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Human as a Philosophical Problem

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Abstract: This research is devoted to the systematic analysis of the factors influencing the philosophical conception of the knowledge and the formation of the human capital. The author focuses on the history of human capital, concludes that in the full definition process of human capital should take into account the multidimensional nature and essence of man as a bio-social-spiritual being. The essence and prospects of human capital have been studied in relation to the concepts of culture, "intellectual", and "spiritual", "culture of management and action", "cultural and economic development, genetic code of culture.

Keywords: human capital, philosophy, modernization, intellectual capital, society, culture, irrationalism

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Introduction

Human capital became an object of research abroad in the 1960s as a socio-cultural and philosophical phenomenon. The problem of the development of human capital has deep roots in the history of social and philosophical thought. Certain elements of human capital theory were developed in the early XXI century, but some researchers have taken different positions on the concept of "human capital". The philosophical aspect of the problem requires thoroughly consideration of the situation. The emerging socio-economic, socio-political climate has objectively actualized the emergence of the science of "anthropology" in the modern system of "society - personality" as a requirement of the times. It should be noted that "Anthropology" as a whole is a science that includes the ability to study a number of interdisciplinary fields of research - a synthesis of philosophical anthropology, sociological phenomenology, psychophysiology and medicine - a number of human and social problems. In other words, based on the results of modern interdisciplinary research, we can gain knowledge about a person with less loss (material and spiritual). " [2]

Beginning in the 1970s, a number of American and Western philosophers (Sorokin, Toffler, Habermas, Smelser, Wallerstein, Anthony Giddens, etc.) used a constructivist methodology in the research process of modern society and human capital. There is a gradual transition of paradigmatic methodological approaches from sociological realism to sociological nominalism. It is no coincidence that in Lumen's system methodology - the concepts of complexity, system, individual contingent are actively used in research. In our opinion, this is due to the predominance of personal criteria of social processes and problems. It should be noted that the academicization of human capital today is associated with the replacement of human capital with intellectual capital. In the middle of the twentieth century, it was replaced by the term "intellectual capital", which is also associated with scientific and technological progress, the rise of scientific research, the informatization of society, and so on [9].

The problem of human capital is one of the most stressing and important problems of modern global society. Human capital research is based on the basic ideas that study the human phenomenon. The

main aspects of the human as a philosophical, economical, historical, sociological contains very essential components for the development of humans at from the birth and continues throughout life. The society is very interested in the development of the human capital. In the social sciences and social philosophy, this process is increasingly being considered as a strategically important area of public life.

Discussion

It should be noted that the main goal of social progress is to ensure the realization of the potential of each individual to lead a healthy, creative, active lifestyle. We can conclude that the development of the personality becomes the guarantee and content for the progress of all mankind. The most valuable resource of postindustrial society is man himself. This "*shows that man is a strong socio-psychological resource for the development of society*" [8, 3]. The concept of "human capital" arose not spontaneously, but as a natural result of the lawful development of world philosophical and economic thought.

In general, human capital is the basis for the formation of a intellectual society in the XXI century. In such a society, not only scientific, but also philosophical, religious, artistic and other types of human knowledge are of paramount importance. Philosophy and science are connected with the world of human life. The formation and development of knowledge capital acts more broadly - as an indicator of all internal personal wealth. As a result, they play an invaluable role in the formation and development of the phenomenon of complex human capital. In this regard, the full definition of human capital must take into account the multidimensional nature of man and his essence as a bio-socio-spiritual being.

According to researcher J. Rayev, the lack of sufficient facts, contradicting approach of new discoveries to the human being has led to the emergence of various concepts about the nature and essence of mankind. He conventionally divided these concepts into two groups, rationalist and irrationalist. "*The group of irrationality includes: existentialism, neo-Thomism, Freudianism. According to them, human activity, more broadly, human existence is an inexplicable internal motivation, desire, and so on. It should be analyzed from the point of view of this manifestation. In this case, as a rule, only these events are recorded. The first line is not the conditions of its activity, but its nature and content, but the description of the characteristics of a number of properties that supposedly determine the essence of man. According to some authors, it is useless to look for cause-and-effect relationships in these concepts*" [7]. The essence of human capital can only be understood through numerous judgments. A person's inner world can be characterized by his actions, deeds, desires, thoughts and desires.

From a philosophical point of view, human beings are the only living beings capable of creating value. Corresponding member of ANAS S. Khalilov comments on the approach of philosophy to human capital: "*In the history of philosophy, modern man analyzes the thoughts of the past. In addition to comparing the views of people living on certain issues at the same time, it also uses a modern database and modern thinking on these issues. And often the time difference disappears, referring to a modern researcher to explain a past doctrine and a former researcher to explain a modern doctrine. Or, the ideas of the two former philosophers, although hundreds of years apart, are considered at the same time in problem-solving and comparative analysis*" [3,28]. Most human capital researchers believe that intellectual capital is the basis of human capital. If economic growth is ensured by more than 60% at the expense of human capital, the formation of capital itself in two-thirds depends on professional education, investment in science and education.

A As the education system meets the growing demand for knowledge and technology, education is becoming a key factor in the formation and development of human capital. According to human capital theorists, investments that develop individuals' creative abilities include formal and non-formal education, training, health care and health research, migration optimization costs, and the search for information about the state of the economy. The theory of human capital assumes that there is a certain correlation between education, physical health, the quality of training, the amount of production experience and the level of wages. In general, the knowledge, skills, as well as moral motives embodied in a person can be understood as human capital.

