



POVERTY AND HUMAN DIGNITY: A RELIGIO CUM PHILOSOPHICAL APPROACH

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Abstract

This study critically examines the challenges of poverty to human dignity. Poverty and human dignity are intricately connected, with the former often undermining the latter. Poverty and human dignity are analysed from the philosophical, cultural and religious perspectives, and international human rights frameworks, exploring the multifaceted trajectory between them; and also emphasising the importance of understanding and addressing these dynamics to foster equitable and egalitarian society. Similarly, the impact of poverty on human dignity is explored across physical, psychological, social, and economic perspectives. The role of government and non-governmental organisations (NGOs) in employing education, economic development, and healthcare in addressing the challenge of poverty such as hunger, persistent inequalities, systemic barriers, and upholding human dignity cannot be over-emphasised; underscoring the need for global cooperation and commitment to sustainable development goals and poverty alleviation. In all these, the fundamental question that needs urgent attention is: why is it that of all the efforts made to alleviate poverty globally it still persists. We critically examined these questions and construed that going forward; there is an urgent need for deconstruction of political structure of all the countries whose poverty index is high through constitutional reforms, and until that is done there will be no sustainable development that will help in alleviating poverty and restoring human dignity.

Keywords: Poverty, Human Dignity, Poverty Alleviation, Constitutional Reforms, Deconstruction, Sustainable Development.

Introduction

Poverty is a global phenomenon and an incontrovertible reality. Scholars of philosophy, religion, theology, economics, law, history, sociology, anthropology, political science, education, and indeed, diverse areas of study have tried to proffer solutions to the challenges or problems of poverty in different cultures of the world. This research is inspired by a real situation of need where the majority of the populace are faced with the harsh reality of poverty and its attendant consequences. This could be the reason for the view that: “The extreme poverty that leads to starvation and early death is unfortunately still quite common in some parts of the world, most notably in sub-Saharan Africa” (Alcock 48). As Emeluwa puts it, “In sub-Saharan Africa, statistics show that the rate of poverty has tremendously increased between the years 2015 and 2023. In Nigeria, for instance, some of the members of the political class have made life more unbearable for the entire citizenry because of greed, corruption, and all forms of socio-economic and political outrages in the nation almost daily” (22). There is no gainsaying the fact that Nigeria, in sub-Saharan Africa, is the poverty capital of the world (Musa 13). Other continents of the world have, and are still making efforts to lift their citizens out of poverty, but the case is quite different in Africa in general and Nigeria in particular. East



Asia, Latin America, The Caribbean, Middle East, North Africa and Asia have succeeded in reducing the number of their citizens living in the condition of extreme poverty. Only in Africa (sic) has there been an increase in the numbers of people living in this condition (Amoda 17); and Nigeria is the headquarters (Awoniyi 27). Whether this position is the real situation or exaggerated, one thing that is certain is that many people in Nigeria are abysmally poor. International human rights frameworks, such as the Universal Declaration of Human Rights (UDHR), emphasises the importance of human dignity and the right to a standard of living adequate for health and well-being (United Nations, Article 1). However, despite these frameworks, poverty persists and continues to undermine human dignity on a global scale. This paper will explore how poverty affects human dignity, the measures needed to address this issue, and the role of various stakeholders in ensuring that efforts to alleviate poverty also uphold the inherent dignity of all individuals (Smith 200).

