



AESTHETICAL ESSENCE OF LABOR IN PERSONAL DEVELOPMENT

I.A. Arzimatova

Candidate of philosophical sciences, Dotsent Ferghana State University, Uzbekistan, Feghana

ANNOTATION

The article reveals the aesthetic essence of labor in the development of the personality, its role in enhancing the spirituality of the young generation, as well as the physical and intellectual characteristics of the individual's labor activity.

KEY WORDS: *labor, aesthetic essence, personality and society, physical and intellectual features, nature, beauty, aesthetic taste.*

DISCUSSION

Labor is the expression of creative abilities that combine the interests of the individual and society. The aesthetic aspects of labor activity are determined by the degree of freedom of the individual, which is reflected in his physical and intellectual abilities. Activity is materialized in conscious behavior, ensuring that a person attains certain skills. This type of work is unique in terms of quantity and quality. Skill is the subject of work that involves technical skills and helps creatively express human abilities to overcome the "resistance" of materials. As these opportunities arise with emotional perception of a particular type of labor, it is naturally aesthetic. In other words, self-actualizing labor activity means that to some extent physical and intellectual forces are excited.

As a result of labor activity, a person demonstrates and develops his or her creative abilities, first of all, through the influence of certain objective conditions and secondly, the combination of subjective and personal qualities. Among them, working conditions, its organizational status, social status and degree of human dignity play an important role. In this process, along with objective conditions emerge the social importance of human labor, its personal responsibility and creativity, which is a subjective factor.

Man has only made history by working hard, changing nature for purpose, understanding beauty and creating new values. Of course, in order for humans to live and thrive, they had to have material

needs and to grow them. In this sense, one breath has not ceased to satisfy its needs, it has not ceased to create material possessions and this process has been unlimited. Nevertheless, as Hegel writes, "the needs cannot be attained, while they are constantly and continuously renewed: there is no limit to the needs of food, nutrition, and dreams. Tomorrow again there will be hunger and fatigue". [1.106].

Thus, labor is a process that has a purposeful effect on the objects of nature through human conscious activity, which is processed according to the needs of life and social needs and aesthetic taste.

Formation of aesthetic feelings in labor is a qualitative feature of human existence. This also played an important role in the structure of the aesthetic consciousness of the ancient people. In this sense, the question of whether aesthetic consciousness is born or formed in the course of life, what is the role of labor in the formation of human aesthetic abilities is of particular interest.

Of course, the human process is very diverse. These are, first of all, qualitative characteristics of the labor process, the state of work, the social nature of labor, and the organization of the labor process. The aesthetic aspects of the labor process are as follows:

- Skills constitute a specific kind of creative activity;
- Aesthetic form of activity is the free development of physical and intellectual forces;



- Creative coincidence, behavior, modification as the aesthetic aspect of the material-beneficial process;

- Aesthetic appearance of the production structure.

Let us briefly dwell on the peculiarities of labor in enhancing one's spirituality.

The labor process is the result of human aspiration, behavior, and performance of certain actions. A person who is interested in the success of his or her work strives to do the perfect thing. The end result will depend not only on the means of production, but also on its specific actions, that is, the nature of its operations. At the same time, agility, unmatched ability, comes into play and labor is a combination of creative processes.

An act that has become a qualification is a prerequisite for successful work. Consequently, the labor process is constantly changing and vibrant, not only improving, but also sharpening new skills. Not only that, to a certain degree, mastery of a skill takes place in the labor process and it requires a person's initiative, creative intuition and courage. Therefore, the notion of mastery also includes a thorough knowledge of the processing of material properties, the ability to use labor tools, a proper understanding of the will and the situation and the sustainable promotion. Of course, it is impossible for a person to be dissatisfied with this situation and its results, not rejoice in it and not give in to creative feelings. This is the aesthetic feeling that comes from mastering and performing at the same level of work.

By expressing the standard of excellence in labor, mastery becomes a source of aesthetic pleasure. It is important to remember that the aesthetic meaning of labor also depends on the nature of the functioning. When people freely use their physical and spiritual abilities, pursuing creative and lofty goals, they enjoy their work and enjoy their aesthetics. Labor is free, irrespective of the content and context of the activity, when a person is deeply interested in and enjoying the results, directing his creative skills to high spiritual goals. As Gafur Gulam wrote in his poem, "What Is Beauty?", "Beauty is to work, to sweat the brush, to do well, to be praised!" [2.22]

However, the aesthetic feeling arising in the workplace does not mean simply enjoying the performance. He is creative, playful and freely, naturally but maintains a sense of social change, manifested in the form of serious and complex activities. Therefore, the aesthetic pleasure that arises in the course of labor is linked to its deeper meaning and the spirit of life. A person can be creative in his work, even when doing simple things at first glance and realizing the meaning of his work.

