

## HUMAN CAPITAL IN ETHNOSOCIAL PROCESSES: DYNAMICS AND TRANSFORMATION

Mallabev Botirjon Bakhtiyorovich, Sodirjonov Muxriddin Maxamadaminovich

<sup>1</sup>Namangan State University, candidate of historical sciences

<sup>2</sup>Namangan State University, Namangan State University PhD candidate of science

### ANNOTATION

*In turn, as a result of the outflow of urbanization and migration processes at the international level, the assimilation of peoples and the acceleration of demographic marginality, new problems related to the human factor are emerging. In this situation, the essence of human capital on the basis of national and ethnosocial characteristics, its development trends and the need to study the issues of life stability are emerging.*

*In modern social studies, sociological research and study of human capital plays an important role. In this paper, it was aimed to identify the sociological genesis of the concept of Human Capital First in ethnocial processes, to observe aspects of innovation development as a social phenomenon and secondly to examine the problem of human capital as a socio-cultural phenomenon.*

**Key words:** Human capital, ethnosocial, dynamics, Transformation, Innovation, Science, Education, Health, Culture, industrial, posmodernism, phenomenon, society, tradition, mentalitet.

Even at a time when globalisation processes are taking place, ethnic and demographic situations remain of their importance as a topical issue. In turn, the emergence of new problems related to the human factor is being caused by the slowdown in urbanization and migration processes at the international level, the assimilation of peoples, the acceleration of demographic marginality. In this situation, the essence of human capital on the basis of national and ethnosocial characteristics, its development trends and the need to study the issues of life stability are emerging.

The problem of "human capital" in the leading advanced research centers and universities of the world is becoming a research object of scientific research, taking into account the characteristics of ethnosocial and national identity. Research is being carried out on the introduction of effective working practices of the labor market on the improvement of human capital at the international level, the social impact of demographic and ethnic factors on urbanization processes, the analysis of problems related to population density by regional or regional characteristics.

On the example of innovative processes taking place in ethnosocial processes, we can give a sociological assessment of the dynamics and transformation of the *sosium*. Because every human factor moves from one address to another, on its basis lies innovations, that is,

innovations and changes. If we observe the features of socio-cultural changes, starting from the 30 years of the twentieth century, it is possible to witness that they arose as a result of technological and information-technical revolutions by the end of the century.

In the current scientific and theoretical discourse, it is difficult to deny that the human capital is associated with innovation, often without scientific reasoning, the role of ethnocial factors is also high. In the world experience it is known that such terms as "Japanese miracle", "Asian Tigers" (refers to such countries as Singapore, Malaysia, South Korea), "revitalized China" are included in the scientific pronunciation, and are used in the fields of economy, politics, education, social development.

The "line" of changes related to information and technological innovations in the *sosium* was transformed from the technical and economic side to the socioeconomic side. The issues of innovation in the sphere of human capital development have become relevant. After the sphere of production, other spheres of culture became an object of conscious, purposeful innovation activity. This allows a number of researchers to confirm the interrupted transition to innovative development in the socio-cultural type [1. - p 37]. The scientific forecast of exchanges in the formed priorities for capital was focused on the study of the trends of socio-economic and production spheres of

conceptions. For example, the American sociologist D. Bell's theory of postindustrial society [2. - p 47] Spanish thinker scientist M., While mainly covering the field of culture We can see political capital issues in the affairs of Kastels [3.601].

The theory of postmodernism, the post-cultural paradigm of postindustrial society, widely spread throughout the world in the last decades of the twentieth century, calls for socio-cultural capital characteristics. Well-known Russian scientist A. Kravchenko describes the phenomenon of postmodernism and notes: "postmodernism by the end of the second millennium through its existence proved that exactly culture is a sphere in which the renewal of personality society takes place" [4. - p 689].

