

Spiritual and Moral Culture of a Person as the Basis of Human Capital

By

Akmataliev Asanbek Turgunbaevich

Department of Philosophy, Osh Technological University, Osh, Kyrgyzstan

E-mail: akmataliev.asanbek@mail.ru

Barynbaeva Ainura Abdykalykovna

Teacher, Department of basics in nursing, Medical College, Osh State University, Osh, Kyrgyzstan

E-mail: abarynbaeva.75@mail.ru

Isakov Kubanychbek Abdykadyrovich

Department of Philosophy, Osh State University, Osh, Kyrgyzstan

E-mail: isakov-oshgui@mail.ru

Nurbaev Azamat Saidulaevich

Teacher, Department of Arts, Osh State University, Osh, Kyrgyzstan

E-mail: nurbai.azamat.89@gmail.com

Orunbaeva Gulkaiyr Zholonovna

Department of Philosophy, Osh State University, Osh, Kyrgyzstan

E-mail: gorunbaeva78@gmail.com

Kedeybaeva Zhamal Arstanaliyevna

Department of Business and Social Work, Osh Technological University, Osh, Kyrgyzstan

E-mail: kedeybaeva1976@mail.ru

Kurbanbaev Kylychbek Azimovich

Department of Philosophy and Politology, Osh State University, Osh, Kyrgyzstan

E-mail: aruuke7171@gmail.com

Salimov Rustambek Shukhratbekovich

Department of Philosophy, Kyrgyz-Uzbek International University named after B. Sydykov, Osh, Kyrgyzstan

E-mail: ossu.oms@gmail.com

Usupova Cholpon Sabyrovna

Department of Philosophy, Kyrgyz State Medical Academy named after I.K.Akhunbaev, Bishkek, Kyrgyzstan

E-mail: usupova.tcholpon@yandex.ru

Sharipova Erkaïym Kozuevna

Department of Russian and Eurasian integrations, Osh State University, Kyrgyzstan

E-mail: e.sharipova_kg@mail.ru

Abstract

This article explores the spiritual and moral culture of the individual as the basis of human capital. The authors argue that the category under consideration, performing the

Published/ publié in *Res Militaris* (resmilitaris.net), vol.13, n°1, Winter-Spring 2023

function of orientation, firstly, ensures the integrity and stability of the personality, creates the structure of consciousness and activity programs, controls and organizes the motivational sphere; sets the hierarchy of samples and the degree of readiness for the implementation of their own "project". Secondly, the dynamism and openness of spiritual culture allows society to give an adequate assessment of events and overcome conflicts, successfully rethink their value orientations in crisis situations.

Keywords: Man, Capital, System, Consciousness, Spirituality, Ethnos, Economy, Culture, Tradition, Civilization, Values.

1.0 Introduction and Background

The category of "spirituality" in the ambiguity of its understanding in philosophy is one of the most difficult to define. In the most general sense of the word, spirituality is a set of manifestations of the spirit in the world and in man. Depending on the subject of what scientific discipline it is, the content of the concept of "spirituality" changes. So, in sociology and cultural studies, spirituality usually means the unifying principles of society, expressed in the form of moral values and traditions, concentrated, as a rule, in religious teachings and practices, as well as in artistic images of art. Similarly, one cannot speak about spirituality and morality as a mass social phenomenon regardless of specific conditions or contribution to the broad assertion of principles (Akmataliev et al., 2021; Tilenbaeva et al., 2021; Sharipova, 2019).

Within the framework of this approach, the projection of spirituality in individual consciousness is called conscience, and it is also argued that the strengthening of spirituality is carried out in the process of preaching (exhortation), enlightenment, ideological and educational or patriotic work.

The unity of spiritual production (activity), spiritual needs and consumption, spiritual values, relationships and communication are the main elements of the spiritual sphere of society as a system in which spirituality is decisive. At the same time, spiritual values include: socio-political, cognitive, moral, aesthetic and religious values. The significance of spirituality for social development is largely determined by its regulatory function.

