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**Annotation.** The article describes the results of a study of the problem of the welfare of the people. It contains comments on studies conducted abroad and in Uzbekistan on the problem of welfare. Also, on a socio-philosophical basis, the relationship of the concept of "welfare of the people" with other philosophical categories, and questions of its structural system are analyzed. At the end of the article, conclusions are presented on the problem of the welfare of the people.

**Key words:** welfare of the people, welfare of the individual, citizens, material welfare, philosophical categories.

**INTRODUCTION**

The welfare of the people and its theoretical and methodological foundations are given special attention in research conducted in a number of research institutes around the world. At the same time, the countries of the world rationally use the factors of maintaining the stability of their economic development and preserving the welfare of people in the conditions after the pandemic. This, in turn, gives rise to the need for a socio-philosophical scientific study of the philosophical essence of the welfare of the people, socio-economic indicators, and development prospects. Views on the problem of welfare, formed abroad and in Uzbekistan, require consistent research. The welfare of the people, like other philosophical concepts, has its own internal features, social, economic and spiritual foundations. In order to deeply understand the essence of the concept, it is necessary to study its theoretical and practical aspects.

**REFERENCES AND METHODOLOGY**

The first ideas about the concept of "welfare" found their expression in the religious and philosophical teachings of the ancient world, Greek philosophers, the scientific heritage of Eastern and Western scientists of later periods of development. General theoretical ideas about the welfare of society and the individual appeared in European economic sciences with the development of the first industrial revolution of the 18th century, as well as in political economy, which was originally formed as a science of wealth [1:13].

Further scientific research was carried out to study the philosophical foundations of welfare, such scientists as: M. Weber, W. Sombart, R. Tucker, M. Porter, A. Marshall, F. Hayek, J. Schumpeter, O. Spengler, J. Rawls, G. Richard, M. Caler, S. Porre, M. Steger, E. Kempson and others [2].

N.Borovskaya, E.Kosmina, D.Suleimanova, I.Sizova, M.Dmitriev, T.Novinskaya, Z.Moiseeva and other scientists from the countries of the Commonwealth of Independent States studied the socio-economic aspects of ensuring the welfare of the people.

In the 20th century, research on welfare was also carried out in the former USSR. They attach great importance to the role of the state. The researchers tried to substantiate the idea that welfare can be achieved with the class equality of citizens. The proof of our opinion are the views of N. Borovskoy [3:8].

In Uzbekistan, the issues of "welfare of the people" were studied in the studies of such philosophers as Zh. Yusubov, D. Islamova, F. Rakhimova, G. Shodieva, Kh. Tokhtaev, Sh. Toraev.

### **THE REZULT**

In today's world, the word "welfare" is used as a synonym for successful development; The welfare index is used by economists and sociologists to compare the standard of living of people in different countries. The word "welfare" is described in dictionaries as a concept meaning the satisfaction of the socio-economic conditions of life and the needs of the population.

In recent years, research on the problem of welfare in the countries of the world has been carried out in different directions. More attention is paid to the economic interests of the individual. Ideas linking welfare with the satisfaction of the economic needs of the individual are widely spread. At the same time, attempts to explain wealth in economic terms are gaining momentum. The need to take into account the spiritual aspects of welfare is ignored.

Economic research enriches the concept of "welfare". Researchers conduct research on economic performance on a large scale. In particular, E. Kosmina studied the level of welfare of the people and classified it according to its severity: very weak - weak - medium - strong - very strong [4:27]. Measuring wealth in terms of economic indicators can be a good resource for philosophical research, but it would be wrong to stop there.

In order to deeply understand the essence of welfare, we need to pay attention to its relationship with other categories of philosophy. In this regard, the studies of CIS scientists deserve attention: R. Paleev, Yu. Zamoshkin, V. Sitkov, I. Lisenko, G. Muntyan, M. Loskutova, M. P. Dmitriev, Yu. Petrunin, M. Lapitsky and others. sought to uncover various aspects of welfare. Various definitions of the concept of "welfare" are given by scientists. The most important of them belongs to M. Dmitriev, the scientist recognized welfare as a system of historically changing relations between people in the process of production, distribution and consumption of goods, a person's need for material, spiritual and social benefits [5:7]. Similar definitions and conclusions have been presented in the studies of other scientists. The definitions presented in studies conducted from a philosophical, economic, sociological point of view reflect the trends characteristic of these sciences.

