christopher, 2021).

As an Islamic background, if studied historically, the concept of taxing the states for the welfare budget was formally introduced to the Arabs in the early 7th century by the Muslim Caliph Hazrat Umar. In addition, Zakat is one of the five fundamental principles of Islam, which is distributed to the needy once a year after Ramadan, with a rate of 2.5% per year in Islam. Hazrat Umar (584-644) also established the Bait al-Mal department, which provided for the needs of the needy and provided for the storage of food (Patrica, 2005 & John, 2017).

### **Parameters of Welfare State**

A "welfare state" means its people who are not able to enjoy even the minimum conditions of good things under the following parameters such as equality, fair distribution of wealth, employment opportunities, and adequate food. Ensures equal income, equal education, equal medical facilities, all forms of social security and housing for all citizens.

### **Models of Welfare State**

After meeting the principles and parameters of the welfare state, today's most modern states lead to the division of welfare states into three ideal regimes, the first being liberal, the second conservative and the third social democratic. After fulfilling all the parameters of the above "welfare state" parameter, the states that call themselves welfare states are New Zealand, Canada, South Korea, Denmark, France, Sweden, Netherlands, Switzerland, Greece, Japan, Iceland, Kuwait, Spain, Austria, Australia, Latvia, Italy, Portugal, Finland and Belgium are the top names (Manow, 2021).

### **Theoretical Perspectives**

According to Korpi (1978) and Titmus (1970), the welfare state's establishment was viewed as "a wonderful expression of social altruism." However, "anti-modernists and post-modernists" both contested this viewpoint. The "pre-welfare system," in which independence, altruism, and public virtues were highly valued, was prioritized by the anti-modernists (Whelan, 1996). Conversely, the post-modernists disapproved of the notion that there is "one superior way of understanding the world" (Pinch, 1997). Post-modernists look beyond "the markets" and "work ethic" in the context of welfare. They depend on a welfare system that acknowledges socio-economic disparities and cultural diversity (Bauman, 1998). On the nature of a welfare society, however, modernists, anti-modernists, and post-modernists cannot agree. Furthermore, different welfare systems may exist during different phases of modernism's evolution.

While some nations may still be in the "pre-modernism" stage, others can be in the "late modernism" stage. In a similar vein, civil societies may be seen to be undeveloped in certain instances but proactive in others. Furthermore, a society going through fast socio-economic and cultural transformations could exhibit contradictory tendencies. As a result, during the course of evolution, some parts of society may become modern while others may stay pre-modern. People



who are extremely wealthy and extremely poor, highly developed and extremely backward, highly educated and completely illiterate, etc., could be seen contrasted in the same society.

In actuality, the idea of a "welfare state" or "welfare society" cannot be viewed solely from the standpoint of political economy. Because of the possibility of "an imbrication of layers," sociology and culture must also be taken into consideration when examining the welfare state's and welfare society's future (Baggley, 1994). It's comparable to a house that has fresh slates added to the old ones to keep it from collapsing. Similar to this, we might observe that inside a state or civilization, post-modern, anti-modern, and modern trends coexist. The welfare state may be seen as detrimental to society by anti-modernists because it undermines individualism, while modernists see it as an expression of humanitarianism founded on reason. Perhaps the anti-modernists will appeal. The anti-modernists' conception of a welfare society might be shaped more by appeals to the past than the future. They depend less on government assistance and more on strong family values and civic virtues-based community life. However, rather than being the advocates of a fresh philosophy, post-modernists might be understood as modernism's detractors. They differ from anti-modernists in that they go outside of historical customs and ideals for solutions. They disagree that modern civilizations should strive for certainty and unanimity. They also reject the idea of a single, ultimate truth in favour of several distinct realities. In the wake of post-modern politics, post-structuralism, and post-Fordism, they favour changing the welfare states (Rodger, 2000).

Post-Fordism is "characterized by flexible working patterns, new management techniques, and limited trade union power," in contrast to Fordism, which was centred on mass production, mass consumption, and mass trade unions with an emphasis on universal social security (*ibid.*, p. 27). A similar transition from big marketplaces to "niche markets" is observed. The post-Fordist occupational structure is composed of peripheral workers, who are unskilled or semi-skilled, and core workers, who possess the necessary marketable and technological abilities. By developing "the identities of the client, the claimant, the victim, the deserving and the undeserving poor," welfare practitioners, according to post-modernists, actually cause more issues than they solve (Rojek et al., 1988). To them, the welfare state has led to the needy and impoverished being divided rather than assimilated into society. The bureaucratic welfare states prevalent in the majority of Western cultures are contested by them. Rather, they favour preserving room for "communitarian and local narratives," "large-scale uncertainties," "fragmentations," "relativism," and "conflicting and competing truths." It can be interpreted as a shift in emphasis from the state's duty to ensure welfare toward individuals, families, and communities taking charge of their own and others' well-being (Rodger, 2000) they disapprove of centralized planning because they find it awkward and polarizing. They find plurality and diversity fascinating (Leonard, 1997). But the greatest conundrum facing proponents of welfare societies is how to balance the "ethics of diversity" with the "need for altruism, virtuous and communitarian values"; how to balance "particularistic needs with universalist needs" and so forth; and how to reconcile the "growing individualism, amoral and atomized behaviour" with these demands. Promoting the altruistic and communal spirit in the name of self-interest and humanitarianism is necessary in the wake of modern welfare politics.

