

PECULIARITIES OF HUMAN ACTIVITY

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ABSTRACT

The concept of entrepreneurship, which is based on the concept of goal-oriented activity, includes all types of entrepreneurships, including human entrepreneurship and its own work. In this regard, business cannot be exempted from regularity. But this does not mean that human creativity is equal to other types of it, for example, the creativity of domesticated animals. They are individual and their individuality (in the work of a certain unit) is fundamentally important for characterizing human activity.

Keywords: Human, production, character, organism, animal, natural, business, satisfaction, consumerist, manufacturer, culture, world, process, deception, independent, individual, transmission, biological, physiological, mechanism.

Introduction

The research used a systematic-structural approach based on the principles of objectivity, universality, concreteness, logical and historical dialectics. This allows to see the concepts of improving professional skills as a whole system for improving the pedagogical skills of physical culture teachers.

RESULTS AND DISCUSSION

Human activity has a production (production) character, and animal activity has a consumption character, because it is connected with the requirements of the whole organism, its biological "requirements". The reason for the animal to be active and enterprising is its demands and the need to satisfy it. Here, an alternative option of life and death in the animal world is clearly and vividly seen. Either the animal will satisfy its requirements or will not be able to satisfy them, and in this case it will die. The complete "nature" of an animal's life is only the demands, their occurrence and especially their satisfaction. These requirements are strictly programmed in the body and are passed down from child to child through biological heredity. Therefore, it is natural, animals interact with the subjects of the surrounding reality only based on their own requirements. They don't have any other relationships with me.

The requirements are closely related to me, they are animal business oriented to their satisfaction, and therefore have an apparently consumerist character. In contrast to this, human entrepreneurship is oriented towards the creation of necessary objects, and for that reason it is manufacturing (manufacturing). Here, smoking follows the footsteps of the manufacturer. By creating the subject world of culture in the process of business, a person, at the same time, adjusts social relations, the social environment, and himself as an

individual, a rationally acting creature. Humans are not free from demands as creatures. The fulfillment of these requirements is necessary for sustaining life. These requirements are much broader, richer, and they have a fundamentally different character than the requirements of animals. That is why human activity is necessarily determined by requirements, but it differs from the requirements of animals in that these requirements are not strictly defined, but only in the last instance.¹

Consumerism is an animal business, instinctive in its mechanisms. It is possible to say that the complete behavior of an animal has instinctivity in such a broad sense that this concept is used when contrasting instinctivity with consciousness. That is why the actions of animals come from instinctive, not conscious, blind biological requirements. The term "instinctiveness" is used in a different, somewhat specific sense to describe animal activity. In other words, behavior is used when instinctive forms of deception are considered. These forms can be manifested in stereotyped acts of animals, which are not marked by training and are known relatively clearly.

Instinctive behavior (primarily in the narrow sense of the word) is characterized by the fact that it is a ready-made act of behavior independent of individual experience and learning. The possibility of these instinctive acts of behavior is the result of the phylogenetic development of the race. They are the product of biological transmission and marital experience. According to the results of special ethological studies, instinctive actions are characterized by automatism and stereotyping. Fixation and stability prevail over lability (activity). Individual acts of behavior of certain types of individuals-creatures remain within the framework of one structure. One of the peculiarities of the instinctive activity of animals is the nature of its motivation. The source of this motivation is a certain organic state determined by physiological changes in the body, specific biological requirements. For this reason, the behavior and behavior of animals changes with the change of organic matter. For this reason, its mechanism is very unique and in this respect, it cannot be compared with human creativity and personality.

Thus, instinctive business is such business, which is motivated by biological requirements transformed into desire and is carried out with the help of relatively stereotyped and automatic reactions. It is necessary to translate the indicated correction of instinct for this reason. Moreover, the future evolution of business and its transformation into human business is closely related to structural changes in instinct.

Animals have instinctiveness in terms of their behavior and mechanisms, but they do not have control. Animal minds cannot create new things. One of the most proud of the results of the business is spiders weave webs, birds build nests, beavers build dams, etc. They do not create anything new, they act according to the standards that are passed on to the next generation in a form that is relevant to the known type and does not change from a practical point of view. Also, the activity of animals is carried out without knowledge, its results, its

¹ Қараңыз: Швырев В.С. Проблемы разработки понятия деятельность как философской категории // Деятельность: теории, методология, проблема. М., 1990, с. 11-12.

causes and consequences, without any foresight. In the right, known conditions, instinctive actions are distinguished by great adaptability and objective goal-orientedness, which allowed animals to struggle for survival and survival. But there are many facts that explain the opposite: failure to achieve the goal, even in certain conditions (especially due to changes and instability) lead to the death of animals. In spite of their diversity and the importance of great life experience, instincts and unconditioned reflexes are a certain factor of their life course and creation for animals that have been cultivated. They contain biological determinants of these species. The experience of animal behavior has a template and stereotype character and is less affected by unconditional reflex acts.

