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Philosophical aspects of human capital formation: from economic feasibility to human self-actualization

The article deals with the philosophical aspects of the formation of human capital as the most important condition of modern civilizational development. The authors present the methodology of the activity approach, recognizing the status of a person as a full-fledged subject of activity, participating in the creative process of transforming the world, being an active participant in modern social transformations, revealing in this process his creative potential. The article gives a constructive criticism of the reduction of the concept of human capital to a narrow economic definition of qualified and professional labor force, whose status is determined by the actual production needs of society. The authors propose the interpretation of human capital as a civilizational form of self-actualization of a person associated with specific needs and interests of a person, his creative abilities and opportunities.

Keywords: human capital, civilization, self-actualization, activity approach, subject-subject paradigm.

Modern humanity has entered a new stage of its civilizational development, in which a new type of economy is formed, based on innovation, constant technological improvement, on the production and export of high-tech products with a very high added value. At the same time, the main profit is created by human intelligence, the information sphere, and not by material production and the concentration of Finance. In modern views on the prospects of economic development of civilization, it is generally recognized that only highly skilled workers are the main condition for maintaining the necessary level of economic efficiency. The theory of human capital can be considered as one of the manifestations of this General trend, since at the present stage of civilizational development the decisive factor of economic growth is investment associated with the formation and development of human potential. Already in the 1960s and 1970s, philosophical, sociological, economic, anthropological and other human studies led to the approval of the concepts of «human resources» and «human capital».

In modern social Sciences, human capital is a very complex and complex phenomenon. «It incorporates such diverse phenomena as the contribution of education to economic growth, the demand for educational and medical services, the age dynamics of earnings, differences in the payment of male and female labor, the transmission of economic inequality from generation to generation, etc.» [1; 11]. In a broad sense, human capital represents human potential in all its diversity, in a narrow sense, human capital acts as a quality of functioning labor force, as a measure of its usefulness. Considering human capital as a functional component of modern production, its formation is associated with the generalization of knowledge, skills, practical experience, the implementation of human intellectual abilities, obtaining new, previously unknown knowledge that provides an advantage over competitors.

Economic theories of human capital, mainly, proceed from the position that capital is a certain stock of goods, which accumulates, brings income through investment. Skills and abilities, professional knowledge and experience—all this makes up human capital, which is increased by investing in a person. C.R. McConnell and S.L. Brew point out that «investment in human capital is any action that increases the skills and abilities and, thus, the productivity of workers» [2; 171]. At the same time, it is noted that the costs that contribute to the increase of someone's productivity can be considered as investments precisely because these costs will be repeatedly compensated by an increased income stream in the future. It is investment in human capital that is recognized as the most effective strategy for economic development. Moreover, long-term investments in human capital are the most promising in terms of subsequent returns. Investments in human capital give quite significant in volume, long-term and integral in nature economic and social effect.

As we can see, the traditional approach to the understanding of human capital, established in modern social cognition, pays attention, first of all, to economic factors and operates with economic concepts and categories. This approach proposes to define human capital, on the one hand, as a set of production abilities of the modern worker, on the other, as an investment of the state, the enterprise, and the person on the for-

mation and continuous improvement of these abilities. But precisely because the system-forming principle in the formation of various aspects of human capital is man, it is necessary to proceed from the fact that, at its core, human capital is a very complex, complex socio-cultural and economic phenomenon. What is recognized and representatives of economic theory, who agree that «there is no aspect of human existence, which would in principle not fall under the definition of human capital» [3; 171].

In other words, the current definition of human capital as the sum of acquired knowledge, skills, motivations and energy that people possess and can be used for a period of time to produce goods and services no longer satisfies the new realities of social activity. In modern strategies of civilizational development, the emphasis is on human development, or human development, the achievement of which is estimated not only by income indicators, but also by such factors as life expectancy, the percentage of literacy among the adult population and the level of access to education [4; 144]. In the broad sense of the word, the concept of «human development» includes all aspects of the development of a person's personality—from the state of his health to the degree of his economic and political freedom. At the same time, human development itself is the goal, and economic growth is only the means to achieve it.