Because of this, the welfare system must be developed from the top down, with the government acting as a coordinator, enabler, and facilitator rather than a supplier or doer. Furthermore, the welfare state cannot be reversed, as evidenced by the fact that public spending on social security is expanding everywhere, even in the United States, which is seen as a "welfare laggard." Instead, in an intriguing parallel development, we see that the corporate world, civil society, and

philanthropic organizations share social, economic, political, and legal duties with welfare states (Zamfira, 2016).

Even if it is challenging to restore traditional society in the age of global mobility and rapid innovation, social entrepreneurship founded on self-help and mutualism is essential to ensuring everyone's well-being in a universally sustainable manner. To achieve this, the welfare state would have to make room for the welfare society. The welfare state was established because society was seen to be inadequate in providing for the needs of the elderly, disabled, unemployed, and destitute.

It took the place of charity with entitlement, but in the aftermath of neo-liberalism, even the welfare state is now seen as unable to accommodate the requirements of the great majority in the absence of assistance from the commercial sector, non-governmental organizations, families, civil society, and charitable giving.

### **Difference between the Welfare State System and the Welfare State**

In today's modern world, many states use the term "welfare state systems" but they are not "welfare states". After carefully studying the model of welfare states, we come to the conclusion that developed countries compete with the model of the welfare state to some extent, but developing and poor countries do not reach the model of the welfare state. After reviewing this, we raised the question, "When does a welfare state become a welfare state?" The answer is when any state qualifies all parameters of welfare as a welfare state. (Aspalter, 2017)

Researchers in the field of social welfare frequently pose the question of whether a "welfare society" will eventually take the place of the "welfare state." A few decades later, Swedish Nobel Gupta laureate Gunnar Myrdal (1898–1987) had anticipated the "welfare world" to come to pass (Myrdal, 1960).

It is important to make a distinction between the welfare state and the welfare society before we talk about whether or not welfare societies are acceptable. Welfare societies may not necessarily equate to welfare states, and vice versa. Indeed, there has also been a lack of consistency in the connection between the welfare state and welfare society. Before the Industrial Revolution, urbanization, democratization, and economic expansion in the middle to late 19th century gave rise to the welfare state, the underprivileged were given social protection by their families, communities, churches, guilds, and feudal lords. However, social discontent, labour disputes, and political movements were widespread in Western Europe during the early decade as labourers of societal modernization (the late 19th century to the First World War), and these events could not be subdued by "bourgeois philanthropic associations." Instead, as a result of these circumstances, bourgeois and working-class political coalitions were formed throughout Europe. Additionally, it resulted in the "institution of generous welfare programs" and the acknowledgement of the socio-political rights of "workers as citizens." It was mainly a result of the 1917 Russian Revolution and the bourgeois elite's apprehension of radical politics. They were also terrified of the rise of Hitler to power in Germany in 1933 and the difficulties that the United States of America endured from 1929 to 1939 as a result of the Great Depression.

Ironically, the welfare state, which was envisioned as a novel way to ensure society's well-being in a capitalist setting, became the catalyst for the disintegration of social structures. It was held accountable for the deterioration of close relationships, loyalty, and trust by assuming responsibility for social duties. According to Spicker (1986), relying too much on the welfare state resulted in consumerism, inequity, and excessive use of welfare services, as well as reductions in personal accountability, caring at the source, and empathy. Surprisingly, we discover a negative correlation between "social capital and informal solidarity" and "degree of

social spending." The explanation for this is that, in comparison to those living in welfare states with lower spending, those residing in high-spending welfare states typically exhibited a lower degree of informal solidarity. Conversely, it was thought that individuals with greater levels of informal solidarity would also possess larger levels of social capital (van Oorschot et al., 2005).

