

Welfare Press Welfare Crot

Welfare

EsadType 2018-20

A typeface inspired by social
struggles of English 19th century

ate Capitalism
tat providence
ocial measures
ance Commerciale
omic development
bour Exchange
inimum Wage
eridge Report
nal Insurance

Welfare is a type family system developed while pursuing the 2018-2020 post-graduate course EsadType at Ésad Amiens. It is rooted in the English Industrial Revolution context and acts as witness to the opposition that existed between typefoundries' commercial typefaces and Private Press Movement's handcrafted revivals. This typeface is composed of two subsets:

**Grot: A grotesque design inspired by early English sans serifs from the 2nd half of the XIXth century.
Press: A serif design inspired by Jensonian revivals from the Private Press Movement typefaces.**

Welfare reunites two typographic corpus that coexisted in London in the end of the XIXth century. At that time, the two typographic fields failed to meet. Commercial types were mostly dedicated to printed ephemeral while Private Press typefaces were only for typeset bibliophile books.

The stylistic opposition between those two typographic corpus is also linked to philosophical and social concerns created by Industrial Revolution. On one hand commercial type foundries followed the changes of industrial times, and on the other hand Private Press Movement's craftsmen refused that changes because they saw them as a matrice for desumanization.

The name Welfare refers to "Welfare State" that appears later as a compromise between technological evolutions and creation of social measures.

**ion that they
re fast going
backwards.
reat Britain**

WELFARE

MENTAL
HEALTH

The welfare state: is
which the state protects
economic and social
based upon the principle
of equity, equitable distribution,
responsibility for citizens
themselves of the minimal
[1] *Sociologist T. H. Marshall*
defines the welfare state as a distinctive
form of society, welfare, and capitalism
In a free market economy, the welfare

s a form of government
protects and promotes the
well-being of the citi-
e principles of equal op
distribution of wealth,
ity for citizens unable to
the minimal provisions
ist T. H. Marshall described
as a distinctive combinatio
capitalism.[2] As a type of
welfare state funds the

“No amount of dollars can remove inherent destructiveness off welfare institutions once the professional hierarchies off these have convinced society that their ministrations are morally necessary.”

– Ivan Illich – 1967

The welfare state is a form of government in which the state protects and promotes the economic and social well-being of its citizens, based upon the principles of social justice, opportunity, equitable distribution of resources, and public responsibility for ensuring that all citizens are able to avail themselves of the benefits of the state's provisions for a good life.[1] Social philosopher H. Marshall described the modern welfare state as a distinctive combination of democracy, welfare, and capitalism.[2] In a mixed economy, the welfare state is supported by governmental institutions for health care, education along with direct benefits to individual citizens.[3] Modern welfare states include Germany, France, Belgium, and the Netherlands,[4] as well as the Nordic countries,[5] which employ a system of social insurance.

**There must be work done
by the arms, or none of us
could live. There must be
work done by the brains,
or the life we get would
not be worth having. And
the same men cannot do**

Welfare Press Display

Welfare Grot Black

Welfare Press Black

Welfare Grot Bold

Welfare Press Bold

Welfare Grot Regular

Welfare Press Regular

Welfare Grot Italic

Welfare Press Italic

Welfare Grot Subset:
-4 Styles

Welfare Press Subset:
-5 Styles

Compagny

–Press Display

Industrials

–Press Black

All Workers

–Press Bold

Productivity

–Press Regular

Class Fighting

–Press Italic

Commerce

–Press Display

Le *luddisme* est, selon l'expression de l'historien anglais Edward P. Thompson (1924-1993), un « conflit industriel violent » qui a opposé dans les années 1811-1812 en Angleterre des artisans – tondeurs et tricoteurs sur métiers à bras du West Riding, du Lancashire du sud et d'une partie du Leicestershire et du Derbyshire – aux employeurs et manufacturiers qui favorisaient l'emploi de machines (métiers à

French

El *ludismo* fue un movimiento encabezado por artesanos ingleses en el siglo XIX; que protestaron entre los años 1811 y 1816 contra las nuevas máquinas que destruían el empleo. Los telares industriales y la máquina de hilar industrial introducidos durante la Revolución Industrial amenazaban con reemplazar a los artesanos con trabajadoras menos cualificadas y que cobraban salarios más bajos, deján-

Spanish

Luddyzm jest, w opinii brytyjskiego historyka Edwarda P. Thompsona (1924-1993), „gwałtownym konfliktem przemysłowym” 1, który miał miejsce w latach 1811-1812 w Anglii wśród rzemieślników - kombajnów i knitterów handlujących z herb West Riding, South Lancashire oraz część Leicestershire i Derbyshire - dla pracodawców i producentów, którzy preferowali używanie maszyn (zwłaszcza krosien) w pracy z

