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Теория, методология и история социологии. Методы социологических исследований.
Theory, methodology and history of sociology. Methods of sociological research.

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Социальные структуры, социальные институты и образ жизни
Social structures, social institutions and way of life

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ЖУРНАЛ СОЦИАЛЬНЫХ ИССЛЕДОВАНИЙ | JOURNAL OF SOCIAL STUDIES

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WELFARE AS A MEASURE OF LIFE SATISFACTION

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ABSTRACT

This article is a theoretical analysis of the concept of welfare, its models and indicators. Various theories and factors affecting welfare, both at the societal and individual levels, are considered. Particular attention is paid to the models of welfare coming from different concepts of public administration: Western, Soviet, Scandinavian and post-industrial. The article considers the emergence of the welfare state, which prioritized the construction of a state that takes into account the interests of each citizen by maintaining a high level of social development. Also, the article attempts to analysis welfare as a factor in the formation of life satisfaction index, as well as how different aspects of society and the individual affect this indicator.

Key words: welfare, theories of welfare, public and individual welfare, welfare models, welfare states, quality of life, life satisfaction, well-being.

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FAROVONLIK HAYOTDAN QONIQLASH KO'RSATICHI SIFATIDA

ANNOTATSIYA

Ushbu maqolada farovonlik tushunchasi, uning modellari va ko'rsatkichlarining nazariy tahlili keltirilgan. Farovonlikka ta'sir qiluvchi turli nazariyalar va omillar ham ijtimoiy, ham individual darajada ko'rib chiqiladi. Davlat boshqaruvining turli konsepsiyalaridan kelib chiqadigan farovonlikning: G'arbiy, Sovet, Skandinaviya va postindustrial modellariga alohida e'tibor qaratiladi: Ijtimoiy rivojlanishning yuqori darajasini saqlab qolish orqali har bir fuqaroning manfaatlarini hisobga oladigan davlat barpo etishga ustuvor ahamiyat berilgan umumfarovonlik davlatining paydo bo'lishi ko'rib chiqiladi. Shuningdek, maqola farovonlikni hayotdan qoniqlash ko'rsatkichini shakllantirish omili sifatida, shuningdek, jamiyat va shaxsning turli jihatlarini ushbu ko'rsatkichga qanday ta'sir qilishini tahlil qilishga harakat qiladi.

Kalit so‘zlar: farovonlik, farovonlik nazariyalari, ijtimoiy va individual farovonlik, farovonlik modellari, umumfarovonlik davlatlari, hayot sifati, hayotdan qoniqish, turmush farovonligi.

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БЛАГОСОСТОЯНИЕ КАК ПОКАЗАТЕЛЬ УДОВЛЕТВОРЕННОСТИ ЖИЗНЬЮ

АННОТАЦИЯ

Данная статья представляет собой теоретический анализ понятия благосостояния, его моделей и индикаторов. Рассмотрены различные теории и факторы, влияющие на благосостояние, как на общественном, так и на индивидуальном уровнях. Особое внимание уделяется моделям благосостояния, исходящие из различных концепций государственного управления: западной, советской, скандинавской и постиндустриальной. Рассмотрено возникновение государства всеобщего благосостояния, где ставилось в приоритет построение государства, учитывающего интересы каждого гражданина посредством поддержания высокого уровня социального развития. Также, в статье осуществлена попытка анализа благосостояния как фактора формирования показателя удовлетворенности жизнью, влияния различных аспектов социума и индивида на этот показатель.

Ключевые слова: благосостояние, теории благосостояния, общественное и индивидуальное благосостояние, модели благосостояния, государство всеобщего благосостояния, качество жизни, удовлетворенность жизнью, благополучие.

INTRODUCTION

It is known that human beings are social creatures. Historically, it has been proved that human beings organized themselves into small groups, gradually growing into communities, cities and countries. This primarily helped in matters of security, provision and attainment, various benefits, formation and preservation of culture, traditions and language. In turn, this process still exists today. Moreover, it develops people's original aspiration for welfare in new conditions.