### **India as a Welfare State**

India is indeed a welfare state, but the welfare state system in India is by no means fulfilled in the European sense (Vivekanandan, 2001). In the last two to three decades, India has focused particularly on fulfilling all the conditions for basic public services and social protection, two of the most important components of social welfare policy. To implement all these facilities, India has significantly expanded old programs, introduced new programs, and improved basic public services such as primary education, basic health facilities, housing, and water and sanitation. Systems are top-notch (Kapur, 2015).

Part IV of the Constitution of India prescribes the state policies which prove that India is a welfare state. In the same part, under the National Food Security Act 2013, a full guarantee of food security has been given to all the citizens under whom the government provides food grains to the people at very cheap rates. Apart from this, health insurance schemes for the people, social assistance for families and especially mothers, school meals, pension schemes and state-level policies are implemented to eliminate unemployment. Following these policies, the government has spent a whopping \$180 billion on public safety and welfare by 2020, which is around 7.3% of GDP.

Similarly, India has taken some great steps for its people to eradicate poverty, as 262 million people were lifted out of poverty from 2011 to 2019. Among the measures taken are the development of model villages, smart school system, social development programs [2649 new programs], programs for monthly income stabilisation, and skill training programs for youth, Mahatma Gandhi rural programs, jobs Cards, Pradhan Mantri Jan Dhan Yojana are on top. All these programs led to 17.9 billion new accounts opening in 2015, 315 million new jobs due to job cards, and direct benefits to 30 per cent of the population, and a 19 per cent increase in people's incomes every year and the facilities during Corona are more than that (Jackson, 2021).

Since the 1990s, initiatives to improve health in India have gained momentum. 1999 India's system underwent substantial changes whereby healthcare facilities began to be provided at the district level., with time, more and more improvements were made and new laws and programs were also launched such as the National Rural Health Mission 2005, in addition to the construction of new hospitals at the grass root level in many areas, such as during Covid-19. 17 new hospitals have been constructed with facilities for treating 70,000 to 100,000 patients as well as special ICU wards in these hospitals. Even before this, around 200 new medical institutions were created till 2017 in which thousands of new doctors were recruited to overcome the health problems in India. In addition, 479 new medical schools were established, combining these and the previous institutions, 67,218 medical students can now receive medical education in India annually (Kanwal, 2022).

### **India's Status of Welfare State**

While India is launching public welfare projects, providing employment to the people, providing health facilities, insurance and pensions, there are also massive human rights violations in India, It is happening on a large scale. The lives of minorities in particular are getting worse with each passing day, for example, according to official data, from 1954 to 1982, there were 6,933 reported incidents of communal violence, followed by 1968. A total of 3949 incidents of communal violence took place between 1980, in which 530 Hindus and 1598 Muslims were



killed (Swami, 2021). Even after that, this trend did not stop but increased with each passing day and continues even today. Atrocities against Muslims in Kashmir are not hidden from anyone, for example, since 2014, more than 3850 people have been martyred, more than 650 women have been raped and 150 children have been martyred, whose age was less than 9 years.

According to Crime Index 2023, India ranks 77th in terms of crimes in the world in 2023 and has a rate of 44.6%. If we review the previous few years, India recorded 582 per one Lakh population in 2015, 320 in 2016, 306 in 2017, 303 in 2018, 487 in 2019, 445 in 2020, 467 in 2021 and 654 in 2022 which is alarmingly alarming (Singh, 2022). Similarly, the number of rape cases in India is also shocking, for example, 38,947 in 2016, 32,559 in 2017, 33,356 in 2018, 32,032 in 2019, 33,257 in 2020 and 31,000 in 2021 (Statista, 2022).

Similarly, when it comes to poverty, 2/3 of the total population of India is living in poverty, which is 68.8%. The majority of them are people who earn less than \$2 a day. 30% of people earn less than \$1.25 per hour. If all these statistics are reviewed, 800 million people in India are considered poor. Among the major causes of all these problems, child labour, child marriage, lack of education and AIDS are at the top. A staggering 1.4 million children under the age of 5 die annually in India. In addition, although children under 14 years of age are not allowed to work in India under the law, still 12.5 million children between the ages of 5 and 14 work in India, which falls under child labour. According to UNICEF, 25% of children do not have access to education. Moreover, 44.5% of girls in India are married off before the legal age of marriage, the main reason being poverty. There are currently 2.7 million people living with AIDS in India, including 220,000 children (Singh, 2022).