Personality is "a concept developed to reflect the social nature of a person, consider him as a subject of sociocultural life, define him as a carrier of an individual principle (interests, abilities, aspirations, self-awareness, etc.), self-revealing in contexts social relations, communication and objective activity and communication" (Gritsanov, 1998). In other words, a person is a person who, being the bearer of specific innate natural traits, and in addition, interests, aspirations, etc., matures in certain sociocultural conditions and becomes a person. Note in this regard that these socio-cultural conditions include such components as spirituality, as well as specific socio-economic conditions.

2.0 Methods and Materials

"For all disciplines," the same definition points out, "of the socio-humanitarian cycle, the concept of "man" has a fundamental meaning. The integrative and interdisciplinary nature of this concept, its ambiguity and difficulty in defining it makes it necessary for each science to develop its own categories and terms that would make it possible to designate the specifics of its vision of the problem. For social philosophy, this specificity is set by the sociality of a person who acts primarily as the embodiment, expression and production of socially significant

features, connections and relations of a particular society, its communities, groups and institutions” (Gritsanov, 1998). Let's try to define the essence of a person through the essence of a person, keeping in mind that not every person is a person, but at the same time, every person is a person.

3.0. Results

Human capital, being an economic category, has become one of the central general economic concepts that allows one to describe and explain many economic processes through the prism of human interests and actions, which, of course, is one of the features and essential features of this category, which reveals the ability to adequately reflect in the economic science such phenomena as the composition of productive forces and capital, education and income distribution, economic growth and national wealth.

At first, the term “human capital” introduced into circulation had a narrow, pronounced working character, it meant only a set of investments in a person that increases his ability for productive work, education and professional skills. In the future, as knowledge grew and the theory expanded, the term itself evolved in the direction of expanding its own meaning.

One of the important reasons and conditions for the emergence and introduction of the term "human capital" into scientific circulation is the market form of the economy, based on the unhindered movement of goods and capital and free competition, which in turn allow us to treat and evaluate the labor force as a source of wealth and capital. However, with the humanization of social and interpersonal relations, along with a change in the economic reality itself, which in turn led to corresponding material and spiritual changes both at the local, regional and global levels, the content of human capital began to change.

It should be noted that the general character and tone of the theory of human capital and the category itself was influenced by the Western capitalist spirit and the philosophy of individualism, as well as the pragmatic entrepreneurial spirit. Apparently, it is precisely for this reason that the creators of the first holistic concept of human capital are T. Schultz and G. Becker, while developing it, concentrated their attention on investing in human capital and evaluating their effectiveness, which was logically justified, since investment of funds as times contribute to the transformation of resources into capital proper, a simple good into capital goods.

Thus, with the help of the growth of human abilities, reproduction and constant accumulation of income take place, which turns these abilities into a special form of capital, which gives grounds from the point of view of the essence to consider it one of the varieties of capital, which, like any other form of capital, is directed or intended for profit or super profit, but in contrast to them, which puts at the forefront not only the qualifications, abilities, qualities and knowledge of the employee, but also his interests, since the latter cannot be separated from the former, just as it is impossible to separate the interests of both the individual and society in general from spirituality.

The knowledge economy, that is, based on the systematic accumulation and use of new knowledge, implies the constant development of old and the emergence of fundamentally new technologies, which naturally require appropriate workers who are able to invent, develop, implement and maintain new technical means. Of course, we are talking about different categories of workers, who, however, forming a single economic organism of the state, must all meet high requirements based on a high degree of innovation in the knowledge economy.

Undoubtedly, the category of human capital is not only directly and indirectly associated with the economy of knowledge and high technologies, but it is its direct product, a consequence of its rapid development. Therefore, it would be quite logical, justified and legitimate to assume that as high technologies develop, the value of human capital will also increase.

