



## SOCIO-ECONOMIC ANALYSIS OF THE HUMAN RESOURCE CONCEPT

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### Abstract

*The article presents conceptual approaches to human resources, as well as ideas about its role in society. Furthermore, opinions are given about the manifestation of human resources in human capital.*

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### Introduction

Today, as the countries of the world enter the stage of innovative and digital development, the importance of human resources, the role of society, its management and organization are showing their relevance accordingly. By the 21st century, socio-economic relations have abandoned the traditional patterns, that is, a person is simply a benefactor of society, a hired worker in labor relations, not a participant in social relations despite his talent and ability, but a mover of society, an active participant in relations, a modern requires that people with skills (soft, hard, digital skills) should be considered as the most important and long-term source of society's development. From this point of view, researching approaches to human resources from a scientific point of view is becoming more and more important.

"The introduction of human resources scholarships into scientific circulation indicates that they include professional knowledge, creative reality and certain advantages of the organization and economic activity in the entrepreneurial environment; during their activities, they achieve both general (profit growth) and the development of people's social life"

Unlike technological devices and other possibilities, people have thinking, will, and emotional awareness. In the development of this society, the rarest and rarest reserves are hidden in human resources. We look at the history of philosophical thinking, scientific research on the human concept has been studied from religious, philosophical, ethical, aesthetic, political, cultural and other perspectives. Analytical philosophers and scientific research have been studying the human problem, which is one of the eternal debate topics of philosophy, from the gnesological, ont, axiological, synergetic point of view. Others, in the views of Protogoras, Farabi, Ibn Sina, Imam Abu Hamid al-Ghazali, a religious and axiological light was brought to light on man. The views of economists such as V. Petty, A. Smith, L. Walras, D.S. Mill, E. Kelly, Dobrynin A.I., Dyalatov S.A., Tsyrenova E.D, P. Drucker were analyzed.

It has not yet been explored in social philosophy as a resource for human beings. This institution is closely related to the economic sphere of social philosophy, and requires a philosophical and economic situation for a person. From this point of view, the trajectory of our research is about the importance of human resources.

## Research methodology

In the process of studying human resources, the conceptual and economic views of human resources in the Ancient East and the modern Western world were studied using systematic analysis and comparative analysis methods.

## Analysis and discussion of results.

First of all, it is necessary to clarify the essence of the concept of resource. Resource - (derived from the French word resource) means a source of meeting needs. The concept of "resource" is also used as a characteristic of human-made products. The Cambridge explanatory dictionary defines the word resource as follows: "A resource is a useful or valuable property of a country, organization or person. For example: The greatest resource of a country is the dedication of its workers."

In the Merriam-Webster explanatory dictionary, the following definitions are given to the concept of resource: supply, means or source of support; source of wealth or income; natural features or events that increase the quality of human life; material values (money, etc.); knowledge or experience; From the given definitions, it can be concluded that a resource is a set of material and non-material means that represent the existence of opportunities necessary for the implementation of a certain type of activity, aimed at obtaining benefits in ensuring the welfare and development of society. At the heart of the resource are the concepts of stock, medium and resource.

If we look at the history of antiquity, we can see that in Ancient Rome, the attitude towards man was initially at a lower axiological level. In Rome, it was even called a "speaking instrument of labor" in relation to slaves. According to the imagination of the free Romans, the slave was like an object completely at the disposal of the slave owner. Slaves had no value, because they were very cheap. From the point of view of that period, we can see that the approach to man as a resource was directed from subject to object.

One of the prominent representatives of the sophists, Protagoras (481-411 BC), was one of the first in the history of philosophical thought, who expressed the opinion that man is the main criterion of social beings in the world. He admits that "man is the measure of all things: he exists for those who exist, he does not exist for those who do not exist." In our opinion, we can see that Protagoras' attitude towards man is based more on the principles of anthropocentrism.

In the Avesta, man as a social value is the prototype of Zoroastrian views. The problem of goodness and evil goes beyond the scope of human character, views, and character and encompasses the essence of the whole society. As a result, the category of good and evil becomes a philosophical concept and reflects the social essence. In general, the philosophy of "Avesta" looks at the world through basic moral categories and puts forward the idea of developing human society based on these dimensions.

In our opinion, in this approach, the author made his comments based on the moral and axiological aspects of a person.

And in the Holy Qur'an: Verily, We made the Bani Adam dear and exalted, and raised them on land and sea, and fed them with pure things, and made them absolutely preferable to many things that We created. we ate Allah, the Exalted, is the One who created all kinds of creatures in existence in preference to each other. In this verse, the same God is giving the message that he created the human child as the most precious and honorable of all things in existence.

In this word of God, we can see that man is the axis of the world, and his advantage over other creatures is that his thinking is nurtured by the knowledge given by God.

Among the medieval Muslim philosophers, Abu Nasr Farabi was one of the first to create a consistent doctrine about the origin of society, its goals and tasks. According to Farabi, people are united in various communities to satisfy their material and spiritual needs. He repeated again and again that it is necessary to observe the principles and norms of social justice in managing a community of people. The humanization of the society's management mechanism proved in every way that the role of leaders and guides is

incomparable, and clarified the main qualities and characteristics necessary for the heads of state in the fair management of society.

