

Aesthetic Significance of Labor in Personal Development

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Abstract: The article reveals the aesthetic essence of labor in the development of the individual, its role in improving the spirituality of the younger generation, as well as the physical and intellectual characteristics of the labor activity of the individual.

Keywords: labor, aesthetic essence, personality and society, physical and intellectual features, nature, beauty, aesthetic taste.

Labor is an expression of creative abilities that combine the interests of the individual and society. Aesthetic aspects of labor activity are determined by the norm of freedom of the individual, which is reflected in his physical and intellectual abilities. Activity materializes in conscious behavior, ensuring that a person acquires a certain skill. Such skill, which is characteristic of any type of labor, is distinguished by the specificity of the activity, the norms of quantity and quality. Skill is a subject of labor associated with technical complexities, which helps to creatively express human abilities in overcoming the "resistance" of materials. Since these possibilities arise with the emotional perception of a particular type of labor, naturally this labor acquires an aesthetic character. In other words, self-fulfilling labor activity means that a certain amount of physical and intellectual forces are mobilized.

Through labor activity, a person demonstrates and develops his creative powers and abilities, in which a person acts, firstly, under the influence of certain objective conditions, and secondly, in a combination of subjective and personal qualities. Among them, working conditions, its organizational status, social status and level of human dignity play an important role. In this process, along with the objective conditions, the social significance of human labor, which is a subjective factor, its personal responsibility, the qualities of creativity emerge.

Man has created history only with the ability to work, changed nature according to purpose, understood beauty, and created new values. Naturally, in order for a person to live and prosper, he first had to have the blessings that satisfy his material needs and cultivate them. In this sense, one breath did not cease to satisfy its needs, it did not cease to create material blessings, and this process continued indefinitely. However, as Hegel wrote, "needs cannot be met at all, while they are constantly and constantly renewed: there is no end to the needs of food, satiety, and dreaming, and tomorrow there will be hunger and fatigue again" [1.106].

Thus, labor is a process by which human conscious activity has a purposeful effect on the objects of nature, processing them in accordance with the requirements of vital and social needs, aesthetic taste.

The formation of aesthetic feelings in the process of labor is a qualitatively unique feature of the human world. This thing also played an important role in the structure of the aesthetic consciousness of ancient people. In this sense, the question of whether the aesthetic consciousness is innate, or formed in the process of life, and what is the role of labor in the formation of human aesthetic abilities, has been of particular interest.

Naturally, the human labor process is very diverse. This is, first of all, the qualitative qualities inherent in the labor process, the conditions of the activity, the social meaning of labor, the organization of the labor process. Aesthetic aspects of the work process are described as follows:

- mastery is a specific type of creative activity;
- The aesthetic form of activity consists of the free development of physical and intellectual forces;
- creative uplift, behavior, changes as an aesthetic aspect of the material-beneficial process;
- Regulation of the aesthetic appearance of the production structure.

Let us briefly dwell on the features of labor in raising human spirituality.

The process of labor occurs as a result of human aspiration, behavior, and performance of certain actions. A person who is interested in the success of his labor strives to perform deeds perfectly. The end result will depend not only on the means of production, but also on the characteristics of its specific actions, that is, its activity in production. It is then that dexterity, a skill incomparable to ordinary ability, is embodied, and therefore labor is a set of creative processes.

Qualified behavior is a condition for successful work. Consequently, the labor process is constantly evolving and vibrant, not only improving, but at the same time strengthening new skills. Not only that, the development of a certain level of skill takes place in the process of labor and requires initiative, creative intuition, and courage. The concept of skill therefore includes perfect knowledge of the processing of material properties, skill in the use of tools of labor, a correct understanding of the will and situation, and sustained initiative. Naturally, it is impossible for a person not to be satisfied with this situation and the results achieved, not to rejoice, not to give in to creative feelings. It is an aesthetic feeling that arises as a result of mastering actions and performing them at a high level under the influence of labor.