Thus, the achievement by each person of the level of personal self-development should be postulated as the final result of economic functioning and at the same time as the most important resource and means of progressive development of society. Thus, the essential certainty, social significance and character of the understanding of human capital are gradually changing, which acquires a number of features that characterize it as a new social category. First, in modern conditions, there is a process of further socialization of labor, immeasurably pushing the boundaries of the implementation of the total human capital. The objective integration of labor unites all the links of social economy into a single material and spiritual social complex, in which the human capital of individuality functions as a particle of the General associated activity capacity of society, which has both economic and socio-cultural significance. Secondly, the modern system of labor activity objectively combines the spiritual and material spheres in a single system of social reproduction as part of an integral economic organism. Modern society is an interconnected, interdependent macroscopic and continuous socio-economic movement involved in an intense and constant self-transformation. Thirdly, the formation of aggregate human capital is not primarily at work and in education, in the interests of not only the specific enterprise and the state in general, but in the interests of the workers themselves.

The most important thing here is that the manifestation of individual active abilities in an associated form means a relative coincidence of the personal interest of the majority of employees of enterprises and organizations with the fundamental interest of society as a whole. Fourth, the associated nature of human capital is the main feature of the social form of its use in the context of this historical period, characterized by certain social, economic characteristics and individual properties of people. Fifth, in modern conditions, the influence of spiritual culture on all spheres of social life is increasing. It is an internal, necessary, repetitive and stable factor of optimization of human activity. Cultural characteristics of a person as a social factor of development — knowledge, intelligence, qualifications, skills, accumulated experience, personal qualities: General abilities, versatile development, creativity, personal initiative, social responsibility—are increasingly included in the practice of management and receive a public assessment of the capital value. Such qualities as honesty, collectivism, sociability, conscience, mutual assistance, compassion, moral characteristics of a person acquire social significance in the form of capital value. These circumstances indicate the need for the emergence of such concepts, in which it is proposed to consider the process of formation of human capital as a strategically important sphere of society [5].

Both foreign and domestic social scientists agree that it is the quality of human capital in the post-industrial era that becomes the leading factor of sustainable development of society, and the process of social modernization it is accompanied by complex changes in the technological, economic, social, cultural, political and psychological dimensions of human existence. We should not forget that human capital, operating in a special cultural, historical environment, is an institutional value as a subject of institutionalization, social value as a subject of social creativity, political value as a citizen, cultural value as a person with a special morality, life attitudes. Therefore, the modern social policy of any state striving for stable progressive development cannot do without a holistic conceptual vision of the strategy of human capital formation. Vector of the strategy aims to move from a preparation with a given set of abilities to the activity and to the formation of man, with its universal ability to work. What really will provide the maximum degree of initiative, independence, creativity and readiness of each member of society to the most effective activities in the new social realities [6]. The most important condition for further civilizational development is the ability of man himself to choose the most reasonable way to achieve his individual and social well-being, countering all

kinds of destructive challenges of modern civilization. To create conditions that help to develop this skill, from our point of view, at all levels of social practice, it is necessary to implement the principle that recognizes the ability of each member of society to independently master the universal, active way of interaction with the world, which will allow each person to become an active participant in modern social transformations. The extraordinary acceleration in the development of the economic component of human civilization has led to a dangerous situation — its inconsistency with other spheres of human social life.

Determined by material and technical progress, the economic sphere of social life continues to play a leading role in modern civilizational development. However, its impact on society has not been adequately supported by a reasonable and humanistically oriented culture of self-organization of human life.

