

## WELFARE STATE

## ГОСУДАРСТВО ВСЕОБЩЕГО БЛАГОСОСТОЯНИЯ

В докладе дается описание государства всеобщего благоденствия, рассматриваются его сильные и слабые стороны, приводится история этапов его развития, анализируются существующие модели. Также прослеживается тенденция развития белорусской модели социально ориентированной экономики в сопоставлении с примером действующей скандинавской модели государства всеобщего благоденствия.

With the development of social institutions in the world the term "welfare state" has become a subject of dreams for many citizens, especially for the people of the developing and transforming countries. A welfare state is considered to be an ideal model where the state assumes primary responsibility for the well-being of its citizens. Welfare provision in the contemporary world tends to be more advanced in the countries with stronger and more developed economies; poorer countries generally have more limited welfare services.

Welfare state is a social system whereby the state assumes primary responsibility for the welfare of its citizens, in matters like health care, education, employment, and social security. In other words it is the government that takes over the responsibility for the welfare of its citizens through public health, public housing, pensions and unemployment compensation programmes etc.

Modern welfare states have developed gradually process, beginning in the late 19th century and continuing through the 20th. These schemes differed from the previous ones of poor relief in their scope and relatively universal coverage. The development of social insurance in Germany under Bismarck was particularly influential. Some schemes, including those in Scandinavia, were based largely on the development of autonomous, mutualist provision; others were founded on state provision. Examples of early welfare states are Sweden and New Zealand of the 1930s.

Changed attitudes to the Great Depression were instrumental in the move to the welfare state in many countries, a harbinger of new times "cradle-to-grave" services which became a reality in contrast to the harsh mass-poverty

of the Depression. In the period following the Second World War, many countries in Europe moved from partial or selective provision of social services to relatively comprehensive coverage of the population.

The main arguments for the Welfare State are:

- humanitarian — the idea that people should not suffer unnecessarily;

- democratic — voters in most countries have favoured the gradual extension of social protection;
- religious — including both the duty of charity and the obligation for solidarity;
- mutual self-interest — several national systems have developed voluntarily through the growth of mutual insurance;
- economic, because welfare serves a variety of functions in economic policy;
- social, because welfare is used to promote social objectives in relation to, e.g., education, family and the organization of work.

The main arguments against the Welfare State are:

- libertarian means that state intervention infringes individual freedom and discourages voluntary social provision of welfare and mutual aid;
- conservative — that welfare has undesirable effects on the way people behave, fostering dependency or decreasing motivation;
- economic — that welfare provision is costly, requiring extremely high taxation in order to sustain it, and that it limits economic performance;
- individualist — welfare provision burdens higher-income individuals by taking their money in taxes to provide for the social services the unemployed enjoy.
- progressive — that welfare is a burden on the working population that hinders progress, development, innovation, wealth, science, R&D.

The analysis of the welfare state models existing in the world and Belarus-Denmark comparison with diagrammes are included.

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## **POPULARIZATION OF STREET STYLE OF LIFE ПОПУЛЯРИЗАЦИЯ УЛИЧНОГО СТИЛЯ ЖИЗНИ**

Для современной молодежи главным достоинством является имидж, престиж. То, что раньше не выходило за пределы спортивной площадки в глубине города и уличных закоулков, распространилось на весь мир. Поэтому для того, чтобы определиться, что несет с собой стрит стайл (пользу или вред), надо понять его сущность, философию.

The street is based on an autocratic structure. There are very clear forms of authority. There are very clear neighborhoods or turfs. When someone is new and they move to a new street corner they must take the time to understand what is already in place. The street has its own form of market economy. It is the purest form of market anywhere. On the street everything is for sale.