In his philosophical views, Farobi emphasizes that it is necessary for a person to join a certain group and community in order to realize his potential, let's say, economic, spiritual, and political activities. In this way, he can satisfy his own interests and needs in harmony with the interests of society by applying his existing knowledge, skills and abilities in social life (as a leader, businessman or owner of a profession).

According to Ibn Sina, a mentally and morally mature person should have the ability to think independently. Anyone who wants to have the ability to think independently should learn the science of logic.

In our opinion, the scholar admits that it is possible for a person to have his place in the society through his rational thinking and to dispose of his existing capital (human capital).

Hujjatul Islam Imam Abu Hamid al-Ghazali writes in his work "Kimyoi Saadat": "Man is a creature between an angel and an animal. An animal does not develop because it does not have the capacity to mature. An angel also does not evolve, because he himself consists of pure divine light. "There is development and spiritual perfection only in man."

In our opinion, the author is trying to explain to man his materiality and spiritual perfection from the theological point of view, in connection with the Absolute Truth, and emphasizes that he strives towards perfection based on a synergistic approach.

In the above-mentioned opinions, the authors reacted to the human being based on anthropological, humanistic, and ontological aspects. According to the essence of the concept, human resource is a category related to economic sectors. Human resource refers to a group or team of people with certain qualities and characteristics. It describes their ability to perform a certain type of activity. In economics, this concept is called the concept of human resource management and is considered in the context of a specific organization, company. Human resources are the group of people who make up the workforce of an organization, business sector, industry or economy. It is more often used as a narrower concept - human capital, that is, knowledge and skills of people. If we look at the etymology of this term,

The term "human resource" was first used in science and management practice in the USA and Great Britain in 1970, and then in countries with developed market economies. This is, first of all, a rethinking of the role and place of a person in economic activity during the scientific and technical revolution, and not only a "living factor" of production, but also a personality with unique interests, motivation, psychology, values, entrepreneurship, etc. is also related to being treated as

This term was first used by American economist John R. Commons in his book "Distribution of Wealth" published in 1893, but he did not give detailed information. This concept was used during the 1910s and 1930s to promote the idea of human dignity. Among scientists, this phrase was first used in a 1958 report by economist E. White Bakke. Human resource is a concept that expresses the main wealth of society through the reproduction and development of existing capital, taking into account the interests of the individual.

Categorically, the concept of human resources belongs to the field of economy. Scientific research on the study of human resources has been studied in the field of economics as follows. "No matter how diverse the resources used are, they are traditionally divided into 3 main groups: natural or natural resources (Frabsuz economist J.B. Ein's definition is land), ordinary resources (capital) and human resources consists of, and they can be called production factors".

As a result of the formation and development of market relations, a new assessment of work, its results, the role of a person in society, and his place in the workplace began to emerge. The representatives of classical economics have expressed the following opinions regarding the human's abilities in production, participation in ensuring labor efficiency.

V. Petty wrote that "the greatness and fame of the ruler depends on the number, perseverance and hard work of the people." V. Petty was the first among economists to distinguish the category of "active living forces",

in which he summarized the characteristics of human abilities participating in the development process. According to V. Petty, "active living force" does not appear by itself and is not given by nature, they appear as a result of the purposeful activity of the society, and spiritual benefits along with material benefits take part in its formation. is enough. He determined the methodological basis for evaluating human labor capabilities.

Another economist, A. Smith, should pay attention to the fact that people's knowledge, skills and experience are included in the "main capital" of society. Acquiring such skills requires certain costs, which constitute the main capital, which is reflected in shas. These abilities become a part of the wealth of the whole society while being a component of a person. In the views of A. Smith and V. Petty, we can see that a person can create tangible and intangible benefits through work, and that the existing human capital is important in the development of society.

Economist P. Drucker "In the 21st century, humanity will have more demand for management of human resources and not technology." At the end of the 19th and the beginning of the 20th centuries, the approach to the human being became extremely important, and scientific views about his role and position in society and his place in the production of material and spiritual blessings began to spread. In this regard, economic schools have been formed and their members approach people as follows:

According to L. Walras: "Man is natural and eternal capital." Natural, because it is not artificially created, eternal, because each generation reproduces its own kind. D.S. Mill "Human being is not capital, man is the purpose of existence of wealth. But the acquired abilities of a person, which are realized during the labor process and appear as a tool, can be included in the category of capital. Also, the skills and determination of the country's workers are the main wealth of this country, like its equipment and machines.

Economists A.Smith and E.Kelly, supporting the same idea, "Future economic and strategic advantage will be with organizations that can attract, develop and retain the best and most talented people in the labor market."

### Conclusions and suggestions.

Based on the above opinions, it can be said that during the period of socio-historical development, the approach to the human being has changed according to its essence. In some periods, it is not the labor force, labor resource, or the role and importance of a person in society, but his intellect. the value created by skill, qualification, serving the interests of society or individual is meant. In fact, the creation of human capital goes back to the person who is its basis. Human capital does not exist without human resources.

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