



SOCIAL PROTECTION OF ELDERLY PEOPLE

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ABSTRACT

This article discusses issues of social protection for older people. As well as a number of principles that, if implemented, should help older people lead full-blooded and fruitful lives. These principles are grouped into five groups: independence, participation, care, realization of inner potential, dignity. The problems of aging and old age are explored. Here, aging is seen as a process, and old age is understood as its result.

KEYWORDS

Old age, elderly, long-livers, social protection, social old age, aging, independence, participation, care, realization of internal potential, dignity.

Introduction

The UN General Assembly has developed a number of principles that, if implemented, should help older people lead full and productive lives. These principles are grouped into five groups: independence, participation, care, realization of inner potential, dignity. The principle of independence implies that older people should have access to basic goods and services, the opportunity to work or engage in other income-generating activities, participate in determining the timing of retirement from work, maintain the opportunity to participate in education and training programs, and live in a safe environment taking into account personal inclinations and changing conditions, receive assistance in living at home, taking into account personal inclinations and changing conditions, receive assistance in living in home conditions for as long as possible.

The principle of “participation” reflects issues of the involvement of older people in the life of society and active participation in the development and implementation of policies affecting their well-being, the ability to create social movements or associations of older people.

The principle of “care” addresses the issues of care and protection from family and community, access to health care in order to maintain or restore an optimal level of physical, mental and emotional well-being and prevent disease, access to social and legal services, use of care services and compulsory respect for human rights and fundamental freedoms in social institutions, including full respect for dignity, beliefs, needs and privacy, as well as the right to make decisions regarding care and quality of life.

The principle of “realization of inner potential” calls for older people to have opportunities for the full realization of their potential, so that they always have access to public values in the fields of education, culture, spiritual life and recreation.

The principle of “dignity” addresses issues of preventing exploitation, physical or psychological abuse of older people and ensuring their right to fair treatment, regardless of previous economic contribution to the development of society.

The implementation of the principles is aimed at helping older people to lead full and productive lives and providing them with the conditions necessary to maintain or achieve a satisfactory quality of life. Developmental problems and social problems of the elderly can find their optimal solution in conditions where there is no tyranny and oppression, colonialism, racism, discrimination based on race, gender or religion, genocide, foreign aggression and other forms of foreign domination, and in conditions respect for human rights. Each country, in accordance with its traditions, structures and cultural values, must respond to demographic trends and associated changes. People of all ages need to be involved in the process of establishing a balance between traditional and innovative elements of harmonious development.

Not only can aging be a symbol of experience and wisdom, but it can also contribute to the development of a person as an individual in accordance with his beliefs and aspirations. While most people may be many years past their retirement age, “preparing for retirement” should not continue to be viewed as a last-minute adaptation, but rather as a process that occurs throughout a person’s adult life, and In this connection, a large role is given both to the individuals themselves for their own benefit in the future, and to decision-makers, universities, schools and industrial work centers, the media and society as a whole. This should serve as a reminder that aging and elderly policies are an important concern for the most socially vulnerable minority. For this reason, there is a need for a general policy of advance preparation.

Policies that address the growing number of older persons who are healthy and socially active, and which are based on the desire to exploit the potential of older persons, automatically benefit individual older persons, both financially and otherwise. In detail, any effort aimed at improving the quality of life of older people and meeting their diverse social and cultural needs in itself strengthens their ability to continue interacting with society. The elderly should be considered an integral part of the population. They should also be considered in the context of population groups such as women, youth, persons with disabilities and migrant workers. The elderly must be considered as an important and necessary element of the development process at all levels in a given society.

The problems of aging and old age are gaining worldwide significance. Here, aging is seen as a process, and old age is understood as its result. The aging process is characterized by the transition of a middle-aged individual to an older group. For society, community acquires a demographic, social and political structure. Old age is the last stage of development of any organism. For a person, this is the determination of a personal social stage genetically. Aging, like any other process, consists of several stages. Old age is the last stage of development of any organism. For a person, this is the determination of a personal social stage genetically. Aging, like any other process, consists of several stages. In fact, today the World Health Organization divides people into the following groups: from 60 to 75 years - an elderly person, from 75 to 90 years - a senile period, 90+ years - a long-liver¹. In our opinion, there cannot be an exact worldwide standard for old age. Since the division of old age into groups should be considered in connection with the average life expectancy of a particular

¹ <https://agesecrets.ru/voznrast/voznrastnaya-klassifikatsiya-vsemirnoj-organizatsii-zdravoohraneniya>.

country. Moreover, based on the average life expectancy in our republic, the following stages can be determined. According to the UN Statistical Center and the Population Division, as well as National Statistical Organizations, the average life expectancy in Europe is 79 years, in the world accordingly it is 71.0 years (68.5 years for men and 73.5 years for women), and in Uzbekistan average life expectancy was 74.6 years². The retirement age in Uzbekistan is 60 years for men and 55 years for women. Another main criterion granting the right to retire is the required length of service, which upon reaching retirement age should be 25 years for men and 20 years for women. President of Uzbekistan Shavkat Mirziyev signed Decree of the Republic of Uzbekistan dated December 12, 2018 UP-5597 “On additional measures to strengthen social support for pensioners and increase the efficiency of the pension system for citizens,” which states the need to pay pension payments to working pensioners in full. Before this, 50% of the accruals were paid from the fund³.

