



The Phenomenon of Social Conflict and International Relations

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ABSTRACT

The article examines the phenomenon of social conflict as one of the driving motives of human life. Based on the principle of historicism of scientific research, social conflict is presented as the focus of social relations in the work of thinkers of different eras and heterogeneous approaches. As a critical moment in social relations, the conflict is interpreted in different ways in social theoretical concepts - from having a positive charge as a source of progress, to bringing to naught the development of society along the ascending line, that is as a factor of regression. The author is inclined to associate questions of the prospects of social conflict, namely, its resolution, with the theory of human needs. It is the consideration of the hierarchy of values and the establishment of vital priorities that makes it possible to satisfy the needs for security, recognition, identity, social affiliation, welfare, freedom, etc., the significance of which lies in the fact that in the process of resolving the conflict, the question of the degree of satisfaction of the need, depending on its place in the hierarchical ladder, as well as the depth of the solution of the controversial problem becomes clear.

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INTRODUCTION

It is possible to objectively investigate social reality only when searching for and discovering constant changes in it. The installation to find some material "order" in society generates a distance from social reality, leads the researcher away from the true state of affairs. The study of social reality, permeated with rivalry, competition, tension and opposition, makes it possible to single out a phenomenon that is

the subject of scientific debate, which requires more and more attention. This is a phenomenon of social conflict.

What is social conflict? What role does he play in society? Is it not a product of social contradiction? Should society resolve social conflict or learn to live in conditions of social conflict? Does social conflict contribute to the development of society or inhibit it?

These and many other issues require deep understanding of social conflict, typology and classification, and, as a result, the definition of the role and significance of social conflict in society.

In its most general form, conflict is confrontation and struggle. Social conflict is the result of any social system in which the goals of its elements become incompatible. According to this premise, conflict in society is an inevitable phenomenon, with which it is necessary to build adequate relations.

The problem of conflicts has occupied the minds of thinkers since ancient times. When clarifying the nature of the conflict in history, at least two points of view were formed: Aristotelian and Hobbesian. According to Aristotle's point of view, the cause of the conflict is the social structure and the nature of the distribution of goods. According to Hobbes, the conflict is due to the natural equality of people. The equality of people in their claims creates a conflict, because the objects of claims cannot belong to all at once.

The problem of social conflict in the structure of modern theoretical knowledge occupies a special place. This situation was facilitated by the ideas expressed by Max Weber, Emil Durkheim, Talcott Parsons, Neil Smelser, Ralph Dahrendorf and others.

In the 19th and early 20th centuries, social theory took an interest in conflict. By the middle of the twentieth century, there is a disregard for the problems of conflict on the part of, first of all, functionalists, who regard the conflict as a pathological, and not a normal state of the social organism. On the part of the followers of the ideas of K. Marx and G. Simmel in the middle of the twentieth century, there are attempts to revive the theory of conflict. So, for example, L. Coser, following G. Simmel, tried to show that the conflict fulfills a certain function in complex pluralistic systems