



SOCIAL-PHILOSOPHICAL ESSENCE OF POVERTY

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Abstract: Poverty is a socio-philosophical problem. Therefore, it is possible to organize a fight against it by analyzing the factors that cause it. It has been noted that poverty is a social reality associated with the Christian consciousness.

Key words: Poverty, social philosophy, analysis, consciousness, environment.

Poverty is a complex socio-economic problem. Although poverty appears to be an economic category, in fact its source is related to the structure of society and the nature of the interaction of institutions, individuals and groups within it. That is, a number of factors, such as equal access to resources by members of society, the level of development of human capital and civil society institutions, play an important role in the emergence of poverty.

The President of the Republic of Uzbekistan, Shavkat Mirziyoev, in his address to the Oliy Majlis of the Republic of Uzbekistan on January 24, 2020, stated that "Poverty reduction is the implementation of a comprehensive economic and social policy to awaken the spirit of entrepreneurship in the population, to fully realize the inner strength and potential of a person, to create new jobs, means

Therefore, I propose to develop a Poverty Reduction Program together with the World Bank, the United Nations Development Program and other international organizations. In this regard, it is necessary to conduct in-depth studies on the basis of international standards and create a new methodology covering the concept of poverty, its definition criteria and assessment methods"[1]. It was also noted at the meeting that 12-15 percent of the population of Uzbekistan is poor, which is 4-5 million people. For the first time in Uzbekistan, the issue of poverty was recognized as an urgent social problem, and it was determined that scientific approaches are needed to eliminate it. The Ministry of Economic Development and Poverty Reduction was established to manage and coordinate work in this regard. In order to create the institutional basis for using the opportunities of the neighborhood in reducing poverty, the Agency for the Development of Neighborhood Work and Entrepreneurship under the Ministry of Economic Development and Poverty Reduction was established. Its main task was to establish neighborhood work and provide employment to the population by ensuring mutual cooperation of organizations in this regard. At the same time, the tasks of taking measures for self-employment by involving the population in entrepreneurship were defined. This created opportunities to harness the potential of the neighborhood institution in poverty reduction. At the same time, these new functions have become one of the important directions of neighborhood transformation.

International organizations, in particular, United Nations Conventions and Covenants, as well as a number of programs, pay special attention to issues of poverty reduction. More than 1,500 UN documents contain guidelines and recommendations, analysis and research on poverty [2]. Because the problem of poverty is a problem of both national and international

character. Therefore, it is necessary to carry out large-scale work at the international level along with the measures taken at the national level to reduce poverty, to fight with the factors that cause poverty.

Poverty first began to be studied scientifically in the researches of classical economists. Poverty in the economic and philosophical works of A. Smith, D. Ricardo, T. Malthus, G. Spencer, J. Proudhon, E. Reclaw, K. Marx, C. Booth and S. Rowntree, F. A. Hayek, P. Townsend a number of opinions were expressed about the concept, its causes and ways of elimination.

This thesis is not devoted to the philosophical problems of poverty, the main focus is on the socio-philosophical analysis of poverty reduction using the opportunities of the neighborhood.

According to the State Statistics Committee, based on the methodologies used in Uzbekistan, the newly calculated minimum consumption expenditure is based on the results of the observation of 10,600 households in all regions of the republic.

According to these calculations, the minimum consumption expenditure for daily food and necessary non-food goods and services in households with the lowest income is 498,000 soums per person per month" [3]. Having an income below the specified amount equates to having the poverty index. In this place, the price of consumer goods and services also greatly influenced the formation of the above figure. To highlight the fact that poverty takes many different forms, we can refer to the following figures from www.swissinfo.ch. The poverty allowance in Switzerland is 977 Swiss francs, which is more than 6 million 500 thousand soums. This amount includes food products, utilities, payment for going to cultural institutions, educational expenses, etc. Residential rents are to be paid directly to landlords[4]. The author of the article writes that in Switzerland, poverty is seen as a huge negative social evil, and thousands of people who need compensation will give up this money just to avoid being called poor. It can be seen that poverty includes not only economic deprivation, but also exclusion from socio-cultural processes.

According to Oscar Lewis, who studied the social aspects of poverty, childhood education, life principles and the attitude of such people to the world form a chain that creates poverty[5]. As a result of economic limitation, the socialization of the individual is also excluded from the agenda. The poor members of the society usually get wrapped up in the shell of their problems and are deprived of the opportunity to observe, evaluate and actively participate in the processes of the whole society. It should be noted that the views of O. Lewis are in accordance with the western model of social relations, and in eastern countries, in particular, in Uzbekistan, there are prospects for socialization at the neighborhood level, regardless of whether the population is poor or rich. Within the framework of wedding and mourning ceremonies, national and religious holidays, opportunities are created for all layers of the population to interact, establish and develop social relations. But these factors do not serve as the main factors of poverty reduction, but serve as a means of ensuring communication between different layers of society.

According to the results of a number of studies on the causes of poverty, the following social situations can be the cause of this situation.