Welfare is a broad, multidimensional concept, representing a complex socio-economic phenomenon, interrelation and interaction of various characteristics of the quality and lifestyle of the population. Under the prism of information impact, each of which represents some slice of a single, but multifaceted and voluminous social organism, which should be studied from the welfare indicators in order to improve the quality of life of young people. At the same time, young people under 30, representing 62% of the population of Uzbekistan, are the most valuable resource of the country, the future of the nation, the state and the world as a whole. In 15-20 years, this generation will become the largest labor force in the history of Uzbekistan. And its welfare is the foundation for further development of society and the state.

Welfare is the provision of the population of a country, state, social group or class, family, individual with material, social and spiritual benefits [1]. In other words, welfare is expressed by a system of indicators characterizing the standard of living [2]. Note that these indicators vary depending on the era, geographical location, socio-political aspects of the country and other factors.

METHODOLOGY

The methodological foundations of the study of welfare problems have received considerable attention from the very beginning of the formation of economic theory as a science. Welfare economics emerged as a peculiar sub-branch of the neoclassical direction. The works of A. Smith, D. Riccardo, K. Marx, A. Marshall, L. Walras served as a basis for its emergence. A significant contribution to the study of material bases and benefits in society were laid in the works of E. Bem-Bawerk, F. Wieser, K. Mengler, C. Menger. Wieser, K. Menger, A. Pigou, V. Pareto and others, devoted

to the problems of the value of goods, the formation of wealth, its distribution and the conditions for the emergence of the state of market equilibrium, as determining objectively necessary conditions for its development and all members of society.

This paper makes a historical and theoretical analysis of the concept of "welfare", ways of its measurement and achievements of which changed in the epochs. Thus, T. Campanella, B. Morelli approached from socialist-utopian approaches, where welfare was seen in the achievement of universal happiness, complete satisfaction through the equalization of all people in society. I. Bentham, being a utilitarian, defined welfare as pleasure, where maximum happiness is achieved through consumption in the present, not in the future, which is achieved by legislation.

A. Smith proceeded from the capitalist point of view and put forward the idea of linking welfare with the creation of material goods through large-scale development of production and accumulation of national capital. In V. Pareto's ideas, welfare is exploit when any change in the distribution of resources can worsen the welfare of at least one member of society. In other words, each person achieves utility growth at a certain stock of initial goods, interests and benefits in society are mutually balanced, and the satisfaction (welfare) of society as a whole is maximized.

L. Walras, proving the existence of general market equilibrium, also recognized the possibility of human inequality, pointing out that in order to establish economic and moral stability, society's wealth must be fairly distributed. In the neoclassical approach, A. Pigou evaluates the welfare of society as a whole through the welfare of individuals and is based on the satisfaction of life and fulfilment of needs, i.e. the growth of production leads to the growth of welfare.

Individual welfare includes not only the utility of consumption, but also the content of labor, environmental conditions, relations with other people, position in society, living conditions, social order and security. The socialist conception of welfare assumes that benefits are derived from labor rather than from ownership or social origin; K. Marx saw education, intellectual development and free time for socializing as the main measures of welfare.

Different conceptualizations of how welfare is achieved assess the methods of achieving it. This may be through seeking to enhance one's personal status or the participation of society/the state in the achievement of social welfare. However, the fundamental difference lies in the method of evaluation and the factors that formulate (achieve) it.

Thus, G.A. Shkirenko puts forward an opinion about the essence of society, where public welfare cannot be achieved without individual welfare, as well as vice versa. Cohabitation of people and the existence of society implies the interdependence of people (hence, the welfare of society) and the positioning of society as a whole from each of its members.

MAIN PART

The welfare of a society is the sum of the welfare of all the people who make up that society. Measuring welfare is a complex process, due to the different needs of each member of society. Of course, it is impossible to satisfy the needs of every single individual, but the need to strive for this does not cease to be relevant. Perhaps, it should become a strategic goal of modern mankind [3].