Understanding the Concept of Poverty

Poverty is not only a complex phenomenon but also can be construed from the absolute and relative points of view. Poverty is commonly defined as the state in which individuals lack the financial resources and access to essential services necessary to meet basic needs such as food, shelter, clothing, healthcare, and education. This deprivation results in an inability to maintain a standard of living that is considered acceptable within a given society and globally. As a pervasive global issue, poverty is characterised by the lack of basic necessities of life with its absolute and relative dimensions. Absolute poverty refers to a condition where individuals are unable to meet fundamental needs for survival, such as adequate nutrition, clean water, and safe housing. This form of poverty is measured against a fixed standard and does not vary with changes in the overall standard of living within a society (Smith 12). Absolute poverty is experienced where individuals fall below a threshold necessary for survival, and relative poverty, is a situation where individuals are disadvantaged compared to others in their society (Sen 34). Relative poverty, on the other hand, is defined in relation to the broader community. Individuals experiencing relative poverty have significantly fewer resources compared to others in their society, which affects their ability to participate fully in societal activities and enjoy a standard of living considered acceptable within their community. This type of poverty is often measured relative to the median income or standard of living in a specific context (Sen 34). It is important to note that, the Multidimensional Poverty Index (MPI) expands the definition of poverty beyond income and includes various factors such as education, health, and living conditions to provide a more comprehensive assessment of deprivation (Alkire and Foster 22). Poverty is not only an economic condition but also a social issue that impacts individuals' quality of life, their ability to contribute to, and participate in society, and their overall sense of well-being and dignity (Jones 45).

Measuring Poverty Contextually

Poverty can be briefly construed and measured within the context of income levels and multifaceted or multidimensional poverty index (MPI). Income levels are a common method for measuring poverty, with many studies using poverty lines to determine who is considered poor. This approach typically involves assessing income against a predetermined threshold that signifies the minimum necessary to maintain a basic standard of living (Kakwani and Silber 87). The Multidimensional Poverty Index (MPI) offers a more comprehensive measure of poverty by assessing multiple deprivations experienced by individuals, including health, education, and living standards. The MPI captures a broader range of factors that contribute to



poverty, providing a deeper understanding of the lived experience of poverty (Alkire and Santos 45). This index allows for a more nuanced assessment of poverty beyond income alone, highlighting areas where additional support is needed.

Classifications and Some of the Causes of Poverty

Poverty could be classified within the framework of economic, education, healthcare and others. Some of the causes of poverty would include: marginalization, inequality, policies without human value, climate change, lack of resources, unemployment, poor infrastructure, economic, socio-political, healthcare and religious factors, to mention a few. High unemployment rates can prevent individuals from earning sufficient income, while low wages may not provide enough to cover essential living costs (Murray 89). Economic recessions also exacerbate poverty by reducing job opportunities and income levels across the board (Taylor 56). From another perspective, social factors that contribute to poverty include, but are not limited to, inadequate education, discrimination, and family structure. Poor educational opportunities limit individuals' ability to secure well-paying jobs, while systemic discrimination based on race, gender, or disability can restrict access to resources and opportunities (Piketty 102) and the necessities of life. Family dynamics, such as single-parent households, also have its challenges due to increased financial burdens and limited resources (Edin and Shaefer 67). Politically, factors such as ineffective governance, corruption, and inadequate social policies contribute to poverty. Poor governance can result in misallocation of resources and lack of effective social safety nets, while corruption orchestrates diversion of funds intended for poverty alleviation (Harris 43) to individuals or groups of people's bank accounts. Inadequate social policies, such as insufficient welfare programmes, further exacerbate poverty levels (Gordon 118). Religious fanaticism also orchestrates poverty. For example, members of the Apostolic Faith Church do not accept blood transfusions when they are sick (Awoniyi 91). Such a situation might lead to a delay in the recovery of the sick, thereby rendering the sick incapacitated from engaging in any meaningful work. Again, religious fanaticism, where people are brainwashed that they need to purchase some plots of land in heaven through a pastor. Poverty sets in if such a person does not have an alternative means of sustenance. Again, preaching and believing in miracle alerts into one's bank account where one has not worked for such alert. In fact, prosperity preaching is an aspect of religious fanaticism and such teachings are anti human dignity perspectives. In fact, there is dignity in labour, and that is why Saint Paul says: "The one who is unwilling have to work shall not eat" (2 Thess. 3:10 NIV). Poverty sets in if such a person does not an alternative means of sustenance.

