

SOCIO-PHILOSOPHICAL ISSUES OF POVERTY REDUCTION IN UZBEKISTAN

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ABSTRACT

Poverty reduction is a concern of politicians and development practitioners around the world, and Uzbekistan is no exception. As a post-Soviet country, Uzbekistan has faced significant socio-economic problems, including widespread poverty, since its independence in 1991. Despite some progress in recent years, poverty remains a widespread issue, affecting approximately 12% of the population, according to the World Bank. This article examines the socio-philosophical issues underlying poverty reduction in Uzbekistan, exploring the complex interplay between economic, political, and cultural factors that impede poverty alleviation efforts.

Keywords: poverty reduction, economic situation, sustainable development, statistical data, political solutions

INTRODUCTION

The article discusses the socio-philosophical aspect of the problem of poverty, the state of social life, human suffering, as well as material, moral, spiritual losses and shortcomings. The socio-cultural aspect, which refers to the values, norms and attitudes that exist in various areas of the lives of people living on the poverty line, is also considered. Poverty leads to a number of dangerous social consequences, such as increased crime, forced prostitution, drug addiction, and migration of the country's population to foreign countries. One of the fatal consequences of poverty is self-interest. In fact, poor people are selfish and even have a negative effect on each other. Modernity requires the scientific community, including philosophers, to try to find a solution to the problem. The article mentions that the fight against poverty in the republic is inextricably linked with the wide development of science and culture and that it needs to be based on civil society. Poverty in Uzbekistan was addressed in the Tashkent Declaration adopted by the members of the Commonwealth of Independent States in November 1991. According to Article 6 of this Declaration, all citizens are guaranteed a decent standard of living by the state, and the priority policy of the state is to create conditions for reliable protection of the interests of individuals and families from social and economic risks.

Statement of the research problem: poverty is a social evil because it seriously threatens not only the economic security of a country, but also its independence and sovereignty. Economic success cannot be achieved in a country if a large part of the population lives below the poverty line. Therefore, reducing poverty is the most important socio-economic goal and the first priority in the development of any country. Ensuring the welfare of citizens is the main priority of any government.

History of poverty in Uzbekistan

Today, the main priority of global politics and strategic plans for development is the problem of poverty. According to the latest definition of the International Conference on Underdevelopment held in Washington in March 1978, underdevelopment is a state of poverty. The UN called the 1980s the "Second United Nations Decade for the Eradication of Poverty", indicating the urgent need to address poverty. According to the UN, poverty is decreasing in Asia and the Pacific, as well as in other regions in general. The main result of this report does not improve because progress continues in three important areas: (1) current methods of measuring poverty are inconsistent; (2) inactivity creates some zones that are increasingly isolated from the local developing economy through remote locations; (3) there are positive gains not only for the poachers themselves, but also for the next generation by reducing family poverty.

Problem: After declaring its independence, Uzbekistan faced the challenge of creating a new society and a modern country with fair common welfare. However, the direction of transformation has taken an unexpected sharp turn due to the continuous and widespread openness of structural and general perspectives of transformation. Economic destruction, social weakness, social stratification, and a number of other problems associated with serious reforms led to the revival of the aggressive social ideal of Soviet-style socialism among the rulers, naturally, as one of them. poverty stood in the midst of this difficult and fragile process of change. The result of these tensions is a rising atmosphere of political and social instability, a threat to the future of the young society emerging from the ruins of totalitarianism and state-command socialism.

The importance of addressing poverty

In today's world, socio-philosophical research has been the reality of that time. Scientific works in this direction are of great importance in the formation and development of modern spiritual and spiritual visions of our people, in the expansion of a healthy ideological outlook, in virtual recovery, and in the formation of noble moral and human qualities of educated persons. In the 21st century, the formation of social justice, morality, self-sacrifice, humanity and other valuable personal qualities and national cultural traditions will become more important. In the process of revision, they are expressed in new forms according to the requirements of the new times. At the same time, the intense struggle against such negative phenomena as fragmentation, national hatred, xenophobia, etc. will continue. Educators, intellectuals, cultural workers and, to some extent, scientific workers directly involved in the training of highly qualified specialists can form a real social consciousness in society. They help our youth to fully realize the potential of all national resources and creatively increase them. It should be noted that poverty alleviation and many social problems have been discussed in various articles from the perspective of increasing spirituality among young people.