This aspiration has given rise to several models of society's welfare. Let us consider the following generally accepted models [4].

The Western model - mass consumption society - is based on a high degree of satisfaction of primary needs (food, clothing) and orientation of the system of consumption standards to capitalist goods (housing, durable goods) and non-material goods (education, recreation, health care). In this model, two-thirds of the population is middle class, which affects the overall level and structure of consumption.

The Soviet welfare model was based on saturation of primary needs, low consumption of capital goods, low-income differentiation of the population (due to massive redistribution of financial resources), a wide range of social services, and a developed system of social security by the authorities.

Since the middle of the XX century the concept of "welfare state" has been formed in developed Western countries, the main goal of which is to build a state with maximum consideration

of the interests of each citizen. In this concept, the main emphasis is placed on the maintenance by the state of a certain high level of social development.

Initially, the state policy of social security included the concept of social protection of a part of the population in acute need of assistance and protection (for example, people with disabilities, large and single-parent families, refugees, etc.).

The Scandinavian model, on the other hand, puts social protection at the center of state policy and assumes universal care for the entire population. Against the background of the complexity of the implementation of this policy, including high costs, large movements of financial resources, as well as the "discontent" of wealthy citizens, the Beveridge model emerged, based on the idea of joint responsibility of the state, citizens and entrepreneurs [5]. The wide coverage of social support led to the growth of dependency attitudes, increased stratification of society, growing income differentiation and the entrenchment of persistent poverty, which led to the gradual destruction of the idea of the welfare state. These trends, in turn, led to a shift from welfare state policies to policies aimed at economic independence.

Today we are witnessing another stage of transformation of the concept of welfare. The model is becoming more and more capitalistic, when citizens are almost entirely concerned about their own welfare, but at the expense of a high level of economic development. The modern trend of socio-economic development is called post-industrial. This model of welfare is based on the idea that society has reached a high enough level of economic development that people can and should take care of their own welfare. The state forms laws, norms, institutions and policies so that everyone can achieve the necessary welfare. Welfare is assessed on the basis of a set of values formed at a given moment in society.

At this point, it is worth considering the difference between well-being and welfare. The main difference lies in the calculation of indicators of these states. well-being reflects a certain positive situation in general, and is more often subjective. Welfare, on the contrary, is calculated by a number of interrelated indicators reflecting objective reality.

Welfare is identical to the concepts of "Standard of living" or "Quality of life". According to the UN report, the standard of living is the degree of satisfaction of people's material and spiritual needs by the mass of goods and services used per unit of time [6]. It follows that "welfare is the provision of material, social and spiritual goods necessary for life to the population of a state, a social group or class, a family or an individual". The overall level of welfare is understood as the extent to which a minimum level of welfare is provided [7].

In this regard, it is worth considering welfare from the point of view of Maslow, who put forward the pyramid of needs. The scientist distributes needs in descending order of importance, justifying it by the fact that a person is unable to experience the needs of a higher level as long as he or she needs more primitive and primary things. Agreeing with Maslow's argument, the author believes that welfare cannot be achieved, at the very least, without the fulfilment of a person's primary needs, especially in the case of young people.

Speaking about primary-physiological needs, such indicators as food, water, air, sleep, etc. in general, this is everything a person needs to survive and maintain the organism in a vital state. At this level, people do not emphasize their attention in the content of work, their attention is directed to the payment of their labor. However, attention is paid to the working conditions, comfort at the workplace in order to avoid excessive fatigue, which causes them the need of the next level. On the other hand, this need becomes a catalyst to move to the next level of their development and existence.

The need for security appears only when the above-mentioned needs are fulfilled. In itself, security in a simple and basic sense is shelter. A shelter, with access to the ability to hide from the weather, fulfil the physical needs of the first level with the difference that they are in a state of seeking stability and security, where they are protected from fears, diseases and other ailments. Here, concepts such as assurance and insurance come to the fore. Expanding them more broadly, it should be noted that it means the guarantee of employment, pensions and benefits, as well as health care.