In the scientific literature, there are a fairly large number of definitions and approaches to the interpretation of human capital, which differ to some extent from each other. However, it is fundamentally important in this case that, within the framework of all these approaches, it is recognized that the basis for the formation of human capital is certain natural abilities and talents of individuals that develop through investments in the human capital of an enterprise (Tuguskina, 2011). Let us note in this connection that the natural abilities and gifts of individuals are, in fact, the basis of spirituality.

According to one of the definitions of human capital, the latter is “a certain stock of health, knowledge, skills, abilities, and motivations formed as a result of investments and accumulated by a person, which lead to an increase in the qualifications of an employee, are expediently used in one or another area of social reproduction, and contribute to growth. productivity and quality of his labor and thereby lead to an increase in the earnings of this person” (Armstrong, 2002).

The authors of the well-known textbook on economics "Economics", American scientists K.R. McConnell and S. L. Brew write the following: "Benjamin Franklin once said, 'He who has a craft has a fortune.' This old adage expresses the idea that education and training increase labor productivity and, as a result, make it possible to earn higher wages. Investment in human capital is an important means of increasing labor productivity. According to Denison, the improvement in the quality of the labor force accounted for 14% of the increase in real national income in the United States from 1929 to 1982 years.

K.R. McConnell and S. L. Brew distinguish three main types of investment in human capital, namely:

- 1) spending on education, which is the most important type of investment, since it contributes to the formation of the workforce, the improvement of skills, and with it the productivity of workers;
- 2) spending on health care, disease prevention, medical care, dietary nutrition and improvement of housing conditions, prolonging the active working life and increasing the working capacity of employees and labor productivity;
- 3) mobility costs, i.e. due to the movement and relocation of workers, since their migration, as a rule, goes in the direction from low-income jobs to higher-income and productive jobs in sectoral and territorial aspects (McConnell and Brew, 1992).

Obviously, the first of the above types of investments in human capital is directly related to spirituality, and therefore investing in human capital is, in fact, investing in spirituality.

As for the second type of investment, i.e. spending on health care, disease prevention, medical care, dietary nutrition and housing improvements that prolong the active working life and increase the working capacity of workers, although they are indirectly related to spirituality, nevertheless are of great importance for spirituality, since a physically healthy people, as a rule, are healthy and spiritually, and, on the contrary, physically weak people are also weak spiritually. It is obvious that the physically ill younger generation, the sick youth, is

less capable of spiritual production than the healthy one.

Russian economist L.G. Simkina evaluates the category of "human capital" as historically consistent forms of enrichment of life activity in production and consumption, while the source and form of enrichment in human life activity is, in her opinion, intellectual activity.

According to the understanding of R. Descartes, the essence of a person is expressed in his ability to think. The same can be said about personality. D. Hume determined the human nature, being the subject of comprehension of "moral philosophy", by the fact that a person is a rational, social and active being. According to I. Kant, the essence of man lies in his spirituality. I.G. Fichte and G. Hegel, this essence is revealed and embodied in self-knowledge. According to F. Schlegel, the essence of man is identical to freedom, according to A. Schopenhauer is identical to will.

According to F. Nietzsche, the essence of a person lies in the natural processes of his biological, physiological and mental life, depending on the drives, needs and instincts, which, being by their nature not shameful and not evil, are tamed and streamlined by civilization.

Such a view of the essence of man is quite consistent with the naturalistic and positivist views of O. Comte, G. Spencer, D.S. Mill, C. Darwin, J.B. Lamarck, who reduced the essence of a person not to his mind, but to his primordial, natural principles, determined by nature, when the spirit, the mind is one of the steps in the development of a person, when in the course of evolutionary development he acquires a higher mental ability, the quality of a highly developed animal.