### **Pakistan as a Welfare State**

Pakistan came into being based on the ideology of Pakistan/Islam for which millions of people sacrificed, Islam is a complete system as well as a complete religion that fulfils the religious, social, individual, economic and political needs of human beings in every way. It is a complete code of life that covers in detail all aspects of the individual and collective life of human beings (Khan, 2023). Many Muslim scholars such as Al-Mawardi, Al-Ghazali, Al-Farabi and Allama Iqbal also presented their ideas to define the concept of an Islamic state in their way and elaborated the duties of Imam or Caliph in an Islamic state and also mentioned and described their attributes as he or a group of persons acting as a cabinet. Moreover, the Islamic state has the responsibility to work maximally and equally for the betterment of the people living in it, whether they are Muslims or non-Muslims. Within the parameters of the same Islamic principles, this research has not only discussed at length the merits of an Islamic/welfare state but also compared them in detail with the current situation in Pakistan under the current and past governments; Under the promotion of the development of this state as "Riyasat e Madina" and to what extent given (Khalid, 2022).

According to the Islamic concept, the sovereignty of the Islamic/welfare state belongs to Allah and The Caliph/Ruler exercises the powers given by Allah within the bounds of Allah, works for the welfare of the people, provides basic rights to all with equality and most importantly implements the complete system of Islam. The ruler consults (Majlis Shura) to serve the people and implement a system of justice, which is also mentioned in the Holy Qur'an so that no one is treated unfairly and everyone is guaranteed equal and fair rights can be made. In an Islamic welfare state, when the ruler fulfils his duties with responsibility, Islam also places the responsibility on the people to obey the caliph/ruler. In addition, every citizen in an Islamic state has equal opportunities to work, live, travel, freedom of expression, education and access to

justice; all these are among the most important responsibilities of a ruler. Islamic welfare state/social welfare state is complete when all the above attributes and features are present.

All the above responsibilities and features are part of the constitution of Pakistan due to which the state and government of Pakistan try their best to fulfil these responsibilities as much as possible, even the previous governments have taken steps for it e.g., Ihsaas Program, Benazir Income Support, Kamyab Jawan Program, Laptop Scheme, Loans Without Interest, Free Education (Books and Uniform), Building Dams, Agriculture Loan, Citizen Portal and Sahat Card are prominent (Khalid, 2022).

### **Pakistan's Status of Welfare State**

It is very easy for any state to dream of a welfare state but much more difficult to achieve it. Pakistan has always wanted Pakistan to be a welfare state and this is also written in its constitution, but the real problem is how to fulfil this dream. When we look deeper, the reality on the ground looks quite different as there is a clear lack of leadership at almost all levels to promote welfare state-like governance, rule of law, delivery of justice and maximization of wealth. When we define the welfare state according to the parameters of the Riyasat e Madina, then we cannot live up to its principles by living in comfort zones and depriving people of a better quality of life (Ahmar, 2020).

A welfare state, when we examine history in the context of Pakistan, we conclude that since the establishment of Pakistan today, the past governments and rulers have not even taken half a step to establish a welfare state. For example, when more than 25 million children are unable to go to school, corruption and nepotism are rampant and all these so-called development programs have been engulfed. These programs are limited to various photo sessions, then such All can see is the mockery of a welfare state (Ahmar, 2020).

Apart from this, Pakistan's track record regarding the protection and promotion of human rights is not impressive, particularly in areas such as restrictions on freedom of expression, religious freedom and women's rights. Discrimination and persecution of religious minorities, including Christians, Hindus and Sikhs, have been reported in Pakistan on several occasions, and blasphemy laws have been used to silence critics of the government or religious establishment; it is used to do things that should not happen anywhere in a welfare state. Women's rights have also been an important issue in Pakistan since its inception, with examples of honour killings, forced marriages, and domestic violence at the top, and restrictions on women's freedom of movement, they face hardships and are often denied opportunities for education and employment. A claimant to the welfare state, Pakistan has also always had a significant problem of enforced disappearances, where individuals are abducted by state agents or their proxies and held in secret detention without trial or charge or extra-judicially killed. Pakistan's justice system has also been questioned and often criticized for being slow, corrupt and inefficient, with other institutions allegedly influencing the judiciary. Moreover, torture and other forms of abuse of prisoners are common. Besides that Poverty, Health Issues, Agriculture Problems, Educational Problems, Corruption, Inequality etc. are also the most important obstacles in the way of the implementation of the welfare state.

### **Findings**

It is not implied that we are searching for a replacement for the welfare state when we discuss a paradigm shift from the "welfare state" to the "welfare society."