In modern social studies, the impact of innovation on human capital is studied while the study of its phenomenon is limited to a narrow range of technical and economic environment. Attempts to study the factor of human capital, which is being formed today, cultural space, have also avoided to consider it as a complex holistic socio-cultural phenomenon in the life of society. In our view, these phenomena are called "technical innovation" [5. -p 109], "development tool" [6. - p Being interpreted as a phrase 37], to some extent it can cause delays in its perception by the environment.

From the task of this study, the main emphasis will be placed on two aspects:

- first, to identify the sociological genesis of the concept of human capital, to observe aspects of its innovative development as a social phenomenon;

- secondly, the justification of the problem of human capital as a socio-cultural phenomenon [21. S. 27-34.].

Before moving on to the previously discussed research questions, we will focus on the impact of the concept of "Culture" on this human capital factor and, in connection with it, on how to determine the interpretation of ethnosociological research.

The position of the socio-cultural paradigm in ethnosociological research holds a

specific place, and its scientific basis is based on A. Weber, P. Saragin, A. Axiezer, N. We can observe in the scientific views of Lapins. In the process of ethnosociological research, thinkers put forward the concept of "culture", at its core, they analyze socio-cultural aspects based on a whole system. They believe that it is impossible to bring the social and cultural factors of human life activity to a certain structural state based on strict methodological approaches at all times.

The founder of the "socio-cultural" approach, which plays a special role in the system of sociological theories, P. Sorokin emphasizes: "society and culture are such a unity that the sosium in it forms an individual with access to its socioeconomic contacts and processes. In turn, culture will objectively create a set of meanings, values, norms in the sosium and prepare people for socialization from an ethnic and religious point of view. Culture thus adapts to society as an ethnomadent factor as the main but only private (personal) determinant (proponent) of human social behavior" [8]. - p 296].

Socio-cultural interaction in ethnosocial terms P. Sorokin, according to his views, is a kind of matrix, each of which manifests itself in the existing space as a determining and determining phenomenon. In his work, called sociomadanian dynamics, he writes: "any great culture is not only a combination of different phenomena that exist together, but are not related to each other, but also a unity or individuality in which all its components look at one fundamental principle and represent one fundamental value. The elegant Arts and science, philosophy and religion of such a unique culture, the moral and legal basis, the basic forms of social, economic and practical organization, in many respects, customs, lifestyle and thinking (mentality)-all this expresses in itself its basic printsip and fundamental value. These same values form the foundation and foundation of any culture. For this reason, the components of such an integrated culture are also often interrelated: in the case of a single change, in the case of the rest, of course, the transformation is similar to threeraydi" [7]. - p 429]. As can be

seen from Sorokin's thoughts, human capital is indirectly interrelated with socioeconomic processes.

The perception of the factor of human capital as a socio-cultural integrity, based on the socio-cultural status, which is important in the socio-cultural system, determines its basic fundamental principles and values. If we define it based on ethnosocial approaches, a number of aspects come to the forefront. In particular, ethnic or national differences, related mental and identity, territorial location, the environment and the atmosphere in which it has been formed for many years, religious processes, positive or negative aspects that characterize modernity (from science to migration processes), etc.z.

As we learn to link inosn capital with the concept of ethnomedanism, we will first need to touch on the concept of "civilization" in particular. Local researcher K. According to Kalanov: "in the XVIII-XIX centuries, the multifaceted, but confusing, meaningful history of the word modern culture began. During this period, next to the pronunciation "culture", which expresses the interpretation of culture, was added a term meaning "civilis", that is, "citizen-related", "citizen-related". It forms the core of the totality of "civilization" with the addition of the Latin "civis" – citizen Sor. In the 90-ies of the XX century (even later) in the scientific literature of the Uzbek language, some researchers tried to interpret this term with the Persian word "tamaddun". It can be noted that this explanation could not give its full dictionary expression in the Uzbek language. In particular, the sociologist and politician was considered a widely controversial work among researchers S. When the famous work of Huntington's is translated from English (The Clash of Civilizations and the Remembering of World Order), it is called "Clash of civilizations or civilizations..." not saying "clash of cultures..." being pronounced as (K.K.)" [8.].

