



Ethnic Factors And Attitudes Towards Human Capital Development

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ABSTRACT

The main factor in the development of modern society is the scientific and innovative development of education, health, professional creativity and information technologies. The article analyzes the processes of ethnic originality in determining the place of a person and an ethnic group in the surrounding socio-cultural space, achieving human progress through a system of relations in the conditions of national relations.

KEYWORDS

Human capital, education, health, innovation, ethnos, identity, nationality, titular peoples, conflict, mentality, spirituality, culture, globalization, integration, ethnosocial.

INTRODUCTION

In society, any social phenomenon arises as an element of the social system, the human capital becomes its main object. Human capital – is constantly evolving and demanding investments, thereby forming various spheres and indicators of society. To date, a number of

books on the concept of human capital have been written, scientific works and dissertations have been selected. In all of them, research has been carried out on how to create more opportunities for a person, to lighten life, and

when the answers to the questions of when all-
everything will be good were sought.

The improvement of human capital is one of
the pressing problems of scientific and
practical importance in the research of socio –
economic and political relations in the country.

The history of the science of the dacha
economy until the beginning of the XX century
is described in the economic literature that
physical capital in the process of production
played a key role, namely, the means of
production, material resources. By the middle
of the XX century, the rapid development of
science and technology gave priority to the
effect of knowledge, research, human ability.
Directly man became the driving force of the
development of the economy. In the science of
economics, the category "human capital"
began to form. Its emergence was the
response of the economy and the disciplines
associated with it to the demands of the
economy and life.

In the social sciences of the Western world,
there is no interpretation that human capital is
a great opportunity to improve the spiritual
moral state of society, to create prosperity, to
mobilize people for creative work. The
possibility of an individual in the process of
Labor to realize himself as a person, an integral
part of the community, society, as well as
consciously benefiting those around him, is not
revealed.

Human capital is not only the development of
all spheres of the development of the country
and society, but also the resources that have
shaped man himself. The resource or resources
accumulated in a person are health,
qualifications, experience, potential, acquired

knowledge and professional skills, ability to
work, and such are those qualities that are
formed in a person.

Globalization this complex and contradictory
phenomenon has covered a wide range of
social, political, cultural and economic spheres,
and trends, according to its interpretation,
have led to a simple fact: the confluence of
national boundaries. Globular symptoms can
be seen everywhere - the rapid spread of
technology is absorbed by the processes of
culturalization.

Knowledge makes use of the opportunities
that exist in the society while skills and skills
ensure social empowerment and economic
growth. And this phenomenon is constantly
teaching, constantly financing education. Once
upon a time it was decisive for success. It is
important to work in factories, to be
comfortable and close to a natural place for a
boat or train ride.

Human capital is the level of personal, social
and economic prosperity of abilities and
qualities embodied by a particular person in
knowledge, skills and personalities.

It is known from history that every nation in the
world, including Uzbeks, has a mental image,
that is, since the national mentality is formed
within the framework of specific historical,
ethnic, natural and climatic conditions, there is
no doubt that its attitude to the socio-political
events and historical processes taking place in
society is also different. After all, national
originality is determined on the basis of socio-
economic, political processes of a long
historical period, natural geographic location,
mutual ethnomagnetic relations, religious
affiliation[11.141].

The study of the position of ethnic factors in the development of society of multinational States is one of the topical mummies. In the positive development of these processes, the link between the stability of the globalization and integration movement is of great importance.

MATERIALS AND METHODS

In scientific-practical research, there are various approaches to the realization of the role of the ethnic component of the development of society, the use of its potential in the realization of the main goals of social development. What is happening in the society today requires new approaches to the study of ethnic processes.

Ethnic originality found its expression in material and spiritual values - culture, religion, customs, language, mental, consciousness of peoples and self-awareness. The fact that individuals remain faithful to their ethnic roots, culture, language, etc. is only interpreted as a sense of belonging as respect for traditions. Ethnic origin this is a more complex and multifaceted phenomenon that contributes to the social development of society, a phenomenon with a huge development potential.