First, economic factors - poverty resulting from unemployment, low wages and inefficiency of production. In most cases, a drop in demand for a person's occupation or poor education can cause unemployment. Also, incomes of members of society working in the economic sector based on extensive agriculture can be extremely low. Also, in regions that are

not connected to transport networks and have limited access to the world market, complications may arise in economic relations and have a direct impact on people's lives. That is why the head of our state is taking steps to determine the economic aspects of each neighborhood, i.e., economic aspects superior to others, and to transform the neighborhood into clusters that produce certain competitive, transportation-friendly, quality products.

Second, another factor that causes poverty is medical and social issues. The large number of people with disabilities in the population and the number of people of retirement age, as well as the number of patients suffering from chronic diseases that prevent them from working, contribute to the creation of poverty. As noted at the meeting on health issues chaired by the President of the Republic of Uzbekistan Shavkat Mirziyoev: "...human health depends on 19% of the external environment, 20% on genetic factors, 9% on the organization of health care and 52% on lifestyle"[6]. Improving the medical culture of the population has a great role in the prevention of negative conditions such as smoking, alcoholism, obesity and inactivity, which is why the national movement of 5 thousand steps for health is currently taking place in every neighborhood. Another important factor in improving the medical culture of the population is the overburdening of the human health caused by the excessive lavishness of weddings and parties, as a result of setting the table with excessive abundance, and organizing various parties. It is natural for members of society and groups within it to strive for mutual communication. It is also important to create forms of communication that do not have a negative impact on human health - libraries, concerts, and social relations in the form of culture.

Thirdly, conflict in family relationships is also a factor of poverty. The economic situation of dysfunctional families that arise as a result of divorce worsens, and serious negative changes can be observed in the upbringing of their growing children. According to a nationwide survey conducted by the Public Opinion Research Center of Social Opinion: "... the most acute problems faced by a woman after a divorce were identified: financial problems (47%), housing problems (21.3%), the complexity of raising children in a single-parent family (28.7%), negative attitude expressed by other citizens (44.8%)" [7]. It can be seen that the biggest negative process resulting from the rulings is the deterioration of the economic situation of the family members. This, in turn, may cause some family members to be drawn into the spiral of poverty. The neighborhood is an institution of the poor state and society that has a moral right to interfere in family relations. Neighborhood activists - fathers and mothers with many years of experience have the ability to solve the issues that can cause division in a young family with great resourcefulness, and often such efforts end in success.

Fourth, barriers to access to education, particularly employment, can create poverty. As a result of rapid changes in social life, it is possible to observe that the types of professions are increasing, and some are disappearing altogether. It is expected that the demand for existing professions will increase, and the integration with information technologies will increase in the conditions of digital transformation. For this reason, having a stable profession nowadays does not provide the opportunity to see income after the profession for a lifetime. The professions in which tens of thousands of people worked, such as typist, telephone operator, and elevator driver, have disappeared, and professions such as cashier, bank clerk, newspaper and magazine clerk, accountant, and farmer are on the verge of disappearing. One of the reasons why the system of vocational colleges established in the first years of independence was not socially demanding is the problems of students finding jobs in the



profession they studied . Currently, this system is undergoing rapid reforms, and measures are being taken to adapt it to the needs of the times, to increase the role of the private sector in vocational training, and to provide additional vocational training for older people. In this process, the neighborhood managed to become a place of vocational training for unemployed citizens without spending any state resources. On the basis of the principle of 1+1, measures are being taken to provide employment to the representatives of the population without experience and initial investment, following the principle of one entrepreneur for one apprentice. Also, based on neighborhood drivers, providing components or services to relatively large entrepreneurs on a household basis is also giving its positive result.

The issue of poverty reduction is also inextricably linked to the transformation of social consciousness. Being aware of the positive changes taking place in the world, technical and technological innovations and striving to use them, improving living conditions, and reacting in terms of dissatisfaction with one's socio-economic status is the same term for the stratum that has turned poverty into a way of life. Proverbs such as "Hungry stomach - quiet ear" and "Half bread - happy soul" which are a clear expression of the views of our people's mentality promote socio-economic passivity. It tries to justify such approaches as lagging behind the rapidly changing times, reacting with suspicion and suspicion towards the changes, unfounded criticism of the news. This can lead to the continuation of the chain of poverty in the form of children, and negative genetic changes due to hunger and disease. In some cases, under the guise of religion, there are calls to Muslims to unreasonable tolerance and social disorientation. In most cases, there is no way to justify the actions of some economically powerful scholars who invite poverty and poverty either from the religious or the secular point of view. There is another aspect of the matter that can reveal the importance of the fight against poverty. It is known that as a result of social development, nature and all aspects of social life continue to change. If we take the example of nature, we can observe global warming, water scarcity, natural cataclysms and pandemic situations as a result of man-made changes in nature. First of all, the state and society must be economically strong in order to survive and fight against such negative processes that cause problems for humanity. The fact that countries with a high level of development were among the first to create a vaccine during the pandemic and use it in their country is a clear proof that the fight against poverty is a matter of life and death. It doesn't matter if there are positive or negative changes in the life of the society - globalization, world trade or local wars, fierce wars, to be interested in the positive side of all changes, and for stable development in crisis conditions, the members of the society must live economically.

As a result of the uneven distribution of economic benefits among members of society, the widening of the social distance between the rich and the poor, social contradictions can arise and become an obstacle for the development of the state and society. That is why extensive research is conducted in the world, and the difference between the rich and the poor is determined in each country, and this indicator is called the Gini index[8].

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