



## **SOME FACTORS OF DEVELOPMENT OF SOCIAL CAPITAL**

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<b>Received:</b> 24 <sup>th</sup> November 2022	This article provides an overview of the strengths and ethnicities of social capital development in contemporary Uzbekistan. So far, it has been reported on the main components of social capital and development factors.
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A new period of attention aimed at the development of education has begun in modern Uzbek society. A solid foundation has been created for the formation of the national educational system, the introduction and use of modern information technologies in all areas, and the expansion of the enjoyment of world information resources. In the 21st century, the country's economy, people's lives and its place in the world community remain connected with the development of information technologies. It is known that in the era of rapid development of science and technology, the volume of scientific knowledge, understanding and imagination is increasing dramatically, becoming a daily lifestyle. This, on the one hand, ensures the differentiation of science and technology due to the development of new fields and departments, and on the other hand, creates the process of integration between sciences.

The main goal of the development of any society is to increase the standard of living of the population. In order to ensure the social stability, economic development, and peace of the society, the state carries out a strong social policy in order for people to live a healthy and prosperous life. Taking this into account, from the initial stages of the "Strategy of Actions for the Further Development of the Republic of Uzbekistan" [1], great creative work was carried out to ensure the well-being and quality of life of the population. Today, more than 60 percent of the State budget is directed to the development of the social sector.

Improving the living conditions of the population and raising the quality of life will be the basis for the development of social capital in the country.

"Social capital" is one of the most widely used concepts in economic literature. Because social capital is important in the social development of the state.

In the scientific literature, the term "Social capital" was first interpreted by L. Dzh. Hanifan [2.138-139] in 1916 in the form of social relations in small rural communities. By 1980, the French political scientist P. Burhe[3] created the scientific theoretical basis of the political and sociological interpretation of the term "Social capital". Also, American scientists, political researcher Dj. Kaulman (1990), sociologist A. Portes (1986), R. Patnemlar (2000) studied the phenomenon of social capital, sources of formation and development.

Social capital is the result of mutual socialization of people. It creates norms of behavior between people and mechanisms of mutual social influence.

Social capital in a broad sense is a set of material and moral values in society. It is also a form of reliable activity of people in the system of universal moral rules in society.

Definitions of the concept of "Social capital" in the literature focus on moral norms, trust and effective cooperative activities as factors of well-being and development. It should be noted that trust is a common feature of any social capital. Trust is considered the main and necessary condition of social capital. Accumulated social capital is also used to define a person's place in society and social status. In modern society, the stratification system is measured not only by economic factors, but also by social factors. In particular, the German philosopher N. Luhmann stated that trust as a social mechanism manages uncertain social relations and reduces risk[4.1-3].

F. The concept of social capital based on trust was introduced by Fukuyama: "Trust" is a social phenomenon aimed at meeting the needs of people who mutually agree for a certain goal and result. The role of the family in the creation of social capital and sources of resources is incomparable" [5.64].

Great thinkers have different views on man and his socialization. In particular, Abu Ali ibn Sina said: "a person becomes a person only because he satisfies the needs of others, and others behave in the same way." Someone sows crops, another bakes bread, a third sews clothes, a fourth makes needles, and everyone gathers to satisfy each other's needs" [6.120].

Abu Nasr Farabi opposed the idea that "people unite into society with the help of various wars and violence" and came to the conclusion that "society is primarily a voluntary association formed to meet the social needs of citizens" [7].

Farobi in his work "The views of virtuous city people" scientifically substantiates the reasons for the origin of society ("human society"): "Each person is structured in such a way that he needs many things to live and reach a high level of maturity, one of which is he cannot acquire such things by himself, the need for a personal community to acquire them arises... Therefore, only through the union of many people who supply and help each other, which are necessary for living, can a person reach the maturity he seeks by his nature. The activities of the members of such a community as a whole provide each of them with what is necessary for survival and maturity. Therefore, people multiplied and settled in the inhabited part of the earth, as a result, the human community was created" [8.18-19].

There are several factors that create social capital and develop it:

1. Family - each family reflects social relations in its own way. Accordingly, since the influence of the family on the child is specific and unique, the formation of his spiritual and moral image is also unique and unrepeatable. The role of the family in the formation of social capital and sources of resources is incomparable.

2. School is an important stage of socio-cultural development.

3. Neighborhood - the factor of succession is progressing in the context of weddings, hashar, singing of traditions, participation in ceremonies and traditions.

4. Ethnic groups and relations - the level of self-awareness of the population, the meaning of life of citizens, daily lifestyle, national mentality specific to the nation.

5. Social movements, social institutions, public organizations - programs and actions that develop the fields of education, culture, science, literature, art and sports. It is also formed by socio-political conditions and a system of mutually effective social relations of public organizations and voluntary associations. As a result, the society forms its communications on the basis of its own laws - equality, solidarity, openness, mutual respect, trust, which differ from the principles related to the economic and political spheres of the country.

The need for social capital to achieve the country's development is increasing, and it ensures the achievement of social well-being and the social and moral stability of the society.

The higher the social capital of the community, the individual's reliance on moral norms, it means that modern scientific and technical development will be proportional to the nature of people, society and interpersonal relations, the production efficiency will be high, and the trust factor between managers and employees will be high.

Each society develops on the basis of long historical processes, social cooperation and traditions of people. Development is manifested in factors such as mutual trust, social values, voluntary participation in state and non-state organizations, activity and initiative. For this purpose, in the modern Uzbek society, various factors that help to mobilize relations between people and increase mutual trust, through individual and collective cooperation, communication, and establishment of general relations, social capital is transformed into a specific potential and an integral part of society.

In the development of the country's social capital, democratization of all spheres of social life, changes occurring in the socio-political and economic sphere are of great importance. This, in turn, is the main criterion for satisfying human social needs, social protection, not violating personal rights, establishing a democratic and legal state, in short, honoring human dignity and values.

On the basis of the formed social capital, starting to perform tasks of socio-economic and cultural importance, first of all, requires the full implementation of the principles of social justice in social life. This requires a conscious creative attitude to work, evaluating it based on its effectiveness and quality, observing the law of self-management in the work process. If all of the above are introduced into social life, then a person will fulfill his civic duties in society.

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