In the 21st century, the psychological aspects of welfare are widely studied by Western scientists. In understanding the term "welfare" foreign scientists put forward different views. In particular, E. Diener, R. Emmons, R. Larsen, S. Griffin interpret welfare as a person's satisfaction with his life [6:71-75].

The tradition of comparing welfare with a problem-free period in a person's mental life can be found in the studies of C. Howell, J. Coffey, G. Fosco. Success in life creates a sense of welfare,

but growing needs can undermine it [7]. To prevent this, scientists emphasize the need to focus on research into the causes and consequences of wealth.

The modern essence of the concept of "welfare of the people" can be illuminated on the basis of the ideas of the Chinese leader Xi Jinping. Recognizing that the greatest policy is the solution of the problems of the population, the greatest political achievement is the improvement of the welfare of the people, he said: "The desire of the people for a prosperous life is the basis of our struggle" [8]. At the same time, he states the goals of his country. According to his ideas, in ensuring the welfare of the people, there is no end, there is only a beginning. And the solution of such problems as education, work, income, social security, medical care, care for the elderly, housing and environmental protection are the main criteria for ensuring the welfare of the people.

Welfare is associated with the aspirations of people, which, in turn, are associated with the fate of the state. The Wikipedia dictionary defines welfare as the provision of material, financial, social and spiritual benefits to the population of the country, social groups or classes, families and individuals [9]. This definition does not fully reflect the growing nature of wealth. Because welfare is understood not only as the development of productive forces, but also as the meaning that people attach to this concept.

In the "Explanatory Dictionary of the Basic Concepts of Spirituality" it is defined as "the welfare of the people - a concept that represents the creation of decent living conditions for people" [10:604]. It is shown that the creation of decent living conditions for the people, paying great attention to human capital, welfare can be achieved through a socially oriented market economy, a strong social policy to prevent a sharp stratification of the people, employment of the population as a means of achieving welfare.

#### DISCUSSION

Philosophers, politicians, economists and representatives of other fields expressed their opinions and views on the welfare of the people. It is necessary to analyze the concept of "welfare of the people", without humiliating any of them. In this regard, it is appropriate to refer to Article 8 of the Constitution of the Republic of Uzbekistan. According to the Constitution, residents of Uzbekistan are citizens of the Republic of Uzbekistan, regardless of their nationality [11:4]. This constitutional provision, enshrined in our Basic Law, determines that the nation is made up of citizens.

In the lexicon of the Uzbek language, along with the "welfare of the people", the terms "welfare of the population" and "welfare of the society" are often found. The word "population" differs from the term "nation" in its economic features. For example, the population consists of citizens of the country, foreign countries and stateless persons living in a certain territory. Therefore, the "welfare of the population" refers to the state of welfare of people living in the territory of the whole country or its specific region. "Welfare of the people" reflects the state of welfare of the citizens of the country. The term "welfare of society" is more general in nature and includes the concepts of "welfare of the people" and "welfare of the population".

Many researchers have conducted scientific research on the concept of "welfare of the people". The views of Shavkat Toraev on the lexical meaning of the term deserve attention. In his research, he focused on two aspects: philanthropy and prosperity. The scientist recognized the idea of the welfare of the people as "an ideological and spiritual value with an ancient and experienced development for us" [12:7] and tried to identify its axiological features.

Development has given rise to different views on the welfare of the people. Therefore, the concept of "welfare of the people" has its own meaning in the system of political, economic, sociological, legal, psychological, axiological and moral knowledge.

The theoretical basis of the welfare of the people is connected with the peculiarities of its development, which is expressed in the fact that there is no upper limit of welfare. The main reason for this is due to the constant increase in material and spiritual needs.

The practical basis of the welfare of the people is manifested in the satisfaction of the requests and needs of the people, the reliable protection of the rights of citizens, education, access to medical care, protection from labor and unemployment, as well as the full use of the freedoms provided for by regulatory documents.

When studying the welfare of the people, two aspects of it are distinguished: material welfare; spiritual welfare.

Material welfare includes such factors as: citizens' ownership of housing, jobs, disposable and multi-purpose goods, a high-quality communal and communication system, freedom of entrepreneurship, security of ownership forms.

