

**PERSONAL DEVELOPMENT AND AESTHETIC ESSENCE
OF WORK****I.M.Arzimatova**candidate of philosophy, associate professor, FSU
<https://doi.org/10.5281/zenodo.12077781>

Annotation The article analyzes the issues of the aesthetic nature of work in personal development, the formation of aesthetic feelings in the process of work, the diversity of work, the ability of a person to show and develop his creative power and abilities due to work, and the features of work in improving human spirituality.

Key words: work, individual and society, aesthetic aspects, intellectual ability, activity, skill, quantity and quality standards, aesthetic feeling, virtue, personal responsibility, spirituality, creativity qualities.

Work is an expression of creative abilities that harmonize the interests of the individual and society. Aesthetic aspects specific to labor activity are determined by the individual's standard of freedom, and are uniquely manifested in his physical and intellectual abilities. Activity materializes in conscious behavior, ensures that a person achieves a certain skill. This skill, characteristic of any type of work, is distinguished by the specificity of activity, quantity and quality standards. Skill is a subject of work related to technical complexities, helps to creatively express human abilities in overcoming the "resistance" of materials. As these possibilities reveal a concrete type of work with emotional perception, naturally this work acquires an aesthetic character. In other words, self-fulfilling labor activity means that physical and intellectual forces are stimulated to a certain extent.

Due to labor activity, a person shows and develops his creative power and abilities, in which a person, firstly, acts 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 appreciation play an important role. In this process, along with the objective conditions, the subjective factor, the social importance of human labor, personal responsibility, and creative qualities emerge.

Man created history, changed nature according to purpose, understood beauty and created new values only with his ability to work. Naturally, in order for a person to live and develop, first of all, it is necessary to have blessings that satisfy material needs and to cultivate them. In this sense, one breath did not stop satisfying its needs, did not get tired of creating material benefits, and this process continued endlessly. Nevertheless, as Hegel wrote, "the satisfaction of needs cannot be achieved absolutely, but they are constantly and constantly renewed: there is no end to the satisfaction of needs such as food, satiety, dreams, and tomorrow hunger and fatigue will appear again" [1.106].

Therefore, work is a process in which a person, with his conscious activity, affects natural objects in accordance with the purpose, processes them in accordance with the requirements of vital and social needs, aesthetic taste.

The formation of aesthetic feeling in the process of work is considered a qualitatively unique quality 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 issue of whether aesthetic consciousness is innate or formed in the course of life, what is the role of work in the emergence of human aesthetic abilities, has attracted special interest.

Naturally, the human labor process is very diverse. It consists, first of all, of the qualitative qualities specific to the labor process, the circumstances of the activity, the social meaning of labor, and the organization of the labor process. The aesthetic aspects of the work process are expressed as follows:

- skill constitutes a specific type of creative behavior;
- the aesthetic form of activity consists of the free development of physical and intellectual forces;
- as an aesthetic aspect of the material-benefit process, creative arrogance, behavior, changes are carried out;
- regulation of the aesthetic appearance of the production structure.

Let's briefly dwell on the features of work in raising human spirituality.

The labor process occurs as a result of a person's desire, behavior, and the performance of certain actions. A person interested in the success of his work strives to perform actions perfectly. The final results will depend not only on the means of production, but also on its specific actions, that is, on the characteristics of its activity in production. In this way, dexterity, a skill that cannot be equated with ordinary ability, is embodied, therefore, labor is a set of creative processes.

Skilled behavior is a prerequisite for successful job performance. Therefore, the work process is constantly changing and lively, not only perfecting, but also training new skills. Not only that, the development of skills at a certain level occurs in the process of labor and requires a person's initiative, creative intuition, and courage. Therefore, the concept of skill includes excellent knowledge of processing material properties, skill in using labor tools, will and correct understanding of the situation, and stable initiative. Naturally, a person cannot not be satisfied with this situation and the results achieved, not rejoice, not indulge in creative feelings. This is an aesthetic feeling that arises as a result of mastering and performing actions at a high level under the influence of labor.

By expressing the standard of perfection in the labor process, skill becomes a source of aesthetic pleasure. It should not be forgotten that the aesthetic meaning of labor also depends on the characteristics of its activity. When a person uses his physical and spiritual abilities freely with creative and lofty goals in mind, he gets satisfaction from his work, enjoys it, and gets aesthetic pleasure. Regardless of the content of the activity and its dependence on conditions, when work is free, when a person is directly interested and enjoys its results, when he directs his creative abilities to high spiritual goals, it acquires an aesthetic character. Gafur Ghulam "What is beauty?" as he wrote in his poem, "Beauty is working, sweating, work is beautiful, it's good to brag!" [2.22].

However, the aesthetic feeling born in the process of work does not mean enjoying the mere appearance of performance. Even if it takes on a creative tone like a game and takes a free, natural course, it retains the meaning of social changeability and is manifested in a serious and complex way of activity. Therefore, the aesthetic pleasure born in the labor process is connected with the realization of its deep, inner essence, with the spirit of vital

creativity. A person feels creative even when he uses some simple, at a glance, simple actions in the process of work, he realizes the meaning of re-creativity of his work.