Instead, we want to add the welfare society to it to protect the interests of investors, consumers, and those in need of assistance as well as the impoverished, needy, and oppressed. When customary and accepted methods of doing or thinking about something entirely alter, it's called a

paradigm shift. In the past, the welfare state was seen to be the result of the political struggle over social wages between organized labour and capital. The new organizations gradually came together around issues such as gender, ethnicity, disability, unemployment, old age, and so forth. But since the 1970s, both the Left and the Right have questioned the welfare state's efficacy. The legitimacy of the welfare state was also negatively impacted by the distribution of sovereignty following globalization, both upward in the form of supranational and below in the shape of sub-nationals.

As the new century approaches, we observe that the welfare state, which is built on collectivist notions of solidarity, is moving in the direction of a welfare society, which is based on individualist presumptions derived from the market, family, and community. Before the welfare state was established, those who were helped by the old system frequently expressed appreciation to their rescuers. However in the welfare state, recipients received benefits based only on their entitlements, and they did not have to demonstrate any loyalty or gratitude, which occasionally led to "free riding" and "moral hazard." Additionally, it rendered welfare recipients docile. It is reasonable that some officials these days are turning their attention to earlier eras when morality and altruism were highly valued. Modern cultures are seeing a tendency toward returning some of the state's concentrated welfare obligations to the people, their families, and their communities. People are even urged to purchase private insurance in the twenty-first century to cover old age, illness, and unemployment. The welfare state is unlikely to take on a more proactive role in the future than civil society (Dey, 2020). In a welfare society, people and social agents are expected to fulfil their welfare responsibilities, as opposed to a welfare state where a variety of goods and services are asserted as statutory rights and entitlements. Welfare responsibilities are "an organic part of everyday life" under this system (Rodger, 2000). As a result, it appears that the current trend is a "rise in the role of active and participatory societies" and a "declining role of the interventionist welfare state." The welfare states are no longer thought to be the answer to all of society's intricate issues. Furthermore, social policies are not just formed by economic and political factors; rather, they are also significantly shaped by the dominant sociocultural ideals. As a result, we observe that welfare provisions as well as the nature of politics have radically changed in modern nations. "Progressive economic and administrative rationalization and differentiation of the social world" was emphasized earlier, in the modern age (Featherstone, 1988). Its foundation was the idea of linear progress, whereby scientific ideas were applied to better human conditions.

### **Recommendations**

In the future, to build a fair and equitable society, we will have to support the profession of care giving, both paid and unpaid. We cannot expect freedom, equality, justice, and fraternity at the social level unless and until we provide for the poor (children, the elderly, the sick, the disabled, the unemployed, and those deprived of a livelihood and mental health) through a cooperative and lucrative enterprise at the family level.

We have been receiving alarming reports about how human values and decency are declining globally between 2020 and 2021 as a result of the Covid-19 pandemic. The majority of governments were discovered to be utterly shocked and ill-equipped to handle the crisis that caused significant losses in terms of both people and money. It harmed the welfare state's very relationship with society. Extreme disasters in the future, whether man-made or natural, will demand not just the quick response of local society but also ready international cooperation. Additionally, closing the gender gap would be necessary. There is no denying the harsh reality

that, in the majority of countries, women had to provide more care during the Covid-19 pandemic than men did.

Due to the COVID-19 pandemic, elderly individuals died of "hypovolemic shock" in elderly homes without food or drink and in the lack of critical staff, even in wealthy nations like the USA, Canada, or France. In any case, compassionate employees are not given luxurious pay or amenities. Due to their perception as "natural nurturers," women bear the majority of the burdens. It is past time to recognize the benefits of giving care to everyone in need on an economic, social, and humanitarian level.

In addition to making childcare a paid job, the state ought to guarantee a universal basic income to all men and women. Give equal weight to both men and women when making decisions. A single tiny action like this can go a long way toward creating peaceful families and peaceful communities. Millions of men and women will be spared the drudgery of "unwanted" or "unsuitable" paid labour. There is always a way if there is will.

## Conclusion

The term welfare state seems to have gained momentum since the Second World War. By which the states are obliged to provide the basic rights of their citizens especially health facilities, attention to education, provision of housing, freedom of opinion and a justice-based system. Every country in the world wants to become a welfare state, just like Pakistan and India always wanted to be a welfare state. Becoming a welfare state is not only a desire, but both countries have included the laws required for a welfare state in their respective constitutions, and steps are also taken to fulfil them. Both countries make every possible effort to provide health facilities, education facilities, employment, accommodation and justice to their respective citizens with equality. Where both countries provide facilities to their people, violations of laws are also on the rise, such as violations of human rights, lack of health facilities, illiteracy, atrocities on minorities, rape cases, child labour, loopholes in the judicial system, Nepotism, restriction of freedom of speech and violation of women's rights are at the top. Therefore, both countries are still far away from the concept of a welfare state because it is very easy to dream but so difficult to implement.

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