Delineating the Concept of Human Dignity

Human dignity refers to the inherent worth and value that every individual possesses simply by being human. It underscores the idea that all people deserve to be treated with respect, equity, fairness, justice and ethical consideration, regardless of their social, economic, religious, or cultural affiliations. Human dignity is fundamental to various philosophical, religious, moral, cultural, and legal frameworks and underscores the principle that all individuals deserve to be treated with inherent respect and worth (Kant 87). According to Jones, human dignity refers to the intrinsic worth of every individual demanding respect and ethical treatment irrespective of socioeconomic status (45), ethnic or religious affiliations. Michael Rosen describes human dignity as an intrinsic quality that demands recognition and respect from others (78). Human dignity is considered a fundamental right and is central to numerous human rights frameworks and ethical theories. For instance, the United Nations Declaration on



Human Rights asserts that human dignity is a universal entitlement, affirming that every person is entitled to live a life free from discrimination and degradation (United Nations, Article 1). Ethically, human dignity is often linked to the concept of autonomy, which emphasises individuals' right to make decisions about their own life and be treated as an end in themselves, rather than merely as a means to an end (Beauchamp and Childress 56). Freedom or autonomy is essential in understanding how human dignity is preserved or undermined in various social and economic contexts. In all, human dignity is a core value that informs legal and moral standards and is critical to addressing issues such as poverty and social inequality, ensuring that all individuals are treated with the respect and consideration they inherently deserve (Rosen 82). Human dignity demands fairness, equity and justice. Therefore, in upholding human dignity, one must not give what one cannot willingly take.

Human Dignity Philosophically Construed

Philosophical construal of human dignity is rooted in the idea that every person possesses intrinsic worth simply by being human. Human dignity has inherent and relational dimensions. The Prussian philosopher of Scottish descent, Immanuel Kant, argues that human dignity arises from the capacity for rational thought and moral agency. In his own words, individuals must be treated as ends in themselves rather than as means to an end, reflecting their inherent worth (Kant 87). This notion emphasises that human dignity is foundational to ethical behaviour and respect for individuals. Michael Rosen further explores the historical development of the concept of dignity. For him, dignity is not just about inherent worth but also about the recognition and respect that individuals deserve from others and society at large (Rosen 78). This perspective underscores the relational aspect of dignity, which is affected by how individuals are perceived and treated by others.

Human Dignity from the perspective of Religion

There is no generally acceptable or univocal approach to human dignity from the religious-cultural perspectives. By implication, religious and cultural views on human dignity vary, yet many share a common emphasis on the inherent worth of individuals. In Christianity and Islam, for instance, human dignity is grounded in the belief that humans are created in the image of God, which confers inherent worth and deserving of respect (Tariq 85). In many Eastern religions, such as Buddhism and Hinduism, human dignity is often linked to the concepts of karma and spiritual evolution, which stress the intrinsic value and respect due to all individuals (Gethin 43). These diverse cultural and religious perspectives contribute to a broader understanding of human dignity, highlighting its universal relevance while acknowledging different interpretations and values.

International Human Rights Frameworks, Treaties, and Covenants on Human Dignity

The Universal Declaration of Human Rights (UDHR), adopted by the United Nations in 1948, articulates the principle of human dignity as a fundamental human right. According to the UDHR, "All human beings are born free and equal in dignity and rights" (United Nations, Article 1). This declaration establishes a universal standard for the protection of human dignity, emphasising that all individuals, regardless of their background, are entitled to respect and equal rights. Going further, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) both emphasise the protection of human dignity as central to their mandates (United Nations 104). These documents highlight the global consensus on the need to safeguard human dignity through both civil liberties and socio-economic rights.