The policy of elimination, dissolution of ethnic diversity leads to the depreciation of life, the weakening of the vital energy of Man and society, the decline in the level of realization of their ethnic potential, which inevitably leads to the collapse of the state. It is not surprising that the wide spread of the enormous radical national movements that exist in the modern world raises very sharp questions about the role of ethnicity and its most important

manifestation – the role of ethnocentrism in the fate of multinational countries. However, researchers often copy from the conceptions of the west's constructivist and instrumentalist concepts, in fact base on the need to rationalize ideologies, introduce strict integration, instead of taking into account ethnic and cultural diversity, collective rights and interests of ethnic groups. At the same time, they argue that ethnic origin, ethnic revival and ethnic nationalism are only the aspirations of the elites, artificial constructions.[1.64-78]

Regardless of the real and objective processes and events, the non-critical application of these ethnic relations can often turn out to be detrimental and even dangerous to the integrity of the state and civil peace, the individual's personal rights and the observance of the collective rights of the communities. Regardless of the cultural situation in a particular historical period, the process of acquaintance of individuals with their origin has always been and remains an invariable condition for the society itself.

The end of the XX – beginning of the XXI century also clearly proved that ethnic spiritual principles mean more for the individual than for his belonging to political parties, social groups, religion, church or other organizations. We find confirmation of this in the modern processes of the activity of ethnic communities, ethnic consciousness and self-awareness at the personal and collective level. At a new stage of social development, ethnic character became in demand by representatives of ethnos. This shows that in the conditions of the unification of states, ethnic values are not depreciated, but rather

become the focus of attention of members of society, because in them and through them, ethnos will find new forces for further development.

Ethnic groups, which have become the real power and engine of social development, have had a unique opportunity to realize their potential under new conditions, which is manifested by the increase in the role of the ethnic factor in influencing socio-economic, political, legal and spiritual-cultural processes in society. In our opinion, the role of the ethnic factor in the development of society is that it acts as an unofficial regulator of social relations, takes into account not only the generality in social processes, but also obliges to pay attention to individual moments. This contributes to a more rapid development not only of communities, but also of the whole social organism.

The importance of the ethnic factor in the formation and development of human capital in the general social processes is that it helps to concretize the program carried out in the states and, by giving a purposeful character to the development of society, balances the opportunities of ethnic communities to achieve their goals and realize their own interests, leads to the social development of It is also important that the ethnic factor is an indicator of social justice and reminds us of the situation of possible inconsistencies in its development with respect to small communities.

The increasing role of the ethnic factor in the development of human capital is associated with a number of reasons. First of all, it is necessary to name such reasons as the increase in the level of ethnic consciousness

and self-awareness of peoples, the destruction of narrow boundaries of ethnic existence, the participation of previously self-sufficient (that is, closed, separated from broad contact) ethnic communities, globalism, socialization. Differences between ethnic communities, the violation of the rights of peoples to self-determination are of great importance.

In assessing the role of the ethnic factor, it should be noted that its potential impact can be of two types: positive or negative. It can be noted that its progressive impact on the development of social processes contributes to the consistent development of society as a whole is positive. This phenomenon is negative when it interferes with social development, promotes the formation of conflict situations and conflicts, promotes the establishment of already outdated socio-economic and political relations, leads society to stagnation and stagnation.

The human capital reflects the social existence in which ethnic consciousness is constantly changing and draws its attention to the contradictions between social and ethnic development. When the state observes relative proportions in meeting the needs of all communities, it is observed that social and ethnic consciousness, which remains calm in relation to social processes, develops without conflicts (in other words, when the state conducts a policy of multiculturalism). When the balance is broken, when the needs and interests of one of the ethnic communities are not met, there is an increase in the activity and ethnic consciousness of the members of this society. It should be borne in mind that public consciousness is an expression of the views, ideas and theories of the whole society, in a

slower attitude to such events. Ethnic consciousness, as it is inherent in a particular group, is more mobile in this respect and quickly reacts to such events.