In the transition to secondary needs there is an intersection of social needs at both levels, i.e., social needs arise at the level of basic and higher needs. To understand, social needs are needs for

companionship, teamwork, attention and care. This level is characterized by the fact that a person seeks to participate in joint actions with the collective.

The next level is the need for self-esteem, prestige. At this stage, some egoistic need is played out, where a person feels the need for respect from others, recognition, achievement of success and high evaluation, along with career growth.

And the last level is the need for self-actualization, self-realization. This level expresses a person's desire to become what he or she can become. People who have reached this level of development are able to maximize their talents, abilities and personal potential. Moreover, this level allows a person to fulfil his or her creative aspirations.

Along with all this, it is also worth noting that primary needs are genetically determined, secondary needs are usually realized through experience. This ladder of needs of Maslow, reflects not only some evolution of man in his formation as a person, but also the path of man in achieving welfare. There is a more appropriate definition here

If we define that welfare is expressed by a system of indicators characterizing the standard of living, such as: the level of income distribution, the level of poverty, the quality of life, the level of employment, education and health indicators [8], then on this basis it becomes possible to draw a parallel with the spheres and their indicators determining welfare. Below is a table based on the same logic of attributing the levels of needs to different spheres of life:

Table 1.

1. Physiological: hunger, thirst, sleep and so on;	Economic
2. Safety/protection needs: comfort, permanence of living conditions;	Economic and social
3. Social: need for acceptance by others, social ties, communication, affection, caring for others and attention to oneself, co-operative activities;	Social-psychological
4. Self-esteem: respect from others, recognition, achieving success and appreciation, career advancement;	Social-psychological
5. Self-expression: cognition, self-actualization, self-identity.	Psychological

Having defined the spheres that make up the integrity of welfare, it is necessary to define their indicators. Physical needs can be attributed to the economic sphere, for example, hunger satisfaction is achieved through material goods. Consequently, based on generalization, here we can identify the indicator - access to material goods.

The needs for security and protection are also satisfied by economic means - it is a permanent place of residence, comfortable living conditions. Speaking about security and protection, it is impossible to consider it separately from the state and social protection provided by it. Moreover, citizenship, protection and assistance are provided by the state as social services. For this reason, there is a mixing of these two spheres.

The needs related to communication, care, joint activity, recognition, respect, self-identification, etc., are socio-psychological sphere, as a person at this stage is engaged in self-assessment, comparing himself with other social beings in the general conditions of life. Let us generalize this into two spheres: social and psychological. Psychological in the sense when a person self-identifies or, to put it differently, evaluates himself or his condition in this or that context. It can be an assessment of oneself in a certain stratum: status, financial situation, living conditions, etc., but at the same time, his personal perceptions may differ from the actual position he occupies.

The social sphere, in modern conditions, is also divided into such sub-items as: access to information. In many indices measuring welfare, and quality of life - different in measurement methodology, but close in the purpose of evaluation, a new indicator has been added. Information, access to it, is assessed as a new, important area for identifying the provision and satisfaction of citizens. This indicator is particularly relevant for young people, who are in contact with information

and communication technologies and are active actors (actors, consumers) of information and communication space.

CONCLUSIONS.

As a conclusion, we note that "welfare" is:

firstly, a multifactorial concept that requires a comprehensive approach to its understanding;

secondly, the phenomenon in its essence affects several large spheres of life activity: economic, social, psychological, etc.

thirdly, the presence of a "good" state or satisfaction; a state of mind, an opportunity to realize one's desires, abilities and needs. as well as, the presence of a sense of security (in life, health, financial prosperity and confidence in the future); and material benefits;

fourthly, an indication that all theories, models and concepts proceed from one main goal - the fulfilment of needs. Consequently, the other goals are achieved only after this goal has been successfully fulfilled.

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7 ЖИЛД, 3 СОН

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