The Trajectory between Poverty and Human Dignity

Understanding the nexus between poverty and human dignity is vital for crafting effective and humane policies. The interplay between poverty and human dignity is crucial, as poverty often erodes the dignity of those affected. When individuals lack necessities and face social exclusion, their sense of self-worth and respect can be significantly diminished (Brown 78). The erosion of human dignity as a result of poverty can lead to severe psychological and social consequences, including diminished self-esteem and increased stigma (Johnson 112). This trajectory highlights the importance of addressing poverty not just as an economic issue but as a matter of ethical responsibility that is expected to bring about the restoration of human dignity. When poverty is addressed solely from an economic perspective, there is a risk of neglecting the broader impacts or effects on individuals' self-respect and social inclusion. By integrating considerations of human dignity into poverty alleviation efforts, we ensure that interventions respect the inherent worth of each individual and address their holistic needs (Eslami and Rahman 98). Addressing poverty with a focus on human dignity has profound implications for social cohesion and individual well-being. Poverty not only restricts access to basic resources but also marginalises individuals from societal participation, leading to a diminished sense of self-worth and identity (Smith 76). This exclusion exacerbates feelings of inadequacy and can perpetuate a cycle of poverty, where individuals are trapped not only by economic constraints but also by diminished psychological and social support (Miller 143).

However, encapsulating dignity into poverty reduction strategies also fosters more sustainable and effective solutions. Programmes that respect and enhance human dignity tend to empower individuals and communities, rather than merely providing temporary relief. For example, initiatives that include educational opportunities, community engagement, and participatory decision-making processes help build resilience and agency among those in poverty (Fukuda-Parr 105). Such approaches not only address immediate needs but also contribute to long-term empowerment and social complementation and integration. Furthermore, aligning poverty alleviation efforts with principles of human dignity is consistent with international human rights standards, which emphasise the right of every individual to live with dignity and respect (United Nations, Article 1). This synergy reinforces the ethical foundation of poverty alleviation efforts, ensuring that they contribute to a just and equitable society (Eslami and Rahman 102) where everybody is respected irrespective of class or social status.

Some of the Effects of Poverty on Human Dignity

The impacts or effects of poverty on human dignity are enormous. However, this study selects psychological (self-esteem, self-worth), health and nutrition, physical, mental, and socio-economic impacts. Poverty can erode self-esteem and self-worth, as individuals facing financial hardship often experience feelings of inadequacy and low self-worth. This psychological strain is exacerbated by social stigmas associated with poverty, which can further diminish individuals' sense of dignity (Brown 78). Poverty severely impacts health and nutrition, with individuals in poverty often facing malnutrition, lack of access to medical care, and higher rates of disease (Cohen 112). Poor health can further limit individuals' ability to work and improve their economic situation, perpetuating the cycle of poverty (Smith 76). Again, limited access or unavailability to clean water and sanitation facilities is a critical issue for impoverished populations, leading to higher incidences of waterborne diseases and other health complications (Prüss-Üstün and Corvalán 59). This lack of access diminishes overall quality of life and undermines human dignity by compromising basic living conditions (Miller



143). On the part of mental health, the stress and anxiety associated with poverty can lead to mental health issues, including depression and chronic stress. These mental health challenges are compounded by limited access to mental health services and support (Harris 89).

From the socio-economic dimension, social exclusion, stigmatisation and exclusion, barriers to education and employment are essential parts of the impacts of poverty on human dignity. Poverty often results in social exclusion, where individuals are marginalised from participating fully in societal activities and opportunities. This exclusion reinforces feelings of isolation and contributes to a diminished sense of belonging and dignity (Piketty 102). Individuals in poverty frequently face stigma and discrimination, which can affect their social interactions and opportunities. It breeds social class distinction and builds a wall of separation between the rich and the poor. This societal bias reinforces the cycle of poverty and contributes to a sense of diminished dignity (Edin and Shaefer 67). Poverty creates significant inhibitions to education and employment, preventing individuals from acquiring the skills and opportunities needed for economic advancement. Lack of education limits job prospects and perpetuates the cycle of poverty across generations (Alkire and Santos 45).