In the modern world, contradictions in the sphere of nation-wide relations formed protest movements. There are a number of main reasons for their appearance. On the one hand, these are the processes of integration associated with the globalization of the economy, the unification of efforts by national states in the political, legal and social spheres, on the other hand, the processes of differentiation depending on the interests, ideology, culture, consciousness and self-awareness of representatives of ethnic communities. In this situation, disregard for the peculiarities and characteristics of the culture, language, history, mentality, psychology of small peoples contributed to the gradual formation of social discontent, which became the defining trunk of social movements.

Until recently, only ethnic groups that were considered ethnographic subjects were deprived of the real rights of the subject in all spheres of social life. But gradually they became a powerful force capable of putting themselves - against the national state. In such circumstances, sharp ethnic problems arose, which for a long time demanded their solution, but were transferred to the second plan. The desire to bring their natural rights to life, to establish their own destiny, to create their own state led to the fact that ethnic communities began to gradually assimilate new forms of struggle. At the same time, the political claims of ethnic groups have turned out to be not only justified, but also legal from the point of view

of international law, since the latter recognize the right of each nation to determine its own destiny. In conditions where ancient ideals are fragmented and there is no stability in social development, political systems are fragmented, the value of ethnic originality, culture and ethnic communities in general rise. Societies that are based on both totalitarian principles and liberal values are neglected in times of ethnic needs and values. They are usually dominated by the interests of the national state. Ethnic characteristics and originality are taken into account only when solving a certain range of problems of the population and do not have a wide range of social and legal grounds for their further expansion and development. In this situation, the need for the realization of the natural rights of ethnic groups has increased.

Sovereignty is not the whim of the ethnic elite, but the centuries-old dream of any person who lives in the army and is closely connected with large ethnic groups. As a rule, the latter, because of their abundance, are not afraid of losing their ethnic qualities, and their representatives are indifferent to the constantly changing ethnic trends and changes. And representatives of the first category are forced to constantly be in tension, because in conditions of frequent contact with the troops, they tend to partially lose their unique qualities, unique elements of culture. For such ethnic communities, self-consciousness is in a state of constant tension and activity. True sovereignty is a specific guarantee and a letter of protection of ethnoses from assimilation and acculturation. This is an opportunity to save himself for an ethnic group. And the ethnopolitical movements that have appeared recently are an expression of

the instinct to keep the communities to themselves in the face of the real danger of extinction. While pure theoretical and imaginary, embodying the idea of sovereignty for the ethnic communities in a state of crisis, the opportunity provides a historical opportunity to restore their place in society, to raise their social status and to reach modernized peoples. In such circumstances, the role of the ethnic factor and its impact on social processes is paramount.

National independence, ethno-nationalist trends, separatism and regionalization have significantly complicated the social situation in the world arena [2,438]. Ethno-social processes with a subsequent development trend have gone out of control in many countries of the world. One of the main trends of development in the late XX and early XXI centuries was the political pressure of ethnic communities on power. The ethnic elite felt that their communities could become independent subjects of socio-political and cultural development. The social world is divided into two halves: on the one hand, tendencies to unite are opened, on the other hand, the process of ethnic differentiation is going on. In the current situation, it is impossible for the nation to allow relations to take their direction, because in a troubled state they are much more dangerous. This is already an axiom, which is confirmed by the collapse of the SSR.

Ethnic processes in the multinational states of Asia are also not so complicated and contradictory. The consolidation of dominant ethnic groups and the process of assimilation of small ethnic groups and minorities with them of local and foreign (migrant) origin are rapidly developing. However, a distinctive

feature of the ethnic processes in this region is the constant efforts of large immigrant communities to maintain their ethnicity. The non-immigrant and non-deliberately assimilated ethnic minority is consolidating today and looking for ethnic autonomy corresponding to their number.