One of the main conditions for our attention to civilization is that today very developed countries have solved the problems of human capital and social capital on the basis of high cultural development. "Culture

and civilization are properties that are closely related to two, but composed of different phenomena," said Alfred Weber, brother of the famous German sociologist Max Weber. If culture is a phenomenon that arises when we rise above our vital being, then civilization is closely connected with the rationalism of existence, the assimilation of the forces of nature, the efficiency of the applied means of production. A distinctive feature of civilization is that its fruits are used by people living on different continents, owners of different cultural values. The use of civilization achievements is a necessary condition for the development of culture, the transition to a new, higher stage. The unity of the process of civilization development taking place in different countries is the basis for a comparative analysis of ethnic and national characteristics as a socio-cultural phenomenon" [9. -].

The researcher whose origin is Austrian is y. In the theory put forward by Shumpeter, the human capital factor also finds its development [13.454]. Y. Shumpeter follows in the footsteps of Kondratev and directly connects the existence of socio-economic development with a wave of innovations. In his scientific theoretical view, he believes that innovation directly arises from the interaction of technological progress, which leads to an increase in profit and material wealth. Innovation serves the human capital based on the existing potential. But this requires a high culture.

N. Kondratev and Y. Shumpeter research has laid the foundation for contemporary innovation development issues. The interdependence between socio-economic development and innovation identified by them necessitated the study of Komplex processes in practical application from the initial period of fundamental scientific research on human development and factor to the last, that is, the sphere of consumption. Such concepts as "innovation activity", "innovation process", "innovation period" appeared in the system of Social Sciences. And as a result of them, a serious attitude to the issues of the human factor began to be expressed today.

As the importance of the theory of innovation in the expression of modern manifestations of ethnosocial research increases, a new period of their research is observed in the 70-ies of the XX century. As the world observes a period of global economic crisis, a wave of "fundamental innovations" is emerging in its place. Such studies "scene" memorials B.Santo, G.Mensh, A.Glayxnext, G.Frimen, J.Zaltmen, P.Drakers came in with the results of their research. In particular, he was a Hungarian specialist B.Santo understands the share of innovation in the development of human capital and describes it as follows: "innovation is a socio – technical and economic process that, through the practical application of ideas and inventions, leads to the creation of the best products and technologies to meet human needs on its characteristics" [14. - P 74].

Today, due to the wave of socio-cultural changes that have arisen due to the information and communicative revolution in the globalized world, the concept of "innovation" theoretically began to be applied to all spheres. For the many meanings of this concept, we have also introduced its definitions to human capital through ethnosociological research in our own research work.

Innovation begins to yield economic benefits upon reaching the stage of practical application of a scientific idea or technical invention. Thus, while the phenomenon of innovation is based on innovation, which is often the cause of economic dynamics in the modern scientific discourse, its transformation can be attributed to human capital. The scientific views and concepts contained in it can also be compared to the terms "discovery", "invention", and it is a semantic analysis from the sociological point of view.

Analyzing without ethnosociological position, human capital through innovative approaches is made through "discovery" according to the territorial cycle. It requires creativity and takes a creative approach to events and processes. Although the discovery does not cure the absolute (absolute)lik, it is manifested as a product on an individual-

personal level. It can manifest ethnosocial processes as the product of a creative process if it focuses on its socioeconomic aspects. Russian researcher I.Balabanov makes a comparative analysis of discovery and innovation, which distinguishes the difference between them according to the following characteristics::

- Discovery or invention usually introduces fundamental aspects, while innovation introduces technological phenomena into practice;

- The invention can produce individual content, while innovation is applied to practice (social life) in the form of a project in a collective, group way;

- The purpose of the discovery is not aimed at making a profit, and innovation always pursues any tangible benefit, in particular, raising the well-being of life by means of large expenditure, making a profit, increasing labor productivity, etc.;

- Discovery can be by chance, and innovation is the result of constant research and aspiration. It does not arise from the payment and requires the justification for a specific specific purpose " [15. - P12]. It can also be seen that the human capital factor in innovation processes causes results.