By expressing the norm of perfection in the process of labor, skill becomes a source of aesthetic pleasure. It should be noted that the aesthetic meaning of labor also depends on the characteristics of the activity. When a person uses his physical and spiritual abilities freely, with creative and lofty goals in mind, he creates satisfaction, enjoys his work, and enjoys it aesthetically. Irrespective of the content and conditions of the activity, it acquires an aesthetic character when labor is free, when a person is directly interested in and enjoys its results, when his creative abilities are directed to high spiritual goals. Ghafur Ghulam "What is beauty?" As he wrote in his poem, "Beauty is work, sweating on the forehead, work is beautiful, it is worth bragging about!" [2.22]

But the aesthetic feeling that is born in the process of labor does not mean enjoying the mere appearance of performance. It takes on a creative, playful character in the activity, and even if it takes place in a free, natural way, it retains the meaning of social-transformative, manifesting itself in the form of a serious and complex activity. Therefore, the aesthetic pleasure born in the process of labor is connected with the understanding of this deep, inner essence of it, with the spirit of vital creativity. In the process of labor, a person feels creative even when he uses some simple, at first glance, simple actions; he understands the meaning of the re-creation of labor.

The live labor process forms a more complex structure - the production structure. In the process of production, people have a certain social relationship with each other and with the means of production. Naturally, in the manufacture of products have to perform a complex task, such as the use of certain tools (machines, machines, tools, etc.), as well as their proper placement and interaction. All this constitutes a social production that takes place at a certain rate, has its own function, structure, organizational appearance. This structure is aesthetically expressive with a high degree of well-set up

and perfection. A highly organized process, with a certain degree of embodiment and transition, has an aesthetic effect on people, creating an emotional uplift that evokes a creative attitude to activity.

Thus, in the process of labor, which is the object of aesthetic perception, specific active-functional and dynamic aspects apply. However, the aesthetic effects of labor cover the whole of the processed primary material, production tools, interiors and subject-spatial environment.

The history of aesthetic activity shows that in almost all nations the aesthetic properties and properties of recyclable materials such as wood, clay, gypsum, and glass were learned in the process of labor and used creatively in the creation of works of art. For example, it is known that in Uzbek poetry, especially in our classical literature, epithets and metaphors related to flora and fauna are widely used. These include the image of the sun, moon, and cypress and so on. The processing of stone and wood has served as a subject in the aesthetics of the peoples of Central Asia, representing the labor and skill of the artist. In addition, natural materials such as bone, raw, leather, lime, clay are widely used in fine arts as a means of demonstrating creative aesthetic abilities and meeting the needs. As the researchers wrote, "In the practical use of the product, it is given an aesthetic assessment" [3.8].

It is known that certain aspects of the process of labor activity have played a different role in the aesthetic culture of the people. The research of folklorist B.Sarimsakov shows that aesthetic values have a special place in the structure of ceremonies dedicated to Labor Day. He writes, "The distinctive features of the holiday are, first of all, its preparation of special dishes, wearing new clothes, as well as the fact that it is held with humor and joy" [4.14-15].

The aesthetic nature of labor depends in many ways on the social conditions in which it takes place. In the recent past, the communist ideology, labor subordinated to the principles of social property, extinguished the creative freedom, ability, self-interest in the individual, led to his spiritual impoverishment, and most importantly, "alienated" him from the results of his labor. Independence put an end to the alienation of labor from the individual and created real conditions for the full and comprehensive manifestation of its spiritual and creative forces.

Competition in the conditions of market relations has made it necessary for producers of material goods to carry out a wide range of creative activities, create quality products, grow goods that meet the artistic and aesthetic tastes and needs of consumers. At the same time, the provision of individual freedoms (freedom of speech, freedom of conscience, property, etc.) as a necessary condition for the development of society has led to the need for high political consciousness, moral responsibility, critical and creative approach to their work. It has increased the aesthetic norms and requirements for work processes and products, which has focused on the application of modern technologies, innovative projects, in particular, design activities, production and industrial aesthetics will become the most attractive and lucrative field.

Thus, labor has a strong and multifaceted impact on a person, gives aesthetic meaning to his activities, and promotes spiritual maturity. In this case, the higher the priority of creativity, the higher the perfection, the more stable its aesthetic essence, the stronger its spiritual impact. Thus, labor acquires an aesthetic meaning in a person by combining knowledge, experience, will and character.

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