This process involves not only homogeneous ethnic communities (Baluches of Pakistan), but also multi-sex and multilingual groups united by common nation consciousness. In addition, it is clear that today it is the process of forming ethnic identity among the non-existing ethnic groups (the Indian population in India). The increasing number of Pilipino language and English language has created favorable conditions for intensive internal migration to unite the majority of Filipino ethnic groups into a single ethnic group. However, ethnic isolation of Muslim peoples in the south of the Philippines is significantly increased. In highly developed Asian countries, such as Japan, where Japan accounts for 99 percent of the population, it is possible to observe the process of ethnic consolidation, expressed in the weakening of the caste separation of "Japanese inviolability", in the elimination of the peculiarities of Japan and the ethnic cultural differences between the people of Ryukyus. However, the indigenous Ainu and the migratory Korean population, even when switching to Japanese, retain their ethnic characteristics and protect ethnic movements. At the same time, the market economy and industrialization of most Asian countries significantly change the ethnic map of Asian countries. In the rapidly developing areas of modernization processes, it remains the same and retains its diversity on its edges, in regions with long and economic prospects, even today

in its development live ethnic groups that have not yet reached the level of nations.

The emergence of nations is historically associated with the development of production relations, the elimination of national isolation and fragmentation, the formation of a common economic system, in particular the general market, the creation and spread of general literature, the general elements of culture, etc. Thus, the first European peoples formed large nations, which already had a common language, territory and other ethnic characteristics, which served as a condition for the formation of these nations. In other cases, nations were formed even if not yet fully prepared for all the conditions for their formation. The policy pursued in the society should be aimed at ensuring that the ethnic potential and ethnic factor contribute to the clarification of the program implemented in the state. This should lead to the social development of society, mitigate conflicts, achieve goals and realize the interests of all ethnic groups living together. It is also necessary because the problems of the development and functioning of national ethnic groups have their own characteristics, depending on whether a particular ethnos is a titular or a diaspora of a particular subject.

The inhabitants of our planet are developing so quickly and differently that in order to understand many processes taking place on earth, it is first necessary to understand the essence of a number of fundamental concepts. The human capital index is also diverse. The level of development of developed countries is also associated with human capital. In sociology, the totality of people living on Earth, the totality of all specific societies on our

planet, is called humanity. Mankind is one biological species. According to V.I.Vernadsky, humanity is a single global education, a new geological power. At the same time, undoubtedly, the most diverse human communities can be divided within the framework of a single humanity.

In sociology, there are three main points of view on Ethnos and ethnic relations. According to one glance, ethnicity is an organic formation aimed at achieving this specific advantage and advantage. Ethnicity is considered an object of truth, a feature of humanity. This approach, which may have originated in the political philosophy of antiquity, it was a "rebirth" after the works of the E.Dyurggeym about groups common. Followers of this approach see ethnic groups as both social and relative (biological) communities. In this regard, supporters of this approach can be divided into two directions: sociobiological (for example, L.Gumilev) and evolution-historical (Y.Bromly, etc.).

Supporters of the second approach known as Instrumentalist (A. Cohen, G. G. Diligensky and others) consider ethnicity as a social tool. This trend researchers explain the preservation of ethnic groups by the need of people to overcome alienation, which is inherent in modern mass culture, consumer values and the Society of pragmatism. With this approach, nationality is a means of achieving group interests. From the point of view of representatives of the third approach, constructivists (E. Gellner, B. Anderson, V. A.Tishkov and others), are ethnic social construction, do not have object roots.

Ethnicity is the result of artificial formation and purposeful activity of the intellectual elite. This construction (nation) is transmitted to

potential representatives of ethnos through various phenomena of mass culture, media, education and training systems. The cultural characteristics that the elite use as ethnic symbols to strengthen society are drawn from the very selfishness of culture, and this is nothing more than the signs of the group identity. Each of the three approaches has in its favor a certain system of arguments. While maintaining the value of each of these approaches, many experts generally compare ethnos with ethnos as a "nation", then ethnos is interpreted as a historical and natural phenomenon, and the nation is interpreted as a means of achieving group interests as a result of the targeted activity of the intellectual elite.