When developing the concept of material welfare abroad, it is proposed to conduct research based on consumer interests [13]. This means that not providing the consumer with the products and services they want is not considered a blessing. Also, the trend of studying the psychological foundations of welfare is currently expanding. The importance of the concept of "financial welfare" in research in this area is growing [14]. The reason for the widespread use of the term "financial welfare" is the result of the rapid penetration of digital technologies into everyday life in recent years.

Spiritual welfare is manifested in the provision of spiritual needs, such as the education of people, the use of historical and cultural heritage, and satisfaction with one's life.

According to the Russian scientist M. Magomaev, the category of welfare means the level of property security within the limits of the needs of citizens, families, communities, and social strata. Welfare manifests itself at the individual, family, group (collective), community and national levels [1:16]. We do not deny the views of M. Magomaev on economic principles. If approached from a philosophical point of view, then the category of welfare is not limited only to economic grounds. Spiritual factors serve to expand the range of approaches to the problem of the welfare of the people on the part of society and the individual.

In socio-economic research, the welfare of the individual is widely studied in connection with the welfare of society. Russian researchers have deeply discussed the problem of the welfare of the individual and have shown the need for an integrated approach to the problem. This can be explained by the opinion of E. Kosmina that the summation of material, physical, psychological, social, moral, spiritual and creative factors can be theoretically justified [15:25]. The thoughts of the Russian scientist show that research on the welfare of the individual should be taken seriously.

The welfare of society begins with the welfare of the individual. "Man is the main value in society as a social being, having various characteristics, qualities and characteristics in the process of historical development and reflecting spiritual and moral aspects in his image" [16:680]. Economic prosperity, ensuring the necessary standard of living, satisfaction with one's life, arising from the satisfaction of material and spiritual needs, are the factors that determine one's welfare.

The welfare of individuals is the basis of the welfare of society. The inability to ensure the welfare of the individual and, accordingly, the welfare of society gives rise to social conflicts. Separatist, genocidal, terrorist, fundamentalist unrest, taking place in political, economic, national, religious and racial forms due to the difference in the level of welfare of the people, endanger the future of the country and the nation. Therefore, the issue of welfare requires the active intervention of the state.

In today's world, it is necessary to take seriously the importance of the state in ensuring the welfare of the people. People's welfare is a system of historically changing relations, which is coordinated through public policy. The state adopts normative legal documents in order to ensure the welfare of the people, develops short-term and long-term programs for the development of the country. Coordinates work in the field of taxes, duties, currency, finance, banking system. Implements programs of social protection of citizens and spiritual and educational activities. It concludes mutually beneficial cooperation agreements with foreign countries, protects the country from internal and external threats.

Performing its internal and external functions, the state guarantees the rights and freedoms of citizens. The provision of the needs and interests of citizens depends on how public administration is organized and carried out. A pragmatic policy is an important factor in the welfare of people, with the help of which problems and shortcomings are quickly identified, and measures are taken to eliminate them. A quick policy allows you to save time in the process of achieving a result.

The welfare of the people is expressed in a dialectical relationship with such categories as peace, legality, individual freedom, economic abundance, labor, activity, national welfare, needs, public happiness, etc.

## CONCLUSION

Summarizing our reflections, we can define the concept of "welfare of the people" as follows: the welfare of the people is a historically established system of social relations, characterized by economic stability, guaranteed social security, freedom, and a sense of satisfaction with one's position. life, which characterizes the provision of the level and quality of life of citizens. Based on the conceptual conclusions of the idea of the welfare of the people, the following results arise:

- welfare as a historically established philosophical category existed within the framework of scientists' research in scientific research;
- studied in the history of philosophical teachings in connection with man, society and the state;
- philosophical conclusions about welfare are improved as the state and society develop;
- Ensuring the welfare of the people depends on objective and subjective conditions;
- the system of regulating the welfare of the people is a set of objects and subjects connected by relations related to the satisfaction of material, spiritual and domestic needs, as well as the production and distribution of products;
- the concept of "welfare of the people" will have its own object and subject. Objects will consist of political, material, spiritual objects and relations aimed at meeting the needs of citizens. The subjects are the citizens of the country;
- satisfaction of the vital needs of citizens is the main criterion in determining the level of welfare in the state;

- the essence of ensuring the welfare of the people is determined by the ongoing reforms in the country.

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