In other words, the animal nature, despite all the reincarnations of man, continues to be his essence. The essence of man from the standpoint of Marxist theory lies in his activities and social relations, taken in their unity. In other words, the essence of a person is reduced to his socially active nature, when he simultaneously acts as a creator, creator and product of social relations. True, some representatives of Marxist science are of the opinion that the essence of man is expressed in activity, but is not reduced to it.

It is obvious that almost all of the above about the essence of a person fully applies to the essence of a person, although a person and a person are not identical concepts. The absence of a unified point of view among researchers and philosophers regarding what exactly is considered the essence of personality does not, however, deny its existence.

4.0 Discussion

The absence of a common view indirectly confirms only the complexity of both the problem itself and the personality as such, its extreme versatility, inconsistency and ambiguity, which are revealed, manifested through its properties, and, therefore, the essence itself can be judged quite objectively and competently through certain of its properties, but not all, but the most significant. However, it is still somewhat difficult to determine what is a more significant or, conversely, less significant feature or property in a person.

In addition, the significance of properties may vary depending on the angle of view and the nature of the assessment of the individual. Nevertheless, it is a mistake to put a sign of identity between the various properties of a person, just as, however, it is wrong to identify the properties of a person with its essence. But, we repeat, the essence of a person can really be

judged by the properties of a person.

One of the tasks of modern social philosophy is the study of various social types of personality that are formed as a result of the social differentiation of society, which is a consequence of the social division of labor, due to which, in the process of historical development, there was a separation of spiritual production from material production, a division of the sphere of leadership and subordination, etc. In other words, these personality types are evaluated in terms of their social qualities. Accordingly, the essence of the individual is considered in the social plane, in connection with its active form of existence, from the standpoint of the social significance of the individual. However, for all the essentiality of the active forms of human being, his life is far from being limited to it. Moreover, the very forms of activity, some of their features can often be determined by general cultural, as well as physical, mental and mental prerequisites. In other words, there is an underlying basis for active being that determines the forms and specifics of activity, and the analysis of this underlying basis can bring closer to understanding both social types of personality and its very essence, comprehended at a deeper and at the same time more capacious level, which can be generally defined. as cultural.

The influence of spirituality on the socio-economic sphere of society must be considered from the point of view of the theory of human capital, which began to be actively developed in the second half of the 20th century and continues to develop at present. So, N. Makovskaya states the need to improve the cultural and intellectual level of personnel. "The topic of human capital is of particular relevance in market conditions," she writes, "as spiritual stability and intellectual mobility of a person, which is a conscious morally oriented ability to collect, analyze, use ever-increasing flows of information (information mobility)" (Makovskaya, 2005). After the launch in the USSR in 1961 of the first spacecraft with a man on board in the United States, at the insistence of the Government, a group of experts carried out competent research, the purpose of which was to explain the unexpected breakthrough for the Americans and the advance of the Soviet Union in the field of astronautics, which, as is well known, requires , a high level of development of high technologies. The main conclusion reached by the commission was the statement of the fact that the USSR was ahead of the USSR in the system of secondary and higher education. The end result of the commission's work was recommendations to the Government and the US Congress to improve the level of education of the country's population, which, of course, could be achieved through a significant increase in public and private investment in the education system, and in addition, by attracting a large number of highly educated and highly qualified personnel who arrived from abroad. There is no need to say that education has both direct and indirect relation to spirituality.

Human capital, being an economic category, has become one of the central general economic concepts that allows one to describe and explain many economic processes through the prism of human interests and actions, which, of course, is one of the features and essential features of this category, which reveals the ability to adequately reflect in the economic science such phenomena as the composition of productive forces and capital, education and income distribution, economic growth and national wealth.

At first, the term "human capital" introduced into circulation had a narrow, pronounced working character, it meant only a set of investments in a person that increases his ability for productive work - education and professional skills. In the future, as knowledge grew and the theory expanded, the term itself evolved in the direction of expanding its own meaning.

