

Modern Approaches To Human Capital Development

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Annotatsiya: Maqolada inson kapitali rivojlanishi uchun sharq va g'arb mutafakkirlarining qarashlari va zamonamiz faylasuf olimlarining fikrlari ifoda etilgan.

Kalit so'zlar: Singapur mo'jizasi, Finlandiya tajribasi, Avesto, mutafakkirlar, faylasuf olimlar, aqliy va ma'naviy salohiyat.

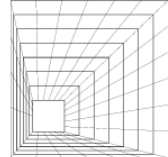
Аннотация: Аннотация: В статье представлены взгляды восточных и западных мыслителей и философов современности на развитие человеческого капитала.

Ключевые слова: Сингапурское чудо, финский опыт, Авеста, мыслители, философы, учёные, умственный и духовный потенциал.

Abstract: The article presents the views of Eastern and Western thinkers and philosophers of our time on the development of human capital.

Key words: Singapore miracle, Finnish experience, Avesta, thinkers, philosophers, scientists, mental and spiritual potential.

Introduction: The extensive reforms carried out in our country are being implemented to build New Uzbekistan. President of the Republic of Uzbekistan Shavkat Mirziyoyev emphasizes that the innovative development strategy and mechanisms of our country are closely linked to the effective use of the intellectual and scientific and technical potential created in this country as an important process. It is emphasized that it is important to improve the conditions of citizens through the development of human capital in society, create a healthy social environment in society, and achieve efficiency through modernizing the education of young people. Views on the effectiveness of human capital are expressed in the works of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev and the first President of the Republic of Uzbekistan I.A. Karimov revealed. In the views of Eastern and Western thinkers, including in "Avesta", we can see how "... human beauty is interpreted from the point of view of a high moral-aesthetic ideal." The idea that a person with his thoughts, words and deeds is beautiful..." is vital, and it is expressed that knowledge and intellectual potential are important factors that determine a person's spiritual image. According to Abu Nasr Farabi, "Concepts need a third thing to go from possibility to reality." The power that transforms concepts from intellectual power (Salohiyat) to practical power (bil-fe'l) is the actual-al- practical mind that has lost substance (mujarrada) – the power of thought. In our opinion, people show their potential through their useful behavior, that is, through their passion for learning and acquiring knowledge, and mobilize their existing potential as capital for the development of society. Abu Rayhan Beruni said that people in society should live in mutual cooperation: "The need to complete certain tasks is the principle of human activity in order to live a lifetime." Based on this principle, he continued his opinion: "The dignity of a person." "fulfills his task at an excellent level." This is evidence that the formation of the theory of human capital is related to work (both mental and physical). The following views of Abu Ali ibn Sinoni are important as his views on the formation of human potential: "A person becomes a person only because he satisfies the needs of others, and others behave in this way." Someone sows grain, a another bakes bread, a third sews clothes, a fourth makes needles, and all come together to meet each other's needs. This means that economic thinking has long been influenced by the processes occurring in the field of increasing material well-being. About the main secret of the Singapore Miracle, Lee Kuan Yew says: "If there is a single recipe for success, it is study and learning." "It is about making things work and understanding why they don't work." This means that education, study and research are factors that demonstrate the effectiveness of human capital. Among Western thinkers, Adam Smith, an economic philosopher and scientist, laid the first foundation for the importance of human intellectual and practical potential and the emergence of the concept of human capital. The effectiveness of human capital is reflected in increasing the well-being of society. To do this, a person must be able to show their potential. He viewed people as part of society's wealth and



the ultimate goal of production. At the end of the 19th century, another thinker, A. Marshall, argued that the accumulation of wealth was directly related to human development. "It states that the production of material wealth serves only the purpose of securing human life, satisfying his needs and developing his physical, mental and spiritual abilities." This is the state of a person's physical, mental and spiritual potential in a capital form. The philosophical scientist U. Bowen defines modern approaches to human capital as "Human capital is the sum of knowledge, skills, motivation and energy given to people and can be used for the production of goods and services over a certain period of time" and F. Makhlop: "The separation of perfect work from imperfect work, made more effective through investments that increase a person's physical and mental capabilities, that is, perfection, constitutes human capital," he expressed his views. From Finland's experience we can learn that "the growth of social and moral capital and the awakening of social responsibility in the context of adult education are the most important factors in the implementation of democratic factors and principles." Starting from considering the development of human capital and its effective influence on the development of society, we can pay special attention to the fact that people's knowledge, skills and motivation are capital. G. Gaffarova, one of the philosophers of our country, the importance of digitalization and national values for the development of human capital, Sh. G. Akramova, the development of human capital in the conditions of the formation of an innovative economy in Uzbekistan, A. I. Saitkasimov, some aspects of human capital in the laws of innovative development of the social sphere in the construction of civil society, Sh. U. Yakubov The participation of civil society institutions in the formation of human capital: the experience of Uzbekistan,

M.M. Sodirjanov, scientific research on the ethno-sociological characteristics of human capital development processes (in the case of the Fergana Valley).

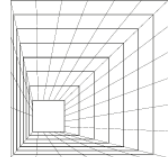
The philosophical literature and analysis of scientific works of foreign and Uzbek scientists on the dialectics of socio-cultural processes of human capital effectiveness indicate that they have studied human capital as a subject. However, the role and importance of human capital efficiency in the development of society has not been specifically studied in these scientific research works and the problem is not sufficiently substantiated, so this dissertation serves to reveal the modern aspects of human capital efficiency.

These studies made a great contribution to the factors of human capital formation in Uzbekistan and the importance of human capital for social development. However, in modern conditions, there is no special research dealing with the philosophical essence of the concept of human capital, the factors developing it, the specific features of the development of human capital in modern Uzbekistan and the socio-philosophical foundations. existing problems and their analysis.

In conclusion, human capital development is the knowledge and skills that people have acquired throughout their lives, and this is an opportunity for them to realize their potential as useful members of society. Accordingly, investing in people through quality education, health, job creation and skills development contributes to human capital development, which prevents unemployment and reduces poverty in society. Instead, it shows that social development depends on both human capital and productivity factors. This in turn means that physically fit and educated people can earn more money through science and invest more in the material resources of the economy. It is also a combination of advanced experience and knowledge in the world with the positive qualities of the individual's own mentality. The renaissance of the new Uzbekistan is represented by the efficiency of human capital. Accordingly, it is worth noting that although the country uses its experience in socio-economic development, it pays serious attention to these points. Intellectual capital, which is a component of human capital efficiency, is a regularly changing and evolving value, such as information capital, which affects the development of society. That is, behind the human capital in relationships in all sectors of society is an educated person or the owner of creative ideas.

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