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## SOCIAL CAPITAL OF THE SOCIETY OF MAN IN THE ANCIENT WORLD

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**Norkobilov Muzaffar Jumayevich**

*Dxx ChQ “ young frontiersmen” HAL director Doctor of philosophy in Philosophy  
(PhD)*

### **Annotation**

*This article claims that in the ancient world, the social capital of a human society consists of the sum of corporate capitals that do not have mutual harmony, interpersonal cooperation, mutual trust exists only within representatives of one class. It is written that interpersonal cooperation of a general social scale, regardless of the belonging of the class or class of members of the society, and the lack of formation of a single social capital negatively affected the stability of ancient society, the solidarity of its members.*

### **Keywords**

*historical progress, social capital, customs, totemism, taboo, social norms.*

Social capital is not a fixed, hardened reality. There are two main features of changes in it. On the one hand, social capital goes to change throughout the history of mankind without a monand to various socio-economic, political and spiritual-cultural trends. In the course of these changes, new and new historical forms of social capital will be decided. On the second hand, different forms of social capital will exist in different societies during each period of historical development. These forms come from natural and social conditions, economic and social living properties, attributes in political existence, factors of spiritual life. The change in properties and factors also affects the content and form of social capital. We will consider the first feature of these changes in this paragraph. The second feature associated with changes in social capital is analyzed in the next paragraph.

The formation of social capital is a process that at all periods of human history coexists with the development of sociology, in particular with the features of the period, socio-economic marriage of society, social stratification. It was these factors that determined the character of various elements that took place from the composition of social capital. And the change in the characteristics of the period caused a renewal of the nature of social capital.

The factors that motivated the formation of social capital should be traced from the first stages of historical development. The first forms of interpersonal cooperation that arose during this period are associated with hunting. Hunting had grown into one of the distinctive forms of recreation and entertainment as early as the Middle Ages. But in the early stages of human history, this activity associated with the search for and capture of animals and birds, a food resource, was literally a source of vitality. It was one of the main activities that ensured the survival of the community. But we are not interested in the content and forms of hunting. We focus on the fact that hunting was a factor that gave rise to interpersonal cooperation.

In the textbook "History of the ancient world", prepared by Boynazarov, Alexander of Macedon was considered, including the saying: "while Alexander's hunt ended in success, the Macedonians, according to the custom of their people, would say that the king, not one himself, but hunts with close friends". It can be seen from this that hunting has been a cooperative activity from the early stages of antiquity until the Middle Ages. All participants in the hunt were forced to cooperate in order to achieve their intended purpose.[1]

Another conclusion can be drawn from the quote: in ancient times, there were habits associated with hunting. Indeed, it was assumed to follow certain rules for successful hunting. These rules formed the basis of early customs. On their basis, the initial social norms went to find a decision. But there is another side of the issue: it is known that this or that rule becomes a social norm only when it is raised to the level of a universally recognized, universally recognized principle. So what was the source that turned the rules into a social norm, which became a component of habits in the conditions of the ancient world? In our opinion, this was caused by two cases. First, the transformation of rules into a social norm was associated with totemism, which took root in the conditions of the ancient world. During this period, people firmly believed that the representatives of the seed came from one Genesis, and in most cases associated this Genesis with a certain totem - an animal or a natural phenomenon. In order not to "shake" the totem, the representatives of the seed were required to strictly follow the established rules. The requirement to function in accordance with the totem gradually transformed the rules, which were based on the content of habits, into strict social norms.[2]

The transformation of the rules of cooperation and mutual assistance between the clan and tribal members into a social norm is also associated with taboo. Taboo consists in the sum of prohibitions that apply to some behavior, to the use of things, to the statement of certain thoughts. In a context where law and law were

undecided, taboos were one of the specific factors in coordinating and regulating the activities of men. Of course, it was also busy who was not purposeful in such a ban, the result of not fully realizing voqpelik. But a certain part of the taboos would have made it possible to distinguish acceptable behavior and type of activity from undesirable ones. As a result, one view of interaction between people would develop as a norm, and another would end because it was prohibited.[3]

Thus, the first buds of social capital were formed. It was based on mutual assistance in a particular career. The norms of this interaction were coordinated through various customs and taboos. True, speaking about the very beginning of human history, it is inappropriate to mention Social Capital in the content that is implied today, of course. The forms of personal cooperation that were decided during this period, cases of mutual trust and mutual assistance, the norms and values that followed were early manifestations of elements that later formed a complex composition of social capital. However, it was these factors that laid the foundation for the formation and development of literal social capital in the later stages of historical development.

With the complication of the forms of economic management, humanity has stepped from its prehistoric period to the period when it received the name of the ancient world. During this period, the source of vitality ceased to be associated only with hunting.[4] for the first time in the history of the human society, the first forms of production appeared – farming, livestock, crafts. The positions and participation of members of the society in this production process were different. This circumstance, on the one hand, laid the groundwork for the emergence of the first classes and classes, and on the other, the system of slavery. Slavery has not manifested in the same way in all societies. For example, in Mesopotamia, Egypt, India, China, patriarchal slavery was formed. In these countries, production relied on the labor of relatively free men, while slaves were employed as auxiliary forces. In contrast, in Greece and Rome, where traditional slavery was rooted, slaves served as the main productive force.[5]

With the formation of a personality society with social classes and classes, both forms of cooperation and social norms characteristic of the early period of human history were complicated. The social situation, lifestyle, sphere of interests of representatives of different classes and classes were fundamentally different from each other. This was followed by forms of peat cooperation, systems of social norms aimed at maintaining different lifestyles and satisfying interests. On the one hand, forms of cooperation and social norms arose, in which only representatives of the owner class and class were valid. Such forms of cooperation and étalones of

norms are cited in one of the significant monuments of ancient Chinese civilization, "Li-szi". The mutual cooperation, mutual trust of the representatives of the owner class began to be perceived as a normal and necessary situation. But this mutual cooperation had arisen stichially and was subject to social norms that were not strengthened by law.

On the other hand, primitive forms of mutual assistance between slaves were able to find a resolution. The deplorable social status of slaves, their precariousness from a particular property, their lack of any rights or freedoms made it impossible to consolidate this mutual assistance. Nevertheless, even among representatives of this class, the use of each other in different situations has become the norm.

Due to the fact that the activities of representatives of one class were subject to the same norms, and the activities of representatives of another class were subject to different norms, several corporate Capitals prevailed in society. The lack of harmony and connection between these corporate capitals has undermined the establishment of cooperation on a general scale, undermined the mutual trust of members of society. The shortage of mutual cooperation created slave uprisings in various countries. Such uprisings periodically took place in Goh Egypt, goh Greece, goh Rome.

In conclusion, in the ancient world, the social capital of a human society consisted of the sum of corporate capitals that did not have harmony. In such a situation, interpersonal cooperation, mutual trust existed only within representatives of one class. On top of this, the cooperative opportunities of members of a society who did not have a certain property, such as slaves, were much more limited. There could also be no question of the establishment of interpersonal cooperation on a universal social scale, regardless of the belonging of the class or class of members of the society. The lack of formation of single social capital has negatively affected the stability of ancient society, the solidarity of its members.

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