Polish

The *Luddites* were a secret oath-based organization[1] of English textile workers in the 19th century, a radical faction which destroyed textile machinery as a form of protest. The group was protesting against the use of machinery in a "fraudulent and deceitful manner" to get around standard labour practices. Luddites feared that the time spent learning the skills of their craft would go to waste, as

English

Het *luddisme* was een sociale beweging in het Engeland van begin 19e eeuw, die zich verzette tegen industriële en technologische ontwikkelingen. De term 'luddisme' suggereert een samenhangende, 'monolithische' en theoretisch onderbouwde beweging. Daarvan was echter geen sprake; het was een zeer diverse beweging die niet centraal geleid werd. De beweging had vooral aanhang onder

Dutch

Luddismus je ve vyjádření britského historika Edwarda P. Thompsona (1924-1993) „násilným průmyslovým konfliktem“ 1, který se v letech 1811-1812 postavil v Anglii řemeslníky - střížníky a pletařky na obchody s zbraně West Riding, South Lancashire a část Leicestershire a Derbyshire – zaměstnavatelům a výrobcům, kteří upřednostňovali používání strojů (zejména tkalcovských stavů) při práci s

Czech

Supported Languages:

Afrikaans, Albanian, Catalan, Croatian, Czech, Danish, Dutch, English, Estonian, Finnish, French, German, Hungarian, Icelandic, Italian, Latvian, Lithuanian, Maltese, Norwegian, Polish, Portuguese, Romanian, Slovak, Slovenian, Spanish, Swedish, Turkish.

ABCDEFGHIJKLMNOPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz Á Ā Â
Ä Å Ą Ȧ Ã Æ B Ć Ĉ Ċ Ď ě Ē Ę Ĝ Ğ Ġ Ĩ Ĵ İ Ĳ
Ķ Ļ Ľ Ŀ Ł Ń Ņ ņ Ŋ Ń Ó Ô Õ Ò Ó
Ō Ø Õ Œ Ľ Ŗ ŗ Ř ŝ ť ŧ Ũ Ū Ŵ ŵ Ŷ ŷ Ź Ž ž á â
â ä à ā ą å ã æ ç ċ ĉ ċ đ ě ê ë è ē ğ ĝ ħ í
î ï ï ĵ ĸ Ĺ ĺ Ľ ľ Ń Ņ ņ Ŋ Ń ó ô õ ò õ õ œ þ Ŗ ŗ Ř ŝ
š š š Œ ã Ĺ ĺ Ľ ľ Ń Ņ ņ Ŋ Ń ó ô õ ò õ õ œ þ Ŗ ŗ Ř š
š š Œ ã Ĺ ĺ Ľ ľ Ń Ņ ņ Ŋ Ń ó ô õ ò õ õ œ þ Ŗ ŗ Ř š
0 1 2 3 4 5 6 7 8 9 ◌ ◌ 1 2 3 4 5 6 7 8 9 # % & @ ” ’ ” “ ” ‹ › ‹ ›
() / \ | [] { } . . - - - _ . , : ; ... , , , ‘ ‘ ’ “ “ ” ‹ › ‹ ›
% % ◌ † ‡ § © ® ™ fi fl ct st € \$ ¢ £ f ¥ ¤ π Ω μ Δ +
- × ÷ = ≈ ≠ ± ∓ ∼ ∞ < > ≤ ≥ ∂ ∅ ∆ ∏ ∑ √ ∫ A B C D E F G H I J
K L M N O P Q R S T U V W X Y Z Á Ā Â
Ä Å Ą Ȧ Ã Æ B Ć Ĉ Ċ Ď ě Ē Ę Ĝ Ğ Ġ Ĩ Ĵ İ Ĳ
Ķ Ļ Ľ Ŀ Ł Ń Ņ ņ Ŋ Ń Ó Ô Õ Ò Ó
Ō Ø Õ Œ Ľ Ŗ ŗ Ř ŝ ť ŧ Ũ Ū Ŵ ŵ Ŷ ŷ Ź Ž ž á â
â ä à ā ą å ã æ ç ċ ĉ ċ đ ě ê ë è ē ğ ĝ ħ í
î ï ï ĵ ĸ Ĺ ĺ Ľ ľ Ń Ņ ņ Ŋ Ń ó ô õ ò õ õ œ þ Ŗ ŗ Ř š
š š š Œ ã Ĺ ĺ Ľ ľ Ń Ņ ņ Ŋ Ń ó ô õ ò õ õ œ þ Ŗ ŗ Ř š
0 1 2 3 4 5 6 7 8 9 € € \$ ¥ £ ¤ % %

Welfare Open Type Features

Case Sensitive Forms

•Figgins—
{Doves}

•FIGGINS—
{DOVES}

Ligatures

Official
filiation

Official
filiation

Discretionary Ligatures

Factory

Factory

Small Capitals

PRESS

PRESS

Tabular Figures

1875

1875

Old Style Figures

1875

I875

Stylistic Set 01 “Alt &”

