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THE MORAL NEEDS OF THE INDIVIDUAL AND THEIR UNIQUENESS IN SHAPING THE SPIRITUALITY OF THE YOUTH

Abstract: The state describes the moral needs of man, the characteristics and system of the ego, and examines their importance in shaping the spirituality of the youth.
Key words: morality, personality, youth, moral need, moral culture, moral norm, community, vital activity.
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Introduction

Moral needs reflect the essence of human spirituality, norms of nature, society, self-esteem and values, and are therefore inseparable from all components of the system of individual needs. In this context, a holistic study of the content and composition of a person's moral needs is more complex.

The characteristics that a person's blood has implanted in his body, important aspects, are expressed in his moral behavior. Consequently, his character and will can be considered as moral needs. This can be considered as a moral need. Are the moral needs that arise spontaneously in a person just his state of mind? Or are they a product of social life? The question arises.

Of course, the need is connected with natural, biological, material, social and spiritual factors and bases. Consequently, moral needs also reflect aspects of all kinds of needs. All these factors directly and indirectly influence the emergence and development of moral needs. For example, even if a person's biological needs are objective, the extent, nature and form of their satisfaction require adherence to certain ethical norms and behavioral requirements. After all, true happiness can be achieved only when all material

and spiritual blessings come together. Or let us consider the question of whether man is a biosocial being. His social needs in society are so diverse and complex that their satisfaction is based on strict adherence to the stable moral needs of society.

In this sense, the concept of needs can be called the starting point of human life activity. Since the needs are embedded in the whole psychic system, the psychic levels, the essence of man reflects his characteristics in a general form. The needs reflect the external environment of the human body and the specific relationship of the individual to society, from which the reasons for the activities are derived. Thus, all manifestations of the needs system embody the reasons and needs that motivate a person to perform actions that require the performance of certain behaviors and thus moral behavior.

In this respect, we can clearly see the humanistic, human nature of moral needs in the structure and system of satisfaction of the various manifestations of needs. Because of the diversity of the types of needs, researchers group them together. Here we focus on the specific role of ethical elements in their composition.

The simplest needs are commonly referred to as vital needs, which include the human need for food, clothing, housing, and many other natural and

biological kinds. When it comes to satisfying the needs for food, clothing and other essentials, certain ethical rules and requirements must be followed. According to Muhammad Sadiq Qashqari's Odob-as-Salihin, there are 50 ethical principles for a banquet when observing a guest to satisfy his cultural needs, including 10 rules of etiquette when it comes to hospitality and hosting, and 30 rules of etiquette when entertaining and hosting guests. applies.

The second group of needs is conditionally related to one's security and focuses on stabilizing one's life, living in peace. The third group deals with a particular relationship of an individual. The fourth group consists of the need for social recognition, respect for others, "prestige", the need to rise from the ranks of servants. The fifth group consists of the need for self-esteem, self-assessment. The sixth group is higher, namely the spiritual needs. The moral needs, on the other hand, are resolved in all this, especially as an expression of the spiritual life, and are satisfied in the human mind. However, this should not lead to the idea that the moral needs are related only to the mental activity of the individual and therefore manifest at all levels and in all spheres of human activity.

There are cases in the literature where the various needs of a person are interpreted in the context of the psychological causes of his behavior. Of course, psychological states are the product of a spiritual, objective being, which implies the creation and formation of the needs of social life. According to B. Ziyomuhammedov "the soul serves only the purpose of pure intentions, good deeds and perfection. Moreover, people who are inclined to material possessions cannot hear the lamentations of the soul because the world of wealth and jewelry, including money, has a negative power. "Based on the interpretation of this thought, the essence of ethical needs can be further clarified.

Not only the material conditions of an individual's life, but also the social demands on his rights have an objective meaning, since these demands are decided on the basis of moral norms, values, and the culture of individuals in general. "Without spiritual and moral maturity, society cannot develop the economic, social, political and legal norms inherent in human beings and achieve the goals set by society".[1] At the same time, the needs in the spiritual world of an individual are reasonably stable and are formed during his life activity, so some of them, i.e. the natural-biological types, arise naturally, but their spiritual content deepens as the person grows older. becomes an important factor. If the moral needs consist only of the first category of material needs or physiological inclinations and aspirations, they may

lose their high moral, human qualities and characteristics. Moreover, the ethical needs are naturally not directed to material benefits, because otherwise these interests would have to come to the fore sooner or later.

Such an interpretation of the matter leads to a strong simplification of the psychological and spiritual foundations of moral needs.