RESULT AND DISCUSSION

In describing the ethnic group, it is not so important to clarify its ethnogenesis. When we say ethnogenesis, the process of formation of ethnic communities is understood. In some cases, ethnogenesis is regarded as a synonym for the concept of "origin of ethnos", that is, they are limited by the period of formation until the formation of self-consciousness of ethnos. In others, the term "ethnogenesis" is

used to combine the origin and subsequent ethnic history of the already established community. Both approaches differ in detail and have the right to exist.

According to L.N.Gumilev, it is legitimate to speak of ethnogenesis as a process in which the driving forces are natural, biosphere factors. The same factors indirectly determine the forms of social life that people of different ethnic groups create. Ethnicity is also associated with the process of interaction of human races. Practically all known ethnic groups were formed in a complex form, from several non-homogeneous parts, having understood themselves as a unit, to a single ethnonym, that is, having its own name.

Thus, Ethnos is the main unit of the ethnic classification of mankind, which characterizes ethnic communities in another order (tribe, nation, Nation, etc.). Tribal this is an ethnosocial association of a pre-class society based on kinship ties and consisting of seeds. It has its own territory and tribal economic community, has a single language, name, religious belief and ritual unity.

Human capital in ethnic groups

Sources	Communion	Oriented	Institutionalized	Size types
Social	General relations of dressing social and ethnic ties	Social and ethnic inner groups and groups	Network system	Ethnicity and citizen identichnost level, trust, connection to the networks of collapse-fragility and institute, status of acceptance of ethnic groups(herself and themselves), tolerance of groups, personnel-expensive
Economic	Added value increase abilities	Income, property social position valuations	Ethnosociological stratification system	Social culture indicator
Political	Team actions mobilization skill	Parties of actions, ethnic the leader of	Admit ideologies taken and ethnocultural either sat's real love	Team of mobilize the birth level and these actions with acutek level
Personal	Collected professional knowledge, skills and skills collection	Education system	Diplomas, the discharge of patent, license	Education and qualification levels and ta' education and qualification increase spent head
Cultural	National to possess language, religion	Language religion, traditional culture	National language harbor and religion, certificate, diploma,	Authority language is used and state, religion, culture, national and the religious

	gion, the national		ideologies, of the license, cultural capital possession things	system education national culture and mass real secret assessment of ethnocultural associations, firms, clubs the Ukrainian government birth level
Physical	Health quality, constructivism will skill	Working physical strength and psychological quality	Ethnodemography behavior that's scenario	Health level constructivism, urbanization

In a developed secular society, this tribe is characterized by an authority that does not have a political character. In modern times, tribes were preserved in Asia, Africa, Latin America. In Russia, some peoples of the Siberian, Northern and Far Eastern peoples preserved the remains of tribal features. In the process of further socio-cultural development, tribes united and formed nations. A nation is an ethnic and social Association of people who historically follow a tribe and are pre-nation. It is formed on the basis of the intervention of tribes and tribal alliances during the disintegration of the primitive community system, which is characterized by increasing the importance of territorial ties, the general formation on the basis of tribal languages. The nation is also characterized by the presence of economic relations, elements of a common culture, a common name. With the development of capitalist relations, the transformation of nations into nations takes place.

Territorial and cultural communities are usually called "ethnographic groups" or "subethnos"; their education can correspond to the spheres of the spread of linguistic dialects, but such a coincidence is not necessary. Ethnographic groups are characterized by such characteristics as the presence of specific elements of everyday life, culture, language, religion, etc. Many ethnographic groups have their own names and their own perception. Such ethnographic groups in Uzbekistan are Pomors, Kamchadals, Cossacks. Similar ethnographic groups can be distinguished in almost every or slightly larger nation. These are, for example, "upper" and "lower" Germans, the difference of which is both ethnographic and dialectological. Small ethnographic groups of the same people can be considered "upper" and "lower" Saxons, Bavarians, Westphalians, Swedes, Francians, etc. In Social Sciences, the concept of "national (ethnic) few" is used. These are groups of people of any socio-ethnic community that live outside their statehood, in an unfamiliar environment and, as a rule, are a minority part

of the population at their place of residence. The national minority is characterized by national (ethnic) originality, culture, lifestyle, customs, the main part of the ethnic community is the preservation of the language.