In order to determine the ideological foundations of innovation, it is necessary to compare theoretically and methodologically the concept of "change". According to Shumpeter, the sosium through changes creates the ground for it to detect human capital and move from one state to another.

The well-known frantian researcher La Perre argues that "with the transition of innovations from the initial state to the new one, the internal structure of the farm (territory) organism is evaluated as a change[16]. While innovation refers only to changes that are qualitatively positively managed, consciously initiated and implemented, existing changes can determine a wider scope of events in social life. Changes bring innovation to the sausage.

Well-known Russian sociologist scientist I.According to Bestuzhev-Lada:" the

introduction of innovation is a manifestation of a management decision, as a result of which a significant change of events takes place in one or another (technical, economic, political, social) process " [17. - P 124]. The interaction of such concepts as " change "and" introduction of innovation " gives us a true reflection of the human factor and dynamics of human capital processes and transformation aspects. However, the introduction of innovation into the sausage is often subject to the concept of "change". A. According to Prigojin, " the introduction (introduction) of yangiliknim as a special mechanism is often used in the implementation of targeted changes " [11].

Thus, the semantic analysis of the concept of innovation in connection with the concepts of "discovery", "invention", "innovation" and "change" reveals the directions of ethnomadanical and ethnohodical research in the creative-theoretical linkage in the implementation of human capital. The analysis of innovations conducted in the XX century scientific diskurs has changed dramatically in the approaches of the XXI century and does not go out of the circle of sociomadani context. From our point of view, the phenomenon of innovation has already left a narrow circle of the technical and economic sphere, and today it is a phenomenon of development that characterizes various spheres of culture[19.-What? 27-34.]. Innovative activity is the main condition for the development of human capital in modern society. Education, Science, Health (Medicine), political (social policy), economic (needs) as social innovation gives a description of the socioeconomic reality at a high level.

The Researcher E.Krasnukhina noted that "the inevitability of the past is now becoming worthless and takes the stage as a formative force of innovation, and not a tradition in the field of social reality. If the whole meaning of history is important today with relevance, then the past, based on its "root", is no longer the same as before. The present - day self-production is reversible as self-deconstruction (Development, Re-Formation)... And the revitalization of the

past goes to the target newsletter in the form of innovation... The past can be returned and repeated, only in the new form, the former can receive civil rights only when things have been renewed and entered into the form of novasia. Therefore, the traditional past makes itself new and modern " [18.21]. Thus, innovation is manifested, first of all, as a complex socio-cultural phenomenon, which requires its justification from the point of view of time.

At the same time, innovation as a socio-cultural phenomenon not only covers all the features of the present day of culture, but also embodies the future of culture as a novelty-oriented phenomenon.

In conclusion, in our opinion, innovation should be defined as a new socio-cultural model of development in the sosium. To base this emphasis, it is necessary to link ethnomadanic activity to the human capital, creating a social model as an objective of innovation, in accordance with each stage of socioeconomic development of its formation processes.

The existing modern society has its own unique systems and structures, the content of its social behavior, ethnographic conditions determine the characteristics of the composition, location, environmental situation, demographic-geographic factors, behavior, culture and information exchange of the population. In this regard, the issues of human capital in everyday life, lifestyle characteristics of the population living in the Fergana Valley have not been studied in a comprehensive and systematic way in the direction of ethnology. In particular, so far Komplex sociological research does not have enough comparative data to provide an opportunity for deep scientific justification of the territorial point of view of the human factor in national and ethnic relations.

Therefore, we believe that the dissertation work devoted to the scientific research of the social aspects of human capital in ethnosociological research will serve to fill these shortcomings to a certain extent.

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