One of the important reasons and conditions for the emergence and introduction of the term "human capital" into scientific circulation is the market form of the economy, based on the unhindered movement of goods and capital and free competition, which in turn allow us to treat and evaluate the labor force as a source of wealth and capital. However, with the humanization of social and interpersonal relations, along with a change in the economic reality itself, which in turn led to corresponding material and spiritual changes both at the local, regional and global levels, the content of human capital began to change.

It should be noted that the general character and tone of the theory of human capital and the category itself was influenced by the Western capitalist spirit and the philosophy of individualism, as well as the pragmatic entrepreneurial spirit. Apparently, it is precisely for this reason that the creators of the first holistic concept of human capital are T. Schultz and G. Becker, while developing it, concentrated their attention on investing in human capital and evaluating their effectiveness, which was logically justified, since investment of funds as times contribute to the transformation of resources into capital proper, a simple good into capital goods. Investments made to improve the abilities of individuals necessarily lead to an increase in labor productivity, which in turn leads to an increase in incomes, as well as the earnings of workers.

Thus, with the help of the growth of human abilities, reproduction and constant accumulation of income take place, which turns these abilities into a special form of capital, which gives grounds from the point of view of the essence to consider it one of the varieties of capital, which, like any other form of capital, is directed or intended for profit or super profit, but in contrast to them, which puts at the forefront not only the qualifications, abilities, qualities and knowledge of the employee, but also his interests, since the latter cannot be separated from the former, just as it is impossible to separate the interests of both the individual and society in general from spirituality.

The scientific and technological revolution that mankind has been experiencing for the past few centuries requires from each subsequent generation of workers higher qualifications and new, constantly increasing in quality and volume of knowledge.

The knowledge economy, that is, based on the systematic accumulation and use of new knowledge, implies the constant development of old and the emergence of fundamentally new technologies, which naturally require appropriate workers who are able to invent, develop, implement and maintain new technical means. Of course, we are talking about different categories of workers, who, however, forming a single economic organism of the state, must all meet high requirements based on a high degree of innovation in the knowledge economy.

Undoubtedly, the category of human capital is not only directly and indirectly associated with the economy of knowledge and high technologies, but it is its direct product, a consequence of its rapid development. Therefore, it would be quite logical, justified and legitimate to assume that as high technologies develop, the value of human capital will also increase. In accordance with this circumstance, the value of the person himself will increase both economically and in any other respect, which gives us reason to directly link the evolution of the category of human capital with general cultural processes, as well as the process of humanization of social relations and the growth of human welfare.

In the scientific literature, there are a fairly large number of definitions and approaches to the interpretation of human capital, which differ to some extent from each other. However, it is fundamentally important in this case that, within the framework of all these approaches, it

is recognized that the basis for the formation of human capital is certain natural abilities and talents of individuals that develop through investments in the human capital of an enterprise (Tuguskina, 2011). Let us note in this connection that the natural abilities and gifts of individuals are, in fact, the basis of spirituality (McConnell et al., 1992).

“Human capital,” points out L.G. Simkin, - defined by us as the enrichment of life activity based on saving time, is the main relation of the modern innovative economic system. Since intellectual activity acts as a source of increased consumption, since its expanded reproduction is the reproduction of the main economic relationship - human capital, as a self-enrichment of life” (Simkina, 2000). Note that spirituality and spiritual activity do not exist outside and without intellectual activity.

Having revealed the content of the absolute and relative forms of enrichment of life through growth, an increase in needs and abilities, L.G. Simkina comes to the definition of a historically specific form of human capital. “The productive form of human capital,” says L.G. Simkin, acts as an organic unity of two components - direct labor and intellectual activity. These parts can act either as functions of the same subject, or as organizational and economic forms of different subjects entering into an exchange of activity with each other” (Simkina, 2000).