Live labor is a more complex structure that includes production of the structure. In the course of

production people have a particular social relation to each other and to the means of production. Naturally, in the production of goods, it is necessary to perform a complex task, such as specific labor tools (machines, machine tools, equipments and etc.) as well as their proper placement and interaction. All of this is a social production that has its own pace, function, structure and organization. This structure is aesthetically pleasing because of its high level of organization and perfection. The highly organized process, its specific physical appearance and disposition, has an aesthetic effect on people, creating an emotional excitement that creates a creative attitude to activities.

Thus, in the labor process, which is the object of aesthetic perception, there are specific functional and dynamic aspects. However, the aesthetic effects in labor encompass the entire range of recycled materials, work tools, interiors, and subject-matter environments.

The history of aesthetic activity shows that in almost all nations, the aesthetic properties of materials that need to be recycled, such as trees, clay, plaster and glass have been learned during labor and have been used creatively in the creation of works of art. For example, Uzbek poetry, especially in the classical literature is widely used in epithets and metaphors related to flora and fauna. These include the image of the sun, moon, cypress, owl and others. Stone and woodworking has been the subject of the artist's hard work and skill in the aesthetics of the peoples of Central Asia. In addition, natural materials such as bone, clay, leather, lime, and clay are widely used in visual arts as a means of expressing creative and satisfying needs. As the researchers wrote, "The practical value of a product will be given for its aesthetic value" [3.8].

It is known that particular aspects of the labor process play different roles in the national aesthetic culture. Studies by folklorist B.Sarimsakov show that aesthetic value plays a special role in the celebration of Labor Day. He writes that "The peculiarities of the holiday are first of all, the way in which special meals are prepared, new clothes are put on and jokes" [4.14-15].

The aesthetic nature of labor is largely dependent on the social conditions in which it operates. In the recent past, labor subordinated to communist ideology, social ownership, undermined the individual's creative freedom, ability and personal interest, leading to spiritual poverty and most importantly, the "alienation" of their labor and the formation of dependence. Independence eliminated labor alienation and created real conditions for full and comprehensive manifestation of its spiritual and creative forces. Such opportunities, especially in the conditions of political, social and economic freedom in the republic, have allowed the development of the



person's creative abilities, legal guarantees of the inviolability of private property, comprehensive support of property and entrepreneurship and the true essence of the person in the labor process.

Competition in the context of market relations has made the producers of material goods the need for comprehensive creative activity, the creation of high-quality products, the production of goods that meet the artistic and aesthetic taste and needs of consumers. The provision of individual freedoms (freedom of speech, freedom of conscience, ownership, etc.) as a prerequisite for the development of society has given people the need for a high political awareness, moral responsibility and a critical and creative approach to their work. It has increased the aesthetic standards and requirements for labor processes and products manufacturing, with a great deal of emphasis on the use of modern technologies and innovative projects, in particular the design, production and industrial aesthetics.

Thus, labor has a powerful and multifaceted influence on a person, contributes to the work of aesthetic sense and contributes to the development of spiritual maturity. The higher would be the perfection of creativity, the higher would be its aesthetic value and the stronger its spiritual impact. Thus, labor is aesthetically pleasing to a person through the combination of knowledge, experience, willing and character.

It is well-known that the activities of art, science and religion, which are the hallmarks of human activity, especially those of labor, influence the aesthetic maturity of the individual.

"That is why we," President I.A.Karimov wrote, "today, starting with education and training, the press, television, the Internet and other media, theater, cinema, literature, music, painting and sculpture. In a word, we must, step up our activities in all areas that directly affect the heart and mind of the individual, based on the spiritual needs of the people and the demands of our time". [5.129]

Healthy aesthetic feelings are one of the most important aspects of a person's aesthetic maturity. Historically, the aesthetic sense of a person is not simply ability, but a new structure, a qualitative change that has taken place in the course of social development and, in a philosophical sense, the result of a human being moving beyond the natural biological realm to a social and spiritual life.

Human aesthetic perfection is not only aesthetic sense, necessity, but also all of its individual qualities are inextricably linked. Therefore, important aesthetic factors of personality maturity, on the one hand, and their structural and structural aspects, on the other, should be considered in terms of their aesthetic maturity and their impact on creative activity. In other words, a person's ability is manifested in the essence of aesthetic sense, that is,

the nature of emotional pleasure, satisfaction or disgust. This is because aesthetic perfection of a person is not only related to aesthetic qualities, but also to many other factors that shape him as an individual.

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