In all these, it has to be noted that poverty can be intergenerational if the people involved do not consciously and conscientiously address it head-on. Intergenerational poverty occurs when poverty is transmitted from one generation to the next, often due to factors such as limited access to education, economic instability, and inadequate social support systems. This cycle of poverty can perpetuate a lack of opportunities and diminished dignity for future generations (Gordon 118). It might also be important at this point to note that there is also what is called poverty of the mind, where, for instance, one erroneously believes that one has nothing to offer, even when one is endowed with a lot of potential to contribute meaningfully to the well-being of oneself and society.

Resilience amid Poverty towards Preservation of Human Dignity

Experience has shown that despite facing severe psychological, socio-economic, health and nutritional, physical and mental constraints, some of the individuals in poverty often demonstrate significant resilience (capacity) and ability (agency). Resilience refers to the capacity of individuals to adapt to and recover from hardship. Agency denotes their ability to act independently and make choices within their limited circumstances (Ungar 12). Studies have shown that even in dire conditions, individuals utilize various coping strategies and community resources to manage their situations and maintain a sense of self-worth (Smith 89). This resilience is crucial for sustaining dignity amidst adversity orchestrated by poverty and extenuating circumstances of life, as it reflects an ongoing struggle for personal control and improvement. Other means of coping with poverty include, but not limited to, social (support) networks and community solidarity.

Social support networks and community solidarity play a vital role in preserving human dignity among impoverished populations. Social networks, including family, friends, and local organisations, provide emotional, financial, and practical support that can help individuals cope with poverty (Miller 45). Research highlights the importance of communal support in enhancing individuals' resilience and sense of dignity, as these networks can offer resources, emotional backing, and a sense of belonging (Wright 78). Solidarity within communities often mitigates some of the negative effects of poverty and helps sustain individuals' dignity through collective action and mutual aid.



On the part of preservation of human dignity, Non-Governmental Organizations (NGOs) and social movements play a critical role in advocating for and preserving human dignity in the context of poverty alleviation. NGOs often work to address immediate needs, provide essential services, and advocate for policy changes that promote social justice and equality (Edwards 56). Social movements mobilize communities and raise awareness about issues of poverty and human rights, contributing to systemic changes and supporting individuals in their struggle for dignity (Miller 102). These organizations and movements are instrumental in challenging inequalities and ensuring that efforts are geared toward alleviating poverty and upholding the fundamental dignity of human beings.

Challenges of Poverty to Human Dignity

Globally, efforts are being made by governments, non-governmental organisations and individuals to address the challenges of poverty to human dignity. Despite progress in poverty alleviation, persistent inequalities and systemic barriers continue to hinder efforts. Structural inequalities, such as racial and gender disparities, often exacerbate poverty and limit access to resources and opportunities (Crenshaw 102). Systemic barriers, including unequal access to education, healthcare, and economic opportunities, perpetuate the cycle of poverty and undermine efforts to achieve equitable outcomes (Sen 89). Addressing these challenges requires comprehensive policies and targeted interventions that tackle both the symptoms and root causes of poverty.

Efforts to alleviate poverty and uphold the fundamental dignity of all individuals

Some of the measures that can be employed in resolving or addressing the challenges of poverty to uphold human dignity include, but are not limited to: government policies and welfare programmes, education and empowerment programmes, economic development and job creation, access to health and basic services, and universal basic income. Government policies and welfare programmes are designed to provide financial assistance and social support to individuals facing economic hardship. These programmes, such as unemployment benefits, housing assistance, and food aid, aim to meet the basic needs of individuals and help them regain economic stability (Bane and Ellwood 67). Effective welfare programmes are crucial in resolving the problem of poverty and upholding human dignity by ensuring that all individuals have access to the necessities of life and support during times of need.

