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Is poverty still a social issue?

Poverty is most serious of the world. The causes why so many individuals cannot have their basic requirements. Why it is so complex to have basic needs? Being fundamentally of an economic, political, social and physical nature, they are motivated by the absenteeism of radical will and through the insufficiency of the actions engaged by community establishments, particularly with regard to the misuse of local resources. Poverty is difficult to define. Etymologically, the word comes from the Latin paupers, word that was used for the cattle that gave birth little or for the little fertile soil (Baker, et.al, 610) Therefore, it is a word linked early with scarcity and deprivation. In general, it is associated, in capitalist society, with the lack of economic resources or the tools to obtain them; but in reality it goes far beyond the simple lack of capital.

There are two causes of poverty such as, at a personal stage, beings are partial through the unfeasibility of retrieving sources, information or the chance to like a better lifestyle. On the community stage, the key reasons are disparities in the dissemination of services, capitals and control. These dissimilarities are at times established in the method of capital, terrestrial, infrastructure, credit, education, marketplaces, and services. The similar applies to collective services: health, education, public hygiene and drinking water. This dissimilarity hurts more services to rustic regions, where it is not unexpected that live 77% of the poor in the emerging world (Deaton). However, the municipal poor are still more underprivileged than those in the country.

All these problems influence females more than males, which more exaggerates the issue of their particular situation. Notwithstanding institutional and legal fortification, this dissimilarity perseveres and extends. The aspect of poverty in the worldwide is becoming more womanlike every day. The dissimilarity that is aggravated in the circulation of wealth and income within and among nations gives to consolidating this poverty: the importance is that the dissimilarity among the richest twenty percent and the humblest 20 increases. In 1991, the contribution in the real gross world product of the industrial states - which establish 22% of the world people - was 61%, which left the continuing 39% to 78% of the people living in nations in development. Thanks to their reserves in social resources, about nations have accomplished to associate financial development and reduction of disparities.

In the similar nations the stages of dissimilarity differ immensely; in the industrialized states, the change among twenty percent of the unlikeliest relatives and the unfortunate twenty percent goes from 4.34 to 1 in Japan, above from 9.6 to 1 in the U.K; amongst the poorest states, the differences are of comparable magnitude in a large part of Asia, where they are six to one on average and in the western region of this region, where the regular is 7 to 11. However, in most of Africa the modifications are even resilient (13 to 1 on average) and reach the maximum in Latin America (17.5 to 1 on average) (Deaton).

The reduction of the distance among the dispersed profits is the central component of some policy intended at overpowering poverty. It is essential to reach a greater equivalence of entrée to prosperity and facilities. The present state in which a basically unsatisfactory dissemination predominates is not the unavoidable consequence of the financial procedure: it is somewhat the importance of the past of the choices that have privileged public strategies and can simply be changed by different judgements. It is a fundamentally unfair circulation of income and admission to facilities engenders a sentiment of unfairness and nervousness very dissimilar from resentment, however it however contains germs of displeasure. An reasonable dissemination of income and resources is consequently important to obtain collaboration and harmony and guarantee social unity.

Poverty does not have certain simple causes but is the consequence of a series of conditions of historical, social and cultural construction. Some theorists accuse the imperial history of the European nations, which plundered and colonized the other continents, as the cause of their entering the modern world under very unequal conditions and economic dependence, which translates into considerable margins of poverty.

On the other hand, poverty usually implies important educational deficiencies, among which is also sexual and reproductive education. Thus, the poorest populations are more prone to early pregnancy and the unplanned family, which limits their chances of overcoming and re-starts the cycle of marginalization and poverty. Finally, wars and territorial conflicts often leave those who suffer from them helpless, be they refugees, migrants or survivors, and often reduced to conditions of poverty that cannot be overcome until several generations in the future.

Poverty has notorious consequences in nations and societies, such as:

Crime and drugs . Poverty does not have a direct link with crime and drugs, but it is true that being in desperate and marginalized conditions, the poor are more likely to accept illegal business in exchange for higher income.

Malnutrition. Especially in the child population, which raises infant mortality rates.

Social resentment . Social exclusion generates resentment and that resentment can turn into urban violence, in massive support to populist leaders or other mass phenomena.

Pandemics. Extreme poverty, unattended medically and with little access to public health, can be a breeding ground for the emergence of diseases of massive contagion.

Under human development. Populations with high margins of poverty have slower markets, less investment in culture and, in general, less development as a society.

It is fascinating to note that the deficiency of social rights and economic does not provoke the similar anger or the similar complaints as the defilement of political and civil privileges. If the worldwide community is incapable to launch an operational act to eliminate poverty, the reiterated affirmation of its concerns about the people outburst is nothing in excess of pure rhetoric.

Though, the situation is developing. A feeling of resentment against unfairness has given rise to an ideological and ethical reflection and has led to main change movements and even fundamental changes. Affected people groups are exerting ever more intense pressure within the sessions prepared by increasing incidence through the UN on the problems that concern environment and development, population and expansion, human rights, social development, and the protagonist of women. This force has enhanced the communications amongst governments and civil culture (Sylvestre, John, et al, 156)

Numerous global organizations fight poverty through large-scale aid initiatives, ranging from educational plans (such as those of UNICEF), medical and food aid (especially to refugees, by the UN), or simply economic tutelage and international help. However, the inequality between the nations of the first and third world is of such significant magnitude that there is no simple solution to poverty.

Poverty is normally seen as a social problem and a defect, from early times. It is associated with bad taste, with vulgarity and licentious customs (robbery, addictions, prostitution), as well as with the ethnic groups and races disadvantaged in the hegemonic imaginary. However, traditions such as the Christian and Eastern mysticism have seen in the vow of poverty a value, meaning the renunciation of material possessions and ambitions, necessary for spiritual elevation. What possible alternatives are there to the problem of hunger? We will reflect on it at another time.

So that, the solution is no longer to give a fish, nor teach to fish, because the fishermen no longer have a river, which is in the hands of the powerful. The solution is to return the river to the fishermen. That is to say, to give them back the land that has been taken from them and they are still being taken away. Africans and Native Americans do not ask us anything: they only ask us not to take away what is theirs. Rich countries are living at the expense of poor countries, spending and often squandering much more than we need.

No doubt there are some big culprits, but We are all responsible because we follow the model of man to the rich and powerful in our lives, we want to identify with them, and sometimes we spend too much manipulated by their propaganda. So, for example, United States spend millions of dollars every year on unnecessary and even harmful products: some $ 11,000 million in ice cream, Americans spend $ 12,000 million on perfumes, Spaniards spend $ 35,000 million on smoking, and we consume between 120 and 150 million cigarettes per day; We Europeans spend $ 105 billion in alcoholic beverages per year (Rothstein, 12). Thus, we all have, at least, a clear moral responsibility in everything that is happening in the world.

It is necessary to provoke in society a clear critical, political and historical awareness, capable of radically changing the economic, political, ethical and cultural structures of today's society in the service of a dignified life for every human being. As human beings and more as believers we cannot rest assured as long as there is a single person in the world who is the victim of hunger.

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