It should be emphasized that, despite the fact that the number of definitions of human capital is constantly growing and they all differ to one degree or another, they differ from each other mainly in details, but not in essence. Moreover, they complement each other. In any case, in theoretical calculations and ideas, human capital appears as a set of certain components, among which, first of all, the innate abilities of the individual, his knowledge and professional skills and experience acquired, accumulated and improved by him as a result of labor activity, as well as a result of targeted investment.

Spirituality can be defined as the ability of an individual in his conscious activity to go beyond the framework of his own life, his existence, set himself and realize in his activity goals and objectives that are not related only to maintaining his existence (Akmataliev et al., 2023).

A natural and inevitable consequence and result of acquiring, accumulating and improving knowledge and skills, as well as investments, is an increase in productivity and quality of labor, which entails an increase in the income of both the employee and society as a whole, the state. In other words, human capital is a compound and a complex combination of heterogeneous components that make up a single whole, including: the person himself with his innate properties that predispose to effective, creative work; acquired, accumulated and improved knowledge and professional skills; investments; increase in productivity and quality of work.

It should be pointed out that the number of new definitions of human capital is constantly growing, due to the fact that more and more new properties, signs of human capital are being identified, for example, the motives and interests of the employee, his health, creative and cultural potential, upbringing and education, etc. In addition, to date, human capital is distinguished and divided into many types, among which are such as health capital, intellectual capital, cultural and moral capital, social capital, which are all related to spirituality to one degree or another or constitute collectively spiritual capital.

Today, human capital is one of the main values of society and the main factors of economic growth, reflecting the main feature of the modern stage of human development,

which is expressed in a significant increase in the role of costly high-tech technologies with a high degree of return, profit in the economy.

It is for this reason that at present and in the future historical perspective, the formation of human capital requires tangible costs from the individual himself and the whole society, which will only increase over time, thus reflecting the trend towards an increase in the general welfare of society and the state, when the effective use of human capital increases only the size of the employee's earnings, but also the income of enterprises and the state. Human capital is a set of relatively durable goods, at least in terms of the lifespan of an individual. When its value is variable, which depends both on external circumstances, the degree of demand for specific skills and knowledge, the presence or absence of other associated production factors, and the personal qualities of its carriers, some of which are formed as the individual acquires new knowledge and professional experience.

It should also be noted that human capital, since it deals directly with real people with all their knowledge, needs, and interests, has a significantly longer investment period compared to physical capital, and if the latter has an investment period of an average of 1 to 5 years, then investing in a person's education alone can last an average of 12 to 20 years.

It should be emphasized that from the point of view of the essence, value hierarchy and subordination, human capital is higher than physical capital, just because human capital constantly creates new elements of the physical, carries out innovative activities, and also makes physical capital function.

It is quite obvious that investing in human capital is, in a certain sense, investing in its spirituality, since spirituality has always been associated with human knowledge and intellectual abilities. Although it is a mistake to put a sign of identity between spirituality and human capital. However, when it comes to economics, there are many similarities between the two. Due to the uneven development of modern peoples and states, the different levels of their economies and well-being, the level, size, quality and effectiveness of national human capital differ from each other, and the degree of their involvement in the national economy also differs from each other.

Human capital, like spirituality, having a pronounced personified character, is inseparable from its owner, a living human personality, i.e. he has features that allow him to be characterized as an individual human capital, in which, in turn, the following significant elements and features that bring it closer to spirituality can be distinguished:

- knowledge, which is an expedient and holistic form of information that is used by an individual in his activity and allows to increase its efficiency;
- ability, which usually means the ability to effectively carry out any activity; since each person has different skills and abilities, it is customary to distinguish between the following levels of their development: zero level, which implies the absence of abilities, partial and average abilities, talent, genius;
- motivation, under which, in addition to the totality of arguments in favor of the implementation of activities, it is customary to understand its direction and intensity, as well as satisfaction with both the process and its results;
- culture, interpreted in this context as the principles and stereotypes of behavior within the framework of knowledge, rules, traditions and morality existing in society (Smirnov et al., 2005).