Furthermore, education and empowerment programmes are essential for addressing poverty and upholding human dignity. By providing access to quality education and skill-building opportunities, these programmes help individuals acquire the knowledge and skills necessary to improve their economic prospects and self-esteem (Anderson 101). Empowerment initiatives, which often include vocational training and leadership development, enable individuals to take control of their lives and actively participate in their communities (Narayan 56). Economic development and job creation efforts, on the other hand, are critical for reducing poverty and enhancing human dignity. Programmes aimed at stimulating economic growth, supporting small businesses, and creating job opportunities can provide individuals with the means to achieve financial independence and improve their quality of life (Khan 78). Effective economic policies that promote inclusive growth and job creation contribute to reducing poverty and supporting the dignity of all individuals (Rodrik 112).

Again, access to healthcare and social services is fundamental to maintaining and upholding human dignity in the face of poverty. Comprehensive healthcare services ensure that



individuals receive necessary medical care, which is essential for their well-being and ability to work and participate in society (Gonzalez 87). Social services, including mental health support and childcare, also play a crucial role in addressing the broader needs of individuals and families, thereby contributing to their overall dignity and quality of life (Wilson 92). Going further, Universal Basic Income (UBI) is a policy proposal that involves providing all citizens with a regular, unconditional sum of money. Advocates argue that UBI can enhance human dignity by providing a financial safety net that allows individuals to meet their basic needs and pursue opportunities without the stress of poverty (Van Parijs 12). Research suggests that UBI can reduce poverty, support economic stability, and contribute to a greater sense of personal security and dignity (Kela 88). Despite all these measures, there are still challenges of poverty to human dignity that stare humanity in the face.

The Future Prospects

Technology has the potential to significantly impact poverty alleviation efforts. Innovations such as digital financial services, mobile banking, and online education can provide new opportunities for individuals in impoverished regions (Aker and Mbiti 56). For example, mobile money platforms like Moniepoint Microfinance bank and Opay in Nigeria, and M-Pesa in Kenya have transformed financial inclusion by allowing individuals to perform transactions and access financial services via mobile phones (Jack and Suri 45). However, ensuring equitable access to technology and addressing digital divides are essential for maximizing the benefits of technological advancements in poverty alleviation (Heeks 34).

Global cooperation, Global collaboration or what we call (Glo-cooperation) and the pursuit of Sustainable Development Goals (SDGs) are crucial for addressing poverty on a global scale. The SDGs, particularly Goal 1, aim to eradicate poverty in all its forms and dimensions by 2030 (United Nations 3). Achieving this goal requires coordinated efforts among governments, international organisations, and civil society to implement effective policies, share knowledge, and mobilize resources (Sachs 78). Collaborative approaches and a commitment to sustainable development are essential for creating lasting solutions to poverty and promoting human dignity worldwide.

Some of the Successful Poverty Alleviation Programmes in Some Parts of the World

Microfinance initiatives have been recognised as successful tools and veritable instruments of poverty alleviation. One outstanding example is the Grameen Bank in Bangladesh, founded by Muhammad Yunus. The bank provides small loans to the poor, particularly women, without requiring collateral. This approach has empowered countless individuals to start small businesses and improve their economic conditions (Yunus 45). Studies have shown that microfinance can increase household income, enhance financial stability, and contribute to broader economic development (Morduch 57). These programmes often foster and enhance Small Scale and Medium (SME) Enterprises, and local entrepreneurship and create sustainable livelihoods, demonstrating a practical approach to alleviating poverty.

Conditional Cash Transfer (CCT) programmes, such as Brazil's Bolsa Família and Mexico's Oportunidades (now Prospera), have also been successful in reducing poverty. These initiatives and programmes provide financial assistance to low-income families on the condition that they meet specific requirements, such as ensuring children attend school and receive regular health check-ups (Fiszbein and Schady 78). Research has further shown that CCT programmes improve educational attainment, health outcomes, and reduce income inequality (Baird,



McIntosh, and Ozler 112). By linking cash transfers to positive behaviours, these programmes not only provide immediate financial relief but also promote long-term social and economic benefits.