It is regrettable to recognize that civilizational development today lacks not so much scientific knowledge or the necessary technical and financial means to solve the problems of life support, as wisdom and a reasonable will to use the available vast means of building a modern civilization for the benefit of man and all mankind. In the current situation of civilizational development of correlatively, the interdependence of man's relationship with the world has become so comprehensive that extremely acute the question of the place and role of the subjective human factor in this process, the main ideals and values that should be subject to human activity, the responsibility of each person in the definition and solution of their own destiny and the fate of the people, countries, all mankind. There was an urgent need for a deep awareness of the human, related to the vital interests of all mankind goals, acceptance and practical implementation of such an individual-moral and socially responsible position, which would allow him and humanity as a whole to become the master of his destiny, to preserve favorable conditions for the existence of human civilization and provide new opportunities for its further development.

The extraordinary acceleration in the development of the economic component of human civilization has led to a dangerous situation — its inconsistency with other spheres of human social life. Determined by material and technical progress, the economic sphere of social life continues to play a leading role in modern civilizational development. However, its impact on society was not adequately supported by a reasonable and humanistically oriented culture of self-organization of human life.

It is regrettable to note that civilizational development today lacks not so much scientific knowledge or the necessary technical and financial means to solve the problems of life support, as wisdom and a reasonable will to use the available vast means of building a modern civilization for the benefit of man and all mankind. A careful analysis of the periodic crises of modern civilizational development shows that the further path of human civilization is possible and necessary only on the basis of outstripping the immediate requirements of material production, social, spiritual and moral development of man.

At the same time, the urgent task of the development of civilization along this path is the affirmation of the humanism of the whole person. Genuine humanism cannot and should not a priori determine the value of a person by those or other of his individual properties and qualities required for the preservation of the functioning of the existing society. It is necessary deeply reasoned scientific and theoretical justification as the ideal of the whole person, in unity of world Outlook, spiritual and moral, General cultural norms and values serving as humanistic criteria of social practice, and the basic laws of all civilizational process of formation of the person. Of paramount importance are the study and definition of conditions, means and methods of successful self-development and self-improvement of man, his social and cultural Amateur, his free and creative activity. In this regard, the assertion of the role of the human factor in modern civilization should not be limited only to the recognition of the self-worth of man, but should offer a solution to the problem of determining the criteria of human activity, in which the unity of the tasks and interests of the individual and society, and in the future of all mankind, was affirmed.

For modern Kazakhstan, such a civilizational perspective is extremely relevant, since our society has such a strategic task as «improving the competitiveness of human capital to achieve sustainable economic growth, prosperity and social well-being of Kazakhstanis» [7]. The whole society needs to realize that the main form of the country's wealth is the advanced level of intellectual and spiritual development of the population, which takes the form of human capital and provides an innovative process in every sphere of human activity.

At the same time, the vector of change in both individual and collective thinking should be aimed at harmonizing the personal interests of a particular person with the interests of the country. It is necessary to agree that «in place of spontaneity and lack of special reflexivity in the organization of the whole variety of types of relationships and activities in society, there comes a time of more active and conscious influence on them from the person himself» [2, 3].

But why in the conditions of the existing society and the corresponding system of education, there is practically no possibility for a person to rise to a higher level of development and become a person, and, consequently, to be formed as a genuine «human capital»? The fact is, says V.S. Baturin, the priority in the development of a strategy for social development including education, it is not an activity, but the economic ontology, fostering relations of «domination-submission» and principles of «subject-object» paradigm of social self-organization. «This means that society functions in a mode where one, and at the same time the smallest in number, part of it for various reasons, where the economic factor plays not the least role, acts as a «social subject». Because of this «subject-like» nature, it has always found, and still finds, an opportunity, in one form or another, to use its more numerous «object-like» environment as a tool or means in achieving its personal or other socially determined needs, interests and goals» [8; 118]. Therefore, it is necessary to search for ways and means of forming a «qualitatively different reflective culture of thinking», instilling «a different, new culture of organization of all types of communication», developing strategies for mastering «a different culture of organization of any kind of activity in General» [8; 118, 119].