V & B

V ⊕ B

Stylistic Set 02 “Alt Q”

Quote

Quote

Stylistic Set 03 “Alt R”

Ripped

Ripped

Stylistic Set 04 “Alt t”

Street

Street

Craftman

–Grot Black

Economical

–Grot Bold

New Railways

–Grot Italic

Financiers

–Grot Regular

Daily Job

–Grot Black

Globalized

–Grot Bold

Tech-World

–Grot Regular

–70p

Frankenstein is usually read as a novel about a scientist’s continuing refusal to assume responsibility for his Promethean creation. Shelley’s narrative also manifests two thematic interests that will become central not only to the official new science of Artificial Life, but also to a significant body of contemporary fiction that bears the latter’s stamp or ethos even when there is no evidence of direct influence. *This first interest is not simply in the creation – or re-creation – of a life form, but also in the definition of life and how it is to be distinguished from non-life or inert matter.* In Shelley’s novel this interest is inscribed in the “spark” that reanimates and thus brings to a living, self-aware state the assemblage of human bones, tissue, and organs that Victor Frankenstein has brought together on what is probably the first entrance of the dissecting table into fictional discourse; but it is also evident in the network of subtle references to the scientific debate between vitalism and materialism that had raged in London from 1814 to 1819 (much of it publicly staged) and in which Percy Shelley’s (and Byron’s) personal physician, William Lawrence, had participated. The second interest is reproduction and the attendant possibility of evolution, which enter the plot of Shelley’s novel at a later turning point. This occurs when Frankenstein promises the Monster – **as he comes to refer to the Creature on whom he believes he has bestowed life** – that he will fabricate for him a female partner if the Monster will cease hounding him and depart for South America with his new mate. Frankenstein, however, reneges on his side of the bargain. That Frankenstein will not repeat the act of creation both intensifies and leaves open to interpretation exactly how that act should be understood: as a human mimicking of divine creation or – in what amounts to a

–Press Regular

–Press Italic

–Press Bold

–12p

The whole premise of youthful innovation isn’t even true. It turns out older people have historically been just as “disruptive” as younger people. A 2005 paper by Benjamin Jones of the National Bureau of Economic Research studied Nobel Prize winners in physics, chemistry, medicine, and economics over the past hundred years, as well as the inventors of revolutionary technologies. Jones found that people in their thirties contributed about 40 percent of the innovations, and those in their

forties about 30 percent. People over fifty were responsible for 14 percent, the same share as the twentysomethings. Those under the age of nineteen were responsible for exactly nothing. One study found that even over the last ten years—the golden age of the prepubescent coder, the youth-obsessed venture capitalist, and the consumer Internet app—the average age of a founder who could claim paternity for a billion-dollar company was a rickety thirty-four. And then there is the question of what

–Grot Regular

–08p

IF WE USE THE AN
TECHNOLOGY TH
ARE OUR SOCIAL
NOLOGIES - THE
EVERYDAY PEOP
CHANGE, ADAPT
SUPPORT ONE AN
AND SO PART OF
LOOKS LIKE IN TH
BUILDING UP THA

N

GB

**I KNOW 3 TRA
I SPEAK 3 LAN
FOUGHT FOR
HAVE 3 CHILD
AND NO WOR
FOR 3 MONTH
BUT I ONLY W**

The welfare state: is a form of government in which the state provides economic and social services to its citizens, based upon the principle of opportunity, equitable distribution of resources, and public responsibility. It is a system in which citizens avail themselves of the state's resources to lead a good life.[1] *Sociology of the modern welfare state* is a study of democracy, welfare, and the mixed economy, the

a form of government
ects and promotes the
well-being of the citizens
principles of equal opportu
tion of wealth, and pub
ns unable to avail them
provisions for a good
shall described the modern w
e combination of democra-
m.[2] As a type of mixed
state funds the govern

What is really at work is something more like an elusive but deadly claw, currently choking the working class but, ultimately, the capitalists themselves. The classical economists are blind to this reality.

tarving
tion tha
are fast
backwa
In Great
ain the v

s era: Social
the various
ments spent
centuries trying
ent **ways** to
with the **sick**,
e poor, other

Ultralibéralisme

conservative Pa

Pensions Act N

universal health c

Citizenship & Soc

The poor Laws

Contrat Social

Stocking fram

Nottingham I

Léo Guibert
EsadType 2018-20
Esad Amiens, February 2020
Welfare type specimen

Text contents are taken from:

-Lapham's Quarterly: *Veneration of Youth*,
Noam Scheiber, 2014.

-Literariness: *Artificial Intelligence and Artificial
Life*, Nasrullah Mambrol, 2018.

-Wikipedia: *Industrial Revolution* (EN), *Welfare
State* (EN), *Luddism* (CZ, DU, EN, ES, FR, PL)