Scientists recommend distinguishing between the following types of old age: chronological, physiological, psychological and social⁴. When marking chronological old age, the years lived serve as a supporting factor. Physiological old age fights along with physical changes in a healthy body. Feeling your place in the age system is psychological old age. Social old age incorporates all of the above signs of old age. But social old age, in addition to generalizing various types of old age, also contains the years lived, the diseases that a person suffered from, feelings and experiences. All types of old age are mutually conditioned and, to a certain extent, influence each other.

The division of life into chronological periods was proposed by Pythagoras, Abu Ali ibn Sino, as well as ancient Chinese and Indian philosophers⁵. Such Eastern thinkers as Farabi, Rizaiddin ibn Fakhriddin paid special attention to the issue of old age⁶. In particular, Kaykavus wrote the following in his work “Kabus name”: “If every person does not appreciate the kindness of his parents, then he is not able to appreciate the goodness of other people, and if you want children to respect you, then respect your parents yourself, for Whatever you give to your parents is what you will receive from your offspring”⁷. Rizaiddin ibn Fakhriddin in the book “The Science of Morals” stated: “No matter how high the star of your happiness is and no matter what heights you reach, never forget your parents! Listen to them and show honor! Listen to their instructions and seek their blessings!”⁸. In the works of the early twentieth century educators M. Behbudi and A. Fitrat, ideas about the place of the elderly in the development of society and the criteria for honoring them were reflected⁹.

It must be emphasized that in the world of special scientific research in the field of social protection of the elderly, mental and ethnocultural characteristics, socio-spiritual processes affecting the social status of the elderly have not been carried out; in this regard, a sociological analysis of the social protection of the elderly is of particular importance. Work and leisure conditions, sanitary and hygienic conditions, level of health care, social security, culture and training, environmental safety,

² <http://www.statdata.ru/prodolzhitelnost-zhizni-v-stranah-mira>.

³ <https://uzbekistangid.ru/politika/pensionnyy-vozrast-v-uzbekistane>.

⁴ Alperovich V. Social gerontology. - Rostov-on-Don. Phoenix, 1997.-P.41.

⁵ Ibn Sino. Canon of Medicine. Favorites, 3 volumes. 1 volume.-T., Publishing House "People's Heritage named after A. Kadyri", 1994.-P.304.

⁶ Phorobius. Fozil odamlar shahri. – Tashkent: A. Kodiriy nomidagi Khalk merosi nashriyoti, 1993. – B.186.;Rizouddin ibn Fariddin. - Nasikhat. – Tashkent: Chulpon, 1993. – B.112.

⁷ Kaykovus. Kobusnoma. – Tashkent: A.Kodiriy nomidagi Khalk merosi nashriyoti, 1992. – B.176.

⁸ Rizouddin ibn Fariddin. - Nasikhat. – Tashkent: Chulpon, 1993. – B.112.

⁹ Behbudiy M. Padarkush. 2-present – Tashkent: Manaviyat, 1999. – B.39.; Fitrat A. Oila yoki oilani boshkarish tartiblari. – Tashkent: Manaviyat, 1998. – B.112.

production development, satisfaction of material and moral requirements, good climatic conditions also influence a healthy lifestyle.

Social old age is a certain period of social life. If the end of physiological life has an exact sign as death, then for social life there is neither beginning nor end. Social life begins with the formation of a person as an individual, i.e. with the formation of a domestic and reasonable personality (activist) in social life. His end is associated with the loss of the above qualities. Social life may or may not coincide with physiological death.

Social old age does not coincide with physiological old age. Some individuals, despite physical weakness, remain individuals and create an active social lifestyle. And some lose properties to the point of losing physical strength and lead a physiobiological lifestyle. There is a connection between the beginning of life and aging. This factor also applies to the highest indicator of social life. Highly developed production develops the scientific level of the population, which in itself indicates the entry into independent life. It takes some time to have the necessary knowledge and experience.

Uzbekistan is among the breeding countries. In the republic, the number of young people is greater than the older generation. 60% of the population is young people under 25 years of age. There are various approaches to determine the “age of society”. They are used to find out the number of older residents in the total population. The lower limit of these groups in some cases is 60 years, sometimes 65 years, and the demographic old age of society varies from 4% to 12%. Here, 60 years and older are considered elderly. A society in which older people make up more than 18% is called an “elderly society.”

In a word, having studied the older generation, we came to the following conclusion: In the modern world, the proportion of elderly people in the population is gradually increasing; similar trends are characteristic of our country. Currently, the number of pensioners in Uzbekistan is 6.7% of the total population; by 2030 this figure will reach 11.6%¹⁰.

This is determined by a person’s health, the healthy lifestyle he leads, abundance, environmental conditions, and a sufficient amount of food. All this contributes to the increased interest in studying the older generation as a demographic group;

the study of the issue of the older generation contributed to the development of gerontology and gerontosociology. According to experts in this science, it is possible to assume an increase in the number of the elderly generation in the future;

scientists recommend distinguishing between social, chronological, physiological and psychological types of old age. As well as the chronological stages inherent in territorial development, they are studied in three stages:

- a) old age,
- b) old age,
- c) long-livers;

solving the problems of the elderly is associated with the attitude of family and society towards them, adhering to traditions of respecting and valuing them, as well as with the well-being of this group in society.

¹⁰ https://www.norma.uz/nashi_obzori/pravovaya_osnova_zashchity_starshego_pokoleniya

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