In other words, the education system is really interested in the cultivation of the person — human, self-developing according to the laws of the Universe and correcting the flaws and imperfection of the first cash social existence — should be targeted «for such a nature to inculcate human abilities to activities which on the basis of their social realities would be created not only in favor of any individual», page and name of subject «part, namely society as a whole» [8; 119].

Man, by virtue of his nature, genetically inherent self-change and self-organization in order to ensure self-sufficiency at the level of individual existence. Now the task is that society as a whole has learned to organize and develop in accordance with the laws of the functioning of individual human activity, and not in spite of them. Today, the state, which seeks not in words but in deeds to affirm the principles of civilization, undertakes not to make decisions for everyone, but to build its activities in such a way as «to accelerate the process of change by explaining objective trends, bringing important information to the population and, most importantly, by implementing social and economic policies aimed at self-sufficiency» [9].

In achieving these truly ambitious goals, the modern state faces a dilemma. Or continue to evolve in the direction when the country is in the organization and functioning of all sectors of society will be dominated by the principles of the same subject-object paradigm of social self-organization, and then the education system will be simply forced to repeat the fate of all those reforms, which today are doomed all other areas of life and which are held traditionally on orders from above. Or still try to reach a completely different quality, subject-subject paradigm level of self-organization, which by its nature is really an alternative to this.

The essence of this paradigm is to provide a form of social self-organization in which, at least, the very possibility of using someone and someone, even under the guise of so-called state needs, as an object or a means will be minimized. It is in these conditions that a completely different sound acquires not only the role and the traditional purpose of education to ensure a better future than the present, but also fundamentally changes the very order for the nature and quality of training of graduates of any stage and level of the new model education system. To replace the order for the preparation of a graduate with rigidly set, at the direction of the outside, a set of abilities, comes the order for the preparation of a person with universal abilities for activity [10].

In the humanistic education system, the goal is not to form an «object» with predetermined properties externally, but to find, support and develop a person in a person and to lay in him the mechanisms of self-realization, self-development, self-regulation necessary for his free civic and professional orientation and the ability to develop his inner spiritual potential. In the realization of this goal, the determining role is played by the subjects of the educational process, who must «instrument» this process as a freely chosen activity by the students themselves. In which, firstly, the best conditions will be created for purposeful socially significant development, education, enrichment of knowledge and experience, and, secondly, the management of this process will take place in accordance with internal needs and interests [11; 131, 132]. That is, the desired «instrumentation» should become a necessary element of the more important process of finding a person himself, choosing and arguing for his own world of values. To enter the world of knowledge as its rightful owner and Creator is possible only as a result of the discovery of the reflective world of one's own «I» and the ability to manage this world. To date, the defining trend of the modern educational process should be the integration, not further differentiation of different ways of civilizational development of the world.

In the third Millennium, when the «subject-object» nature of scientific, technological and social progress has put human civilization on the brink of survival, this orientation becomes particularly vital. The ability to resolve a crisis of modern civilization development panacea now depends not on knowledge, but on

their integration with the personal qualities, abilities of each person independently and effectively manage their knowledge and exercise their free and informed search. In the end, the measure of knowledge is its value-quality characteristic as «humaneness». Another important point pointing to the real prospects for the introduction of the «subject-subject» paradigm in the education system is the principle of openness of the emerging system. Informatization of modern education, as the most important component of the formation of open education in modern civilization, allows to bring the educational process to the level of active social creativity, which expands the potential for human development.

The philosophical and methodological model of open education allows not only to cover the entire Arsenal of modern communications and technical means, all information technology and information technology, but also, accumulating all the valuable that modern science has developed, to Express the humanistic orientation of the educational process as the most important condition for the civilizational development of society. Leading theorists of social development pay attention to the fact that the main goal of economic and social progress is not to accelerate the development of the market economy, but to provide opportunities for everyone to realize their potential and lead a healthy, creative, active life, when the improvement of personal qualities becomes the key and content of the progress of all mankind.