There are absolutely no mono-national states in the world. National few is available almost everywhere. The concept of "national few" to some extent loses its meaning in multinational states, which make up a large part of the population, which does not consist of 7 people. In the modern world, the national few is very diverse in terms of origin (they were even before the appearance of the state on their territory; formed as a result of the change of political borders; formed in the process of migration) by the nature of the settlement (from compactness on the borders of one country to several countries); by absolute and relative numbers and by other criteria.

In the structure of the population of the Fergana region, it is possible to observe that the cities differ slightly in relation to the rural areas, that is, the ethnicity of the nations in the cities and the number of points of view are preserved higher. Because, the existence of industrial enterprises in cities has created conditions for representatives of different nationalities to show their knowledge and experience.

The inhabitants of the Fergana Valley, like other regions of the Republic, have a multinational character. Due to factors affecting the overall growth of the population, there is an increase in the number of inhabitants of the valley by local nationalities, especially Uzbek population and a decrease in the share of some nationalities. The predominance of multinational composition in

cities over the villages has manifested the ethnic features of urbanization processes.

The emergence of multinational composition in the regions of the Republic found a more practical expression of the human characteristics of the indigenous population, such as hospitality, brotherhood, religious tolerance, cooperation of the nation, friendship, justice, equality, which were absorbed into the blood of the Uzbek people, spread wide reach and gained respect on a global scale.

Representatives of different nationalities, who have been living in our country for years, have learned about this land and its native lands and have demonstrated its loyalty to it. Of course, during the history of forced or voluntary emigration of the nation's children "Navel blood poured Homeland" – this is Uzbekistan. In the processes of migration, reemigration, that is, the efforts of migrant people to move back and forth, are also manifested.

The main reason for this is that from the middle of the 80-ies of the XX century in the former Soviet state the relations between nations began to become strained. In particular, in the former Soviet republics there were various disputes on the basis of ethnic factors[3]. Also, the national efforts of the peoples deported during the Second World War in the Fergana Valley during this period to return to their historical homeland were one of the factors that led to the aggravation of the nation's relations[4.31].

In order to create innovative human capital, it is necessary to direct each family of the country and the children born in it from the smallest age to acquire knowledge, to instill enthusiasm

for science, love for labor, to train and teach them in educational institutions with the latest educational technologies, textbooks and manuals of world standards level.

The status of Uzbekistan as a developed country is directly determined by the growing role of human capital, which is the main asset in the development of the economy.

In the development of human capital, the following suggestions and conclusions were made:

- Development of programs for the development of human capital by the state;
- Investing in education and education of the population, especially young people;
- Interest in modern profession;
- Optimization of knowledge and skills of competitive specialists in the labor market;
- Applying the knowledge of the world experience in the development of human capital;
- To develop a methodology for determining the national human capital measurement;
- Development of human capital development program at national and regional levels;
- Development of innovative production and creation of educational clusters, regular satisfaction of the integration of Science and education.

CONCLUSION

In conclusion, we can say that the development of human capital has always been a strategic goal of all states. The concept of human capital has a lot of meaning and

content, the concept of which contributes to the concept. The formation and development of human capital among different peoples and nations plays an important role in increasing socio-economic potential in modern society.

Ethnic factors (population, health, social groups, living and family environment and public consciousness) are important in the formation of human capital. Also, homelands have a negative impact on the development of human capital: inequality and intolerance in family relations; the escalation of depressive feelings among ethnic groups; despair from tomorrow; a decrease in the creative activity of people and changes in the way of thinking; uncertainty of personal position; apathy and carelessness in the development of training and health.

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