5.0 Conclusion

Particular attention should be paid to the last of the listed elements in individual human capital, i.e. culture, interpreted in this case rather narrowly. Obviously, the impact on the formation and functioning of human capital of culture, interpreted both in the broad and narrow sense of the word, is of decisive importance. In a certain respect, the culture of both the individual and society as a whole is the essence of human capital. Of course, is the essence of spirituality (Sharipova, 2019).

It is easy to see that all of the meanings of the word "culture" we have given are directly or indirectly related to both spirituality and human capital. "In the concept of culture," says the Philosophical Encyclopedic Dictionary, edited by S.S. Averintseva, E.A. Arab-Ogly, L.F. Ilyicheva and others, both the general difference between human life activity and biological forms of life and qualities, the originality of historically specific forms of this life activity at various stages of societies, development, within certain eras, socio-economic formations, ethnic and national communities are recorded (for example, ancient culture, socialist culture, Russian culture, etc.).

Culture also characterizes the features of consciousness, behavior and activities of people in specific areas of society, life (culture of work, culture of life, artistic culture, political culture). Culture can fix the way of life of an individual (personal culture), a social group (for example, class culture) or the whole society as a whole (Averintsev et al., 1989). Obviously, in general, culture, with such an interpretation, determines the forms, nature and effectiveness of the functioning of human capital. Culture determines the forms, character and active existence of spirituality.

References

- Akmataliev, A., Manashov, M., Abdykaarova, T., Salimov, R., Karabaeva, S., & Tilenbaeva, G. (2021). Formation of spiritual culture and environmentally responsible human behavior. *E3S Web Conf.*, 258 (2021) 07014. <https://doi.org/10.1051/e3sconf/202125807014>
- Akmataliev, A.T., Karabaeva, S.T., Kedebybaeva, Z.A., Sharipova, E.K., Kurbanbaev, K.A., Seidalieva, M.K., Ergeshov, A.Y., Kalberdieva, M.K. (2023). Spirituality is the Basis for the Socio-Economic Culture of People. *ResMilitaris*, 13, 2, 3999-4006.
- Armstrong, M. (2002). Strategic human resource management. Moscow: INFRA-M., 328 p.
- Averintsev, S.S., Arab-Ogly, E.A., L.F. Ilyichev et al. (1989). *Philosophical Encyclopedic Dictionary*. 2nd Ed. M., 815 p.
- Gritsanov, A.A. (1998). *The latest philosophical dictionary*. Minsk: Ed. V.M. Skakun, 896 p.
- Makovskaya, N.V. (2005). Enterprise personnel as an investment object. *Man and labor*, 6, 86–87.
- McConnell, K.R., and Brew, S.L. Economics: Principles, problems and politics: in 2 volumes: Per. from English. Moscow: Respublika, 1, 399 p.
- Sharipova, E.K. (2019). Spirituality as a quality of a person: Philosophical analysis. In: Human in the modern world: IDENTITY AND INTERCULTURAL COMMUNICATION, 43-50.
- Simkina L.G. (2000). *Human capital in the innovation economy*. St. Petersburg: SPbGIEA, 152 p.
- Smirnov, V.T., Soshnikov, I.V., Romanchin, V.I., Skoblyakova, I.V. (2005). Human capital: content and types, evaluation and stimulation: monograph. M.: Mashinostroenie, 513

- p.
- Tilenbaeva, G., Karabaeva, S., Kambarova, N., Akmatalliev, A., Yrazakov, D., Sharipova, E., & Salimov, R. (2021). The spiritual culture of the younger generation - the key to the development of society. *E3S Web Conf.*, 284 (2021) 08021. <https://doi.org/10.1051/e3sconf/202128408021>
- Tuguskina, G.N. (2011). *Human capital of an enterprise: theory, methodology, assessment*. Economics and management of the national economy. Moscow, 47 p.