Live labor process forms a more complex structure - production structure. In the process of production, people have a certain social attitude towards each other and the means of production. Naturally, in the production of products, certain tools (machines, tools, weapons, etc.), as well as their proper placement and interaction, have to be performed. All this constitutes social production, which takes place at a certain pace, has its own function, structure, organizational form. This structure acquires aesthetic expressiveness due to its high level of well-planning and perfection. A highly organized process, the scenery of its embodiment and passage at a certain pace has an aesthetic effect on people, creates an emotional uplift that arouses a creative attitude to activity.

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

The history of aesthetic activity shows that in almost all nations, the aesthetic properties and properties of materials that need to be processed, such as wood, clay, plaster, glass, have been learned in the process of work and creatively used in the creation of works of art. For example, it is known that epithets and metaphors related to flora and fauna are widely used in Uzbek poetry, especially in our classical literature. These can include the image of the sun, moon, cypress, deer and others. Processing of stone and wood served as an object representing the artist's work and skill in the aesthetics of the peoples of Central Asia. In addition, natural materials such as bone, clay, leather, lime, clay are widely used in fine art as a means of expressing creative memory and satisfying needs. As the researchers wrote, "In the practical use of the product, aesthetic evaluation is given to it" [3.8].

It is known that certain aspects related to the process of labor activity have played different roles in the aesthetic culture of the people. Researches of folklorist scientist B. Sarimsakov show that aesthetic aspects have a special place in the ceremonies dedicated to Labor Day. According to him, "The special features of the holiday can be seen, first of all, in the preparation of special dishes, the wearing of new clothes, and the celebration of humor and joy" [4.14-15].

The aesthetic nature of work largely depends on the social conditions in which it takes place. In the recent past, work subordinated to the principles of communist ideology and social ownership extinguished the individual's creative freedom, ability, personal interest, led to his spiritual impoverishment, and most importantly, "alienated" him from the results of his work, and led to the formation of feelings of neglect. 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 powers. Such opportunities, especially in the conditions of political, socio-economic freedom in our republic, have opened the way for the development of creative abilities of the individual, the legal guarantee of the inviolability of private property, the comprehensive support of ownership and entrepreneurship, and the true essence of a person can be manifested in the work process.

The existence of competition in the conditions of market relations has made it necessary for producers of material goods to show extensive creative activity in all aspects, create quality products, and produce 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, ownership, etc.) as a necessary condition for the development of society, has created the need for people to have a high political awareness, moral responsibility, critical and creative approach to their work. The aesthetic standards and requirements for work processes and product preparation have increased, which has given great attention to the application of modern technologies, innovative projects, in particular, design activities, production and industrial aesthetics become the most attractive and lucrative field.

Thus, work has a strong and multifaceted effect on a person, gives aesthetic meaning to his activity, and helps him achieve spiritual perfection. In this, creativity is the priority, the higher the perfection, the more stable its aesthetic essence and the stronger its spiritual impact. So, work acquires an aesthetic meaning by combining knowledge, experience, will and character in a person.

It is self-evident that human activity, in particular, work in the fields of art, science, and religion, which is a unique form of work, affects the aesthetic perfection of a person. "That's why we," writes President I.A. Karimov, "today, starting from the field of education, press, television, Internet and other mass media, theater, cinema, literature, music, painting and sculpture. to, in a word, we need to strengthen our activities in all areas that directly affect the heart and thinking of a person, based on the spiritual needs of the people and the requirements of the time, to raise it to a new level" [5.129].

Healthy aesthetic feelings are the most important aspect of a person's aesthetic maturity. Historically, a person's aesthetic sense is not just a simple ability, but a product of a new structure, quality change formed during social development, and in a philosophical sense, a person's leap from the natural-biological sphere to a social-spiritual life [6].

Human aesthetic perfection is not only an aesthetic feeling, need, but also all personal qualities are determined in the whole unity and are inextricably linked with them. Therefore, the important aesthetic factors of personal development should be considered, on the one hand, its structural parts, and on the other hand, the uniqueness of aesthetic development and its influence on the formation of creative activity. In other words, the ability of a person is manifested together with the essence of aesthetic feeling, that is, the nature of emotional-spiritual pleasure, satisfaction or disgust. Because the aesthetic perfection of a person is not only an aesthetic quality, but also connected with many other factors that shape him as a person.

References:

1. Гегель. Эстетика. В 4-х томах. Т.1.-М: Искусство, 1968;
2. Gafur Ghulam. A collection of excellent works. Twelve roofs. 1-t.- T.: Science, 1983;
3. Фахретдинова Д.А. Ювелирное искусство Узбекистана.-Т.: Изд-во лит. и искусства им. Г.Гуляма. 1988;
4. Sarimsakov B. Uzbek ritual folklore.-Т.: Fan, 1986;
5. Karimov I.A. High spirituality is an invincible force. - Т.: Spirituality, 2008;
6. Ziyamuhamedov B. A perfect book. -Т.: Turon-Iqbal, 2007; Faizullaev O. Philosophy and science methodology. - Т.: Philosophy and law, 2006; Shermuhamedov S. Независимость и развитии философии в Республике Узбекистан.-Т.: Фан, 2006; Feruza Askar. Music and

human spirituality. - T.: National encyclopedia of Uzbekistan, 2000; Махмудов Т.
Эстетика и духовные ценности. – Т.: Шарк, 1993; Гюль Э. Диалог культур в искусстве
Узбекистана. – Т., 2005 and others.