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**ESSENCE OF LABOR AS EMBODIMENT OF DIALECTICS
OF A SINGLE, PARTICULAR AND UNIVERSAL**

In the XX century under the influence of philosophical and economic theory of K. Marx views of scholars turned to the study of the question of the essence of labor. The greatest development of the issue is observed in the researches of sociologists, economists, psychologists and lawyers. Their developments stipulated the formation of the conceptual understanding of the organization and payment for labour and working conditions. The methodologies of improvement of employee's motivation to work have been developed. The question of employee morale turned out to be very relevant, and in the legal field such categories as "decent work" and "free labor" have been consolidated. It should be noted that, despite the preconditions for consistent, sustained and comprehensive deployment of work as human essence, this has not happened. The consumer society began to form new needs, which did not direct men towards the path of perfection, but injected them into a cycle of relations based on the feeling of existence as possessing a variety of dubious benefits. In this perspective, science and positivist philosophy justifying it considered work lately.

Development of labor as a way of reflecting the social form of the motion of matter is directly related to the development of man's knowledge of his essence. Labor is a way to deploy essential powers of man. Therefore, changing and developing forms of labor, man thus perceives himself, and perceiving his essence, he seeks to improve the way of its implementation.

Labor is the basis of the dialectical unity of a single, particular and universal. Quality development of work results in creation, development and evolution of generic essence of man, perfection of human consciousness, evolution of ideas about the ideal form of labor as a way of reflecting the world (Universe, Space), which allows realizing the true nature of man, understood as a free and creative work.

Principle inherent features of labor are freedom and creativity. Only in the beginning they exist as a possibility, but "congenial" labor makes them real. Not every form of labor can become congenial in its essence, but it does not mean that congeniality is not inherent to work ideally as an evolving phenomenon. Congenial labor is the way of the dialectical unity in the system "man – nature – Absolute (Universe, Space)".