Contrary to animal activity, human activity is focused on a specific object and is not instinctive. This does not mean that the problem of instincts is completely removed from human behavior and business. If instincts are innate and have invariable methods of reaction to stimuli, and they call for the same and invariable methods of behavior in all species, then in this approach it can be clearly confirmed that people do not have instinctive behavior. This fact can be said with certainty that children who are isolated from human beings cannot have a human mind. If the social behavior of people is completely determined by instincts, then it appears in a state separated from the social environment. But it didn't happen.

But on the other hand, human activity is realized based on both phylogenetic and ontogenetic instincts, and it is difficult to say that its connection with instinctivity has been completely abandoned. By emphasizing the innate and immutable form of character, we can confirm that they play a significant role in their other part, in the form of gambling, in the course of human life and creation. Apparently, instincts (and first of all desires, passions) are fantasized by the mind and influence the tendencies and orientation of human activity. The effectiveness and importance of creativity cannot be influenced by the potential of some of the most accurate and long-term results. Even if it happens, this or that type of business is based on inner feelings, and therefore instincts to this or that degree. For this reason, teaching and theory in a special school, as well as a complete system of socialization of an individual, are primarily focused on developing values and requirements for certain types of business. If in the student, the individual who has accumulated a lot of energy, the demand for the knowledge type of diligence and entrepreneurship increases, that is, the forces that take their initiative from the instincts are activated to a certain extent, then it is easier to learn things, knowledge and know how to learn, and the work is related to time rather than the principle. That's why Ayyemgi is not a vessel to be filled and thrown away after reading, but a torch that needs to be lit. The famous Russian philosopher and psychologist L.S. Vygotsky strongly disapproves of considering thought as the last resort. According to him, the thought itself is born not from another thought, but from the defining sphere of our consciousness, which includes our passions and demands, our values and feelings, our

affects and emotions in its work. There is an affective and volitional tendency in the work of thought.¹

This is how it is. We should not forget that, in normal human activity, instincts play only a subordinate role. Such an eye can be seen only by philosophers, psychologists, etc. fees are confirmed and we approve of this. In this plan, there are also views that instincts are sent out over the mind. For example, we call Freudism and other similar views on this. In them, human behavior and business are considered to be assimilated to the real reality of social life and order according to the norms. Without entering into a discussion on the problem of consciousness and unconsciousness, we must say that the views of Freud and his followers have a soul, which is proved and confirmed in many special literatures.¹

In these points of view, unconsciousness is considered to be a necessary condition of the individual's mental activity and spiritual integrity. Hatteki divides unconsciousness into degrees. From the first degree, it is the unconscious mental monitoring of the functions of a person's own body, its functions for the satisfaction of the needs, demands, and needs of a person. This tracking happens automatically (subconsciously). Disruption of the mechanism of the unconscious leads to mental problems (for example, a person cannot walk on his right leg). Gay wishes, intentions, dreams, pathological mental states (phobia, paranoia, etc.) are unconscious or slightly unconscious.

The second degree of unconsciousness is processes and conditions similar to the state of a person's physical, alert, attentive, and even sleeplessness. But even if they enter the forefront of consciousness, they remain not consciously recognized and understood until a certain time. For example, according to our daily observations of life, we say "the thought has matured", "the thought has come", "I am thinking" and in turn, we determine the origin of the thought and image in the work of the unconscious and its final understanding. This includes pressures and sorrows of a person who is "squeezed out" in order to protect himself from a heavy, dangerous influence, and an excessive amount of information.

The third degree of unconsciousness is manifested in the mature thoughts of the soul, artistic, scientific, philosophical and other intuitions. In these processes, unconsciousness has passed away from consciousness, from human feelings and mind, from the energy of consciousness, from consciousness. ²

The resistance and difficulty in the problem of the unconscious is that only individual fragments of the unconscious are visible. They are also mental processes in the form of consciousness.

That is, the fact that instincts in these theories are manifested in the form of unconscious biological desires supports the superiority of biology over sociality in human affairs. Our point of view is that human activity does not have instinctiveness in itself (that is, it has the influence of instinctuality). These are subject to constant changes, and for that reason, they have a constant adaptive and corrective reaction by people. It is based on the socially developed mechanisms of human culture. These mechanisms, first of all, determine its

¹ Караңыз: Выготский Л.С. Избр. психологические исследования М., 1956 с.376

nature. A person's business and therefore consciousness is built, organized and controlled by the purpose.

All the same, they paid attention to it, especially psychiatrists, psychologists, philosophers, writers, the process of reorientation, dreaming, mental pathology, etc. Observers demand that all unconsciousness be recognized and analyzed.

In other words, bringing out the biological passion and passion in the form of unconsciousness over the social, turning it into a determining factor, limits creativity from the biological.

Human entrepreneurship is by no means instinctive in nature. True, he cannot be completely free from the influence of instinctivity. However, the relationship between the subject and the object of business is understood as the orientation of the person to the production of himself and the production of the necessary conditions for his life and work, this process is subject to constant bending by people, and the creation of a dynamic reaction. First of all, he imagines human culture in the social aspect through mechanisms that determine its first nature. Human business is not instinctive, because it has a production character, and for this reason, it is built, organized and controlled based on a consciously set goal.