Grassroots movements have played a crucial role in addressing poverty and advocating for social change. For example, the Landless Workers' Movement (MST) in Brazil has been instrumental in advocating for land reform and improving the living conditions of impoverished rural communities (Fernandes 94). These movements often mobilize communities to demand policy changes, provide direct support, and create local solutions to poverty-related issues. By empowering individuals and communities to take collective action, grassroots movements can drive significant social and economic improvements (Harvey 56), and thereby enhancing the lives of the people.

Conclusion

There is no gainsaying the fact that there is an inextricable link between poverty and human dignity. The intricate relationship reveals both the profound challenges and the potential for positive change in the pursuit of social justice. Characterised by the lack of basic necessities of life, and opportunities, poverty undermines the fundamental human dignity that every individual deserves. The impact of poverty extends beyond mere financial deprivation, affecting health, psychological well-being, and social inclusion, all of which are integral to an individual's sense of worth and identity. Human dignity is a core principle in both philosophical thought and international human rights frameworks. Philosophically, it is often understood as the intrinsic worth of every individual, irrespective of their socioeconomic status. This intrinsic worth forms the basis of ethical treatment and respect from the relational point of view. In practice, however, poverty frequently infringes upon this dignity, manifesting in inadequate access to basic necessities like food, clean water, shelter, clothing and healthcare. The physical, psychological, and social impacts of poverty illustrate how deeply it can erode human dignity. Malnutrition, poor health outcomes, and exclusion from societal participation are not just symptoms of poverty; they are affronts to the respect, value and dignity that each person inherently possesses.

Efforts to uphold human dignity in the face of poverty must address both immediate needs and systemic issues. Successful poverty alleviation programmes, such as microfinance initiatives and Conditional Cash Transfers (CCTs) have shown promise in improving economic stability and fostering resilience among impoverished individuals and communities. These programmes empower individuals to rise above their circumstances, thereby preserving their dignity through enhanced economic opportunities and a better quality of life. Grassroots movements, too, play a crucial role in advocating for systemic change and community support. By mobilizing collective action and local solutions, these movements not only address immediate needs but also challenge the structural inequalities that orchestrate and perpetuate poverty.

Despite these positive developments, significant challenges of poverty to human dignity remain. Persistent inequalities, driven by factors such as race, gender, religion, and economic disparity, continue to create barriers to human dignity and well-being. Systemic issues such as unequal access to education, healthcare, and employment opportunities perpetuate cycles of poverty and undermine efforts to achieve equitable outcomes. To address these challenges, a multifaceted approach is required - one that combines policy interventions, community support, and individual empowerment.



Technological advancements offer promising avenues for addressing poverty and enhancing human dignity. Digital financial services, mobile banking, and online education have the potential to provide new opportunities for those in impoverished regions. However, ensuring equitable access to technology and bridging the digital divide are essential to realising these benefits. Global cooperation (Glo-coopreation) and the pursuit of Sustainable Development Goals (SDGs) are crucial for creating lasting solutions to poverty and the restoration of human dignity. The SDGs, particularly the goal of eradicating poverty in all its forms, call for concerted efforts among governments, international organisations, and civil society. Collaborative approaches and a commitment to sustainable development are vital for addressing the root causes of poverty and promoting human dignity globally. Understanding and addressing the relationship between poverty and human dignity is essential for creating a just and equitable society. While significant progress has been made through various programmes and initiatives, the persistent challenges highlight the need for continued effort and innovation. By combining immediate relief with long-term strategies to address systemic issues, we can work towards a world where every individual's dignity is respected and upheld, and where poverty is no longer a barrier to achieving a fulfilling and equitable life through constitutional reforms and restructuring of various nations socio-political and economic landscape thereby bringing about sustainable development.

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