DEVELOPMENT OF INTERNATIONAL HARMONY IN THE DEVELOPMENT OF SOCIETY

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Abstract: *In this article, the global process of globalization not only changes its social structures and life foundations, but also has a sharp impact on human outlook and thinking. At the same time, the views on customs, traditions, values related to the spiritual renewal of culture and society, the formation of a new attitude to it, the renewal of national-spiritual values, some outdated traditions It requires giving up the views or understanding it in a new way to keep up with the times.*

Key words: *National independence, religious tolerance, hard work, traditions, social, globalization, society.*

In the national culture of each nation, the national mentality, history, customs, traditions, language, literature, and art of this nation find their expression. Therefore, the ideology of national independence envisages further enrichment of the following national characteristics, which represent the nature, will, and aspirations of our people, based on the requirements of the times:

- the superiority of the spirit of community living in the life of our people since ancient times;

- the sanctity of the concepts of family, neighborhood, country, which are symbols of the community;

-high respect for parents, neighborhood, community in general;

- love for the mother tongue, which is the immortal soul of the nation;

-respect for the elder and respect for the younger;

- love, beauty and grace, a symbol of the eternity of the people - respect for the female race;

- patience and hard work;

-honesty, kindness, etc. It is clear from this that our national culture and our national idea, which should be based on it, rests on its foundations. At the same time, the following universal values also have an unquestionable influence on the strong rooting of the idea of the nation:

- rule of law;

-human rights and prejudice;

- respect for representatives of different nationalities and live in harmony with them;

- religious tolerance;

- striving for worldly knowledge, enlightenment;

- learning the best practices and culture of other nations.

By looking at these national and universal principles of the idea of national independence in harmony with each other, we will be able to think that the idea of "international harmony" has a solid foundation. Ensuring interethnic harmony in Uzbekistan today is also related to the processes of spiritual renewal of society. In its place, it requires a new look at the role of spirituality in society, its perception in accordance with the times, and a correct assessment of its importance in the future. No matter what the traditions are, it is impossible not to be attached to them, not to see them from the point of view of the requirements of the times, the importance of national and spiritual values, and their impact on society. In this sense, it is natural that debates and opinions are expressed about the spiritual renewal of society and its development. Of course, what is required is to find the aspects of the society that need spiritual renewal, to find the internal possibilities of their further renewal.

So, what does the spiritual renewal of society mean? In our opinion, it is possible to distinguish the processes in several directions. These are: first, to get rid of features that do not meet the requirements of development; secondly, to restore customs and traditions that are being forgotten for certain reasons, but have a positive place in our national spiritual life; thirdly, a new approach to national spiritual values from the point of view of relations; fourthly, to correctly and objectively assess the place and role of cultural factors in the development of society and give it sufficient importance in social life; fifth, to see national revival, awakening, feelings of pride and pride in harmony with national spiritual values; sixth, a creative approach to historical memory, a correct assessment of its impact and role on the development of society, and a reasonable attitude. The impact of these factors on social relations and inter-ethnic relations, in our opinion, brings out the phenomenon of culture and its positive potential. Culture, in fact, is a self-supporting system of society and nations, guaranteeing their existence. Approached from this point of view, the spiritual renewal of the society raises the culture, creates a unique guarantee that ensures the existence of the society. Contrary to this, the state of spiritual stagnation has a negative impact on development. Such a situation may ultimately be the reason for one or another nation to lose its identity or disappear from the scene of history. Today's globalization process is also related to these phenomena. The influence of different cultures on each other, consensus in various forms, the desire to know it, on the one hand, and on the other, the influence, excessive popularization of culture, meaningless common behavior inculcation through culture, one-sidedness in information advertisements, unknowingly getting used to it, being influenced by it, cases of imitation, especially young people blindly imitating cosmopolitan cultural patterns lead to disappointing situations can come. Of course, the increasing trend of national self-awareness of different peoples and their efforts to preserve their identity is also an objective process. Along with the traditional view of culture, there is also a view that is combined with today's scientific and technical progress. From this point of view, it is

important to look at the phenomenon of spiritual renewal of society. In this case, the question arises: will single cultural values prevail or will different cultures survive?