The rapid entry of Kazakhstan into the European educational space, the reform of the domestic education system in accordance with the requirements of the realities of modern civilization can't be complete without a fundamental recognition of the priority of humanization of education over other projects of modernization of this important social sphere. Among the main principles of the state policy in the field of education are called truly humanistic values. Among them: access to education at all levels for the population, taking into account the intellectual development, psychophysiological and individual characteristics of each person; secular, humanistic and developmental nature of education, the priority of civil and national values, human life and health, free development of the individual; respect for human rights and freedoms; stimulation of education of the individual and the development of talent.

But is it possible to cultivate these values, their real embodiment in the practice of educational activities, in specific educational programs, where the leading role is played not by people themselves, but by their social roles, not by subjective features of a person, but by the objective order of things? Are we ready for a new form of interpersonal communication, in which everyone is the owner of a unique spiritual world, and respect for a person initially does not depend on his social merits and achievements, but is a recognition of his a priori importance for our society?

The answers to these questions, in our opinion, are the possible prospects for the formation of human capital, capable of ceasing to serve the needs of the current socio-economic situation. We need a human capital, the basis for the formation of which will be initiative-creative, selfless-responsible type of personality, capable of self-actualization is far ahead immediate demands of existing social structures and search for new ways to achieve social and individual well-being.

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Адами капиталды қалыптастырудағы философиялық аспектілер: экономикалық мақсаттылықтан адамның өзін-өзі тануына дейін

Мақалада адами капиталды қалыптастырудың философиялық аспектілері қазіргі өркениетті дамудың маңызды шарты ретінде қарастырылған. Авторлардың бұл үдерісте өзінің шығармашылық әлеуетін ашатын, заманауи әлеуметтік қайта құрулардың белсенді қатысушысы болып табылатын, әлемді қайта құрудың жасампаз-шығармашылық процесіне қатысатын, адамның толық құқықты қызмет субъектісі мәртебесін мойындайтын іс-әрекет тәсілінің әдіснамасы ұсынылған. Адами капитал тұжырымдамасының түсінігіне сындарлы сын айтылған, өндіріс қажеттілігі талап ететін білікті және кәсіби жұмыс күшіне экономикалық анықтама берілген. Сонымен қатар адам капиталын адамның өзіндік қажеттіліктері мен мүдделерімен, оның шығармашылық қабілеттері мен мүмкіндіктерімен байланысты адамның өзін-өзі тануының өркениетті нысаны ретінде түсіндіруді ұсынылды.

Кілт сөздер: адами капитал, өркениет, өзіндік өзектілік, іс-әрекеттік тәсіл, субъект-субъекті парадигма.

Н. Майжекене, Д.К. Кусбеков, П.П. Солощенко

Философские аспекты формирования человеческого капитала: от экономической целесообразности к самоактуализации человека

В статье рассмотрены философские аспекты формирования человеческого капитала как важнейшего условия современного цивилизационного развития. Авторами представлена методология деятельностного подхода, признающего за человеком статус полноправного субъекта деятельности, участвующего в созидательно-творческом процессе преобразования мира, являющегося активным участником современных социальных преобразований, раскрывающего в этом процессе свой творческий потенциал. Дана конструктивная критика редуцирования понятия человеческого капитала к узко экономическому определению квалифицированной и профессиональной рабочей силы, чей статус детерминирован наличными производственными потребностями социума. Кроме того, предложена трактовка человеческого капитала как цивилизационной формы самоактуализации человека, связанной с конкретными потребностями и интересами человека, его креативными способностями и возможностями.

Ключевые слова: человеческий капитал, цивилизация, самоактуализация, деятельностный подход, субъект-субъектная парадигма.

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