The industrial nature of human business is necessarily closely related to its social and collective nature. Finally, people cannot produce without working together to a certain extent for joint ventures and mutual exchange of ventures. For the purpose of production, people enter into certain connections and relations, and only within the framework of these social relations, they have their own relations, production. Therefore, no matter what form human entrepreneurship takes, no matter in what form it is implemented, it is never possible to explain that it is excluded from the system of social relations. Despite the variety of types of human activity, it is impossible to compare their social nature. After all, it is impossible for people from society to realize, live, and develop outside of the collective culture.

It is possible to understand that the activity of animals, compared to the activity of mankind, is separate, that is, it is not a collective, but an individual life by nature. Without taking certain points into account, it is possible to say that an animal cannot be necessary for society, keeping its needs for individual development in its own body. (True, this is not in the same sense as a dream, but it is said only in connection with a direct comparison with the human activity) Ethologists and zoopsychologists consider the "goals", "tasks" that animals like and the decisions to be made by them, as well as the characteristic "aspirations" for their life activity in this case. confirms the failure of the individual framework. Regarding the separation of the animal business, for example, it is not appropriate to make it too extreme. Because not all animals have the image of loneliness. On the contrary, multiplicity is characterized by close cooperation. Based on new information, the old statements about the individual zoology of animals are often not true, because they are exaggerated and exaggerated. For example, ants, wasps, termites, and similar social animals are born and die in a strict, highly integrated way. They belong to a somewhat structured type of business and

a very structured hierarchical structure. But there is nothing to wish for in this, every individual-creature has a specific structure and performs only the function assigned to it strictly and completely throughout its life. This researcher aims to confirm that such interactions are discrete organisms, their organs are separate individuals-creatures. 1

Mammals living in herds are one of the possessors of the non-existing form of coexistence, of some organized forms of cooperation. 2 But here, too, the determining factor of cooperative cooperation is the ability to achieve a natural goal, which leads to the fulfillment of biological requirements.

On the contrary, the constructive and productive nature of human business requires the accumulation of necessary stock of knowledge, knowledge and skills, material and spiritual culture. It is not given by genetic inheritance, but it is realized and developed only in a society of intelligently acting individuals in a dense and all-inclusive society in an intense relationship (community), and it forced and enabled the transition to production and showed the inaccessibility of individual learning. . He collected social experience in the creation and use of life necessities, worked out specific methods of providing non-genetic ways of it, demanded. In other words, the production of objects necessary for life and creation required the production of life forms that were not biological, apart from the conscious side. Without appropriate social mechanisms of cultural gatherings and transmissions, individual acquisitions affecting the nature of human activity would have disappeared and necessarily died out without conforming to the established system to a certain extent. Therefore, the form of people's life cycle that is superior to biology is first of all seen in people's mind and life. This situation is possible only in the context of such a marriage and relationship, and it is connected with the provision of the pattern of the life cycle of collective experience and non-genetic transmission.

A fundamentally new relationship of man to the world demanded a fundamentally new, consciously different form of activity. For emotional contact with nature, let's say, contact with animals, direct contact is sufficient. On the contrary, the direct contact with nature is clearly unavailable and ineffective, and for that reason, it does not give a person the opportunity to fight for the survival of society. The objective conditions of life demanded the necessity of imagination for the relations between man and nature.

In connection with this, it should be said that in special literature, especially in mass literature, this problem is not clearly explained. The point is that the imagination of business usually leads to imagination of the means of death, but in reality, this difference of human entrepreneurship is carried out with the help of complete material and spiritual culture collected by society, especially in this case, of course, it is carried out with the help of means of death. A person can carry out material production and use tools for this purpose, but all this can be done only with knowledge, skills and working knowledge. Knowledge, skills and working knowledge are objects of culture, like tools of the trade. We have to say that it is very important for a person to be prepared for life's business, to collect life's successes, and to confirm the service of the organs of the worker's body as means of life.

This does not deny that the use of human resources is one of the most important characteristics of human activity. But this distinction does not complete the specificity of human entrepreneurship when taken individually. Of course, it does not have strict specifications for a business person in the production of self-defense tools. It is said that primates follow the pattern of using different objects in their business, which is not in the researchers' experience. Especially the dam of beavers, the net of hares, etc. It is possible to say that it depends on the taste of the roast. The tools of human labor are not used in the business process as they are not separated from the corresponding bodies, and in the interaction of the environment and the culture, it is a factor of imagination in unity with other components.

It is also necessary to note the fact that it is impossible to fully reveal the peculiarities of human entrepreneurship by formally comparing its components with individual forms of animal entrepreneurship. And this problem can be solved only by looking at them in real stability, in the integrity of all the signs of its drying. Only in the interaction and mutual determination of all components - physical activity, society, communication, consciousness, means of execution, complete culture - we can see business as a real social process.

The social nature of human entrepreneurship, the existence of life in society determines the specific sign of human entrepreneurship - its conscious character.

Conclusion

Thus, consciousness actively participates in all the relevant stages of human activity. This process is carried out by motivating, programming, organizing and monitoring the activity of the mind. That is why, together with other characteristics of entrepreneurship - industrial nature and social nature, it is considered one of the most important characteristics of human entrepreneurship.

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