Corresponding member of ANAS, K.Bunyadzadeh writes: "*Every new philosophical current is a search for ways to understand a new feature of the human phenomenon, a new layer of thought on the scale of Himself, society and even humanity.*" [1,467] The social sciences, especially philosophy,

plays a major role in the formation of human capital. Any social science deals with man in one way or another. The social sciences and the humanities, as well as the philosophical sciences, approach man from their own point of view, emphasizing the important features of man.

Socio-philosophical analysis of the human capital phenomena requires multifaceted research in which intellectual development plays main role. The leading role in the development of every country in the world belongs to human capital. The concept of human capital is gradually gaining the status of a general scientific concept, and along with philosophy, it is increasingly used in pedagogy, sociology, political science, cultural studies and other socio-humanitarian sciences.

It can be concluded that philosophy plays a methodological, integrative role in the creation and development of human capital. Based on the analysis of the works of local and foreign researchers, as well as the ideas of the classics and representatives of modern philosophical thought, the preconditions for the formation of the concept of human capital, their basic theoretical approaches emerge. In this study suggests that in the context of rapid change, human capital determines the dynamics and direction of social development. Ensuring its compliance with social values and the requirements of the time becomes an important task of purposeful socio-cultural development of individuals. The concept of "human capital" is based on a categorical relationship between the forms of science and its interpretation of the concept of fact.

In modern transformation society, the role of capital and resources in the value of man - the positive and negative contradictory trends and their socio-philosophical aspects require additional and deep systematic researchs. The concept of "human capital" is based on a categorical relationship between its forms in science and level in the interpretation of the concept of fact. The main argument is the idea that human capital is a multifaceted socio-cultural resource in society.

The social and cultural fields seem to be the engine of historical progress. The role of man in society in the belief system allows us to emphasize the objective basis of modern human theory. It is clear that human capital and its historical roots have a scientific and logical significance as a fundamental basis of progress. Human capital plays an important role in ensuring the process of innovation of intellectual and spiritual development of citizens and becomes the main form of the country's leading national wealth. It turns out that it is impossible to study human capital only in a purely economic context. No matter how scientific the approach, the problems of human capital cannot be identified without the participation of the society's worldview. It expresses only the unity of philosophy and worldview. Therefore, only philosophy can analyze human capital comprehensively, thoroughly and systematically.

Among the proposals for the development of human capital in Azerbaijan, one of the leading issues considered as strengthening of the position of our country in global competition in the XXI century through the formation of human resources, environment, conditions and grounds for high technology and innovative projects. "For this purpose, selective lending programs for high technology and innovative projects should be developed. Azerbaijan has the opportunity to become a regional center in a number of services, such as transport, logistics, ICT, financial technology, tourism. To this end, sub-sectoral development and investment plans should be developed. But for this, first of all, we must work to build the professional potential that will implement these plans. All these are the main conditions for building a strong economy, and a strong economy means a prosperous citizen [5]

Depletion of natural resources and economic crises has gradually brought human capital to the forefront as a key resource for development. In Azerbaijan, oil capital is transforming human capital. Humans are at the center of the domestic policy of the social state model of Azerbaijan. "Providing healthy, happy life for citizens in socially prosperous state is main purpose of the state. Care for children, support for youth, development of human resources capable of responding to the challenges of Azerbaijan's competitive, modern thinking, culture and science are an important part of the state's social policy. The Azerbaijani government has adopted and implemented 20 state programs in the field of education and 14 in the field of health, about 40 laws on children's rights, the adoption of a state program to ensure that talented Azerbaijani youth study at leading universities in the world, and finally founded the ASAN service. Its creation is a clear example of the care of the Azerbaijani state for the strengthening of human capital"[4]. The President of the Republic of Azerbaijan, Mr. Ilham Aliyev, declared in 2013 that Azerbaijan is a social state. "The solution of social problems must always be in the center of attention. A lot of attention is paid to this area; a lot of money is allocated. The problems of recipients of targeted social assistance are always in the spotlight. They are still unable to provide themselves. Therefore, it is natural that the Azerbaijani state supports them. I must also say that Azerbaijan is one of the few countries that provide targeted social assistance, and this is

completely fair. We must work to ensure that citizens who are still unable to raise their financial resources to the required level will receive support from the state. At the same time, in the future the employment programs will also be expanded, and the state will provide various means and assets to citizens whose incomes are still not in required level" [6].

One of the components of human capital is called intellectual capital. But we also have to consider that a person has a trinity of nature: biological, social and spiritual. Accordingly, it is necessary to take into account the presence of two components of the human capital. Human heritage has a characteristic component of physical health, and at the same time there is an acquired spiritual and moral character. This situation is necessary. In our opinion, the development of human capital is based on the trinity of human nature (biological-social-spiritual). It should be noted that human capital is internal wealth. It is impossible to imagine the existence and essence of a person without his moral component.

National social philosophy in modern period

Azerbaijan also contributes to the development of human capital. This is due, on the one hand, to the creation of objective opportunities and conditions for the population, and, on the other hand, to the formation of modern competencies such as social and territorial-educational programs, communication, identification, self-organization.

Conclusion

The state ideology of Azerbaijanism has a strong impact on the development of human capital. In the XXI century, this process has played an important role in the fate of our country. We can conclude that the goal of development is formed only by ideology. The ideology of Azerbaijanism has directed every citizen to the main direction. These directions are the main wealth of the country, which provides innovative processes in all areas of human activity and takes the form of human capital, the development of the population to a high intellectual and moral level. The main task of human potential development, modernization of a number of modern social sectors should be formed as an important state task.

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