Poverty is a multifaceted problem that has a profound negative impact on the overall development of both developed and developing countries. The importance of addressing poverty is increasingly recognized both in academic discourse and in everyday life. Uzbekistan's position on these issues reflects the main elements of raising mentally and materially rich individuals free from national, regional and global problems. Addressing the

problems of socio-economic reforms, such as reducing poverty, ensuring a decent standard of living for all strata of the population, meeting material and spiritual needs, comprehensively supporting the creative realization of the individual, increasing their abilities and potential. and cannot be effectively addressed without a corresponding change in attitudes.

Scope of the study

Undoubtedly, the purpose of this scientific research is to educate undergraduates, students of non-economic universities, professors and readers of the journal about general socio-philosophical problems, in particular poverty reduction, which is relevant for the future well-being of mankind, and a modest contribution to public policy. is swelling. The study has three objectives. First, an attempt is made to introduce the works of scientists and writers on philosophy and economics, who wrote about reducing poverty in Uzbekistan. Second, it examines theoretical and practical developments and focuses on socio-philosophical aspects of poverty reduction in Uzbekistan. Third, it examines the author's thoughts. This study is by no means intended to be exhaustive. It simply tries to introduce and connect different approaches of well-known authors on the issues of poverty reduction and the experience of Uzbekistan through selected works.

One of Uzbekistan's main socio-philosophical issues regarding poverty reduction is the persistence of the paternalistic state. The country's Soviet legacy has created a culture of dependency, where citizens expect the government to meet their basic needs. This mentality was reinforced by government control of the economy, which led to a lack of entrepreneurial spirit and innovation. As a result, many individuals have relied on government subsidies and handouts rather than taking the initiative to improve their socio-economic conditions. This phenomenon stems from the philosophical concept of "paternalism," where the state assumes the role of a parent, providing for the needs of its citizens in exchange for loyalty and obedience. While this approach may provide short-term relief, it perpetuates a culture of dependency, undermines individual agency, and impedes sustainable poverty reduction.

Another socio-philosophical issue is the country's rural-urban divide. Rural areas of Uzbekistan are disproportionately affected by poverty, with limited access to basic services such as health, education and sanitation. This is partly due to the government's focus on urban development, which has resulted in the loss of skilled professionals from rural areas to urban areas. The philosophical concept of "justice" is relevant here, because the unequal distribution of resources and opportunities between rural and urban areas raises questions about justice and equality. Government failure to address this divide perpetuates poverty and inequality, and undermines social cohesion and stability.

In addition, Uzbekistan's efforts to reduce poverty are hampered by a lack of transparency and accountability. Corruption is widespread, and many government officials embezzle funds intended for poverty reduction programs. This phenomenon stems from the philosophical concept of "moral relativism," where individuals prioritize their own interests. The absence of a strong civil society and independent media exacerbates this problem and allows corrupt practices to go unchecked. As a result, poverty reduction initiatives are often ineffective and resources are diverted from those who need them most.

In addition, Uzbekistan's cultural context plays an important role in shaping poverty reduction efforts. A country's traditional values, such as respect for authority and social hierarchy, can inhibit individual initiative and entrepreneurship. The philosophical concept of "fatalism" is relevant here, because most people believe that their socio-economic conditions are predetermined rather than the result of their actions. This mindset can lead to a lack of motivation and innovation, perpetuating poverty and limiting opportunities for social mobility. Another socio-philosophical issue is the country's gender dynamics. In Uzbekistan, women face significant barriers to economic empowerment, including limited access to education, employment, and credit. The philosophical concept of "patriarchy" is relevant here because social norms and values perpetuate gender inequality. Government failure to address these issues undermines efforts to reduce poverty, as women are critical to household economic well-being and social stability.

Finally, Uzbekistan's efforts to reduce poverty are influenced by its geo-political context. The country's strategic location at the crossroads of Central Asia makes it vulnerable to regional and global economic trends. Here, the philosophical concept of "global justice" is relevant, because Uzbekistan's efforts to reduce poverty stem from its position in the world economic hierarchy. A country's reliance on international aid and investment can perpetuate dependency and undermine sovereignty, preventing sustainable poverty reduction.

SUMMARY

In conclusion, reducing poverty in Uzbekistan is a complex issue influenced by a number of socio-philosophical factors. Paternalistic state rigidity, rural-urban divide, lack of transparency and accountability, cultural context, gender dynamics and geo-political context contribute to the challenges of poverty alleviation. To address these challenges, policymakers and development practitioners must adopt a holistic approach that incorporates philosophical perspectives to inform their strategies. This includes fostering individual agency and entrepreneurship, addressing the rural-urban divide, increasing transparency and accountability, challenging traditional values and gender norms, and prioritizing sustainable development over short-term gains. Thus, Uzbekistan can make significant progress in reducing poverty and promoting sustainable development.

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