First, it ignores the special aspects and stability of moral needs; second, it gives great freedom to the moral will within the framework of human needs. Therefore, the formation of moral needs is neither a simple process nor an abstract understanding of the unity of interests of the individual and society. Moral needs, on the one hand, are based on experience, which implies a harmonious perception of the situation with mental activity; on the other hand, they also have non-experiential characteristics, and the person also expresses inner, mental-emotional feelings and experiences. The mutual unity of these two parties makes it possible to fully express the essence of ethical needs.

A reasonable balance of an individual's material interests and needs is based on enlightened factors, but profit-oriented thinking cannot shape moral needs without affecting other conditions and individuals. If the attitude of the individual in society is realized only from the point of view of profit, then this thing requires only the priority of personal interests.

Therefore, the relationship between utilitarian thinking and moral needs is complex and contradictory. Of course, insight into the unity of the individual and society does not directly create moral needs. However, it can create psychological incentives that support moral behavior. Therefore, in the process of education, achieving unity of interests of the individual, society and the state plays an important role in the formation of moral motives and needs.

Thus, the formation of moral needs in man does not take place on the basis of utilitarianism, i.e. the ideology of blind faith that the main goal of morality is utility, but in the context of the profound acquisition of moral values. "The pursuit of beauty and moral perfection is a human trait. When a person achieves a commonality of intellect and moral virtue in his activity, that is, in his way of life, he becomes a wise and noble person. Depending on his efforts, he can achieve his dreams and goals. "It is based on the individual's moral needs in the form of moral values such as goodness, justice, duty, conscience, meaning and purpose of life. Man joins together in a community to live, reproduce and protect himself, to work on this basis, to strive to prolong his life and to function. In this process, his moral needs acquire a

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[1] Muxammad Sodiq Qashgariy. The manners of good people.(Odob-as-solihin)- Tashkent. Yangi asr avlodi, 2002 406-p.

social content and manifest themselves as he recognizes the social order of the community as his duty and makes it the content of his own human responsibility to follow it.

The main goal of cultural and moral renewal of society is the peace of the country, the development of the Motherland, the well-being of the people, the education of the perfect man, social cooperation and interethnic harmony, religious tolerance. Orienting society to national and universal values is one of the important tasks of ethics. Because moral values play an important role in a person's perfection, they show a person the way to go towards goodness and avoid evil. In turn, such moral values allow people to better understand the meaning of life, to make positive use of the rules of social development, to carry out their daily activities in accordance with the requirements of these spiritual and moral criteria.

The harmony of the moral qualities of young people, the ability to self-control, consists of a sense of responsibility and duty to society, the Motherland. All of these qualities were manifested in a culture rational needs and ethics in labor, in communication with people. In the formation of the moral upbringing of young people, the following tasks are also important: to promote from the first days of child's life the normal growth and development and the inculcation of a variety positive habits that help to nurture his behavior; educating young people at home, on the street, in public places in accordance with generally accepted norms of society; to teach to treat others with respect, to take into account their profession, work, interests; politeness, enthusiasm, composure, politeness, humility, sensitivity, team skills reflected in the ability to consider the interests of the public, and fostering a culture of attitudes with adults and peers, among others. It can be said that all these are ideological factors in raising the moral education of the youth.

Higher education institutions are faced with great and responsible tasks in further strengthening our society on the basis of national values, including the socio-political activity of young people. At this stage, when the important problems of developing democracy, strengthening a healthy lifestyle, and developing a new person are being addressed in our country, the role of youth is growing. We must not forget that the foundation our future is laid in educational institutions, in other words, the future of our people depends on how our young people are educated and brought up today. Education is inseparable from upbringing, and upbringing is inseparable from education-this is the Eastern outlook, the Eastern philosophy of life[2]. Commitment to national values is the basis of the national idea. One of the important tasks today is to from a sense of devotion to independence, to strengthen the sense of citizenship, to respect for national values and enrichment of young people: education, culture, enlightenment. The main goal of our society is to bring up children who are self-sacrificing to the Motherland, people and nation, who consciously and responsibly solve every problem, who are spiritually mature, well-educated and physically and spiritually. To grow up to be enlightened people. So, such talented students, spiritual youth can be the backbone of our country and create a bright future. It should be noted that the development of the country, creating a bright future for young people, deeply ingrained in the hearts of national values, traditions of rich history and spiritual heritage of our people, educating them in the spirit of nationalism , selflessness and universal values. The family, as well as the duty of every citizen. There are enough opportunities for this, but each of us must feel this responsibility deeply and mobilize our efforts.

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