It can be said that now new technologies are actively influencing "traditional" cultures. But in some cases it has destructive power. Today, interest in the essence of culture is increasing. In this place, the increasing desire of intellectuals and intellectual workers to understand culture, to perceive it in a new way at the present time and to think once again about its role in the future is determined by many conditions. Modern civilization is rapidly changing the world around us, social institutions, ways of life and thinking, and ways of living. The desire to live has led to this and continues to do so. It is happening in the form of various conditions, rates, and changes. At the same time, debates about the future and development of culture are intensifying. Controversy is growing as to whether it is a single, common development perspective, or has different streams. Based on this, there is a desire to reach the essence of culture and find its inner possibilities. Culture is the key to understanding the wisdom of the people. The internal conflict, which has been manifested in the history of society for a long time, but which has increased unexpectedly in the 20th century, is the reason for the strengthening of the integration processes that bring some aspects of the national differences of different peoples closer to each other. At the same time, on the other hand, contrary to it, there is also a growing trend of cultural self-awareness of peoples and preservation of their identity. In any case, the internationalization of social life is taking place at a high pace, the process of realizing the national identity of each people and nation is increasing. "It is known that the theory of modernization, i.e. the current theory of modernization, considers the development of nations on a global scale and considers the transition of the social structure of traditional society to modern industrial and post-industrial society on a global scale." In the 70s of the 20th century, the theory of "post-industrial society" emerged as a form of the idea of industrial society. According to this concept, technological changes lead to profound changes not only in the productive forces of society, but also in all spheres of people's lifestyle. In this regard, the process of approaching the post-industrial society is inextricably linked to the development of the nation. By now, the "diachronic era of history" is forming, that is, the era of different cultural eras is coming to an end, and it is assumed that in the new millennium there is a fusion of different cultures on the basis of a single socio-cultural value. Western industrial society is usually contrasted with "traditional", "Asian" and other "reduced" types of society. In fact, it is necessary to take into account the inevitable impact of new technologies along with traditions on the life of society. This is more typical of the western culture model. At the same time, the eastern model shows the possibility of combining traditions and innovations. For example, the Japanese model is a vivid example of combining advanced western technologies with cultural and historical uniqueness. Traditional societies are still changing very slowly, but this does not mean that the spirit of conservatism prevails in society. Uzbekistan is moving from a "traditional" society to a newly modernized society. It can be said that

tradition and modernity are being combined. Certain ethnopsychological standards and norms of behavior are typical for traditional society. These are: a) striving for permanence; b) desire for stability; s) skills of gradually getting into the news; d) high-level succession and b. The West is a unique type of cultural development based on the synthesis of ancient and Christian traditions, which created a deep mentality of technological civilization. As a result, the value of individualism is widespread in the West. Collectivism (community) is mainly characteristic of eastern culture. So, these two types of civilizational development differ from each other. (traditional society and technological society), at the same time, they are interconnected, influence each other and create a diverse society. We think that the newly independent countries can be an example of this. It is appropriate to touch on the issue of preserving the national identity in connection with the above-mentioned cases. The process of globalization is making changes in people's way of life and cultural self-expression. Thanks to this process, the historical memory of peoples is becoming more relevant. Until recently, the disappearance of national ethnic characteristics, urbanization, mass migration, was considered an objective process related to national culture, but now the world community More than 1,600 ethnic groups with unique cultural and spiritual values live on our planet. Each of them has its own history. Each of them has national pride. It's natural, of course. Awareness of national identity is a natural desire of people to preserve their own characteristics and traditions, an objective need to preserve the nation. Any nation, regardless of its size, is the wealth of mankind. The disappearance of the language, culture and other characteristics of any nation leads to the impoverishment of the cultural and genetic fund of the Earth, and the opportunities of the individual. A nation's self-awareness is formed by knowing its history, ancestors, way of life, work, language, customs and traditions, religious, national-spiritual values. In this sense, the realization of national identity preserves the gradualness of nations. At the same time, the process of realizing national identity is multifaceted and includes various components. After all, the historical development of nations in its own way, its gradual development is its own law. It is manifested in accordance with the will of the people, the right of the people to decide their own destiny. Historically, the way of realizing the national identity of almost all peoples of the world has been complicated. This can be seen in the history of the life of the Uzbek people. In this sense, understanding national identity is a complex historical process, and it can be understood in two different ways: 1) different peoples, nations have their place, influence, unique spiritual existence. understanding of 2) to feel a sense of belonging to a certain state or country as a citizen, nation, ethnic group in general.

The concept of "awareness of national identity" is also manifested as a socio-political concept. In particular, in the process related to the realization of the national identity of the people of Uzbekistan, two different development situations are observed that do not correspond to each other: 1) development of the people based on the realization of the national identity; 2) development of peoples in a state alienated

from national identity. This can be seen in the formation of national identity in connection with the history of the formation of the national statehood of Uzbekistan. The history of the national statehood of Uzbekistan includes 2700 years. However, the people of Uzbekistan have experienced many invasions in their history. These include Alexander the Great, Arab invasion, Genghis Khan's invasion, Russian rule and Shura colony, and other periods. During these times, foreign culture, lifestyle, customs, and state administration entered the life of the ancestors of the people of Uzbekistan, which had a negative impact on the sense of identity. As a result of this, alienation from the foundations of national identity is observed in the lives of peoples. However, our people tried to preserve their identity as a nation, their national values, the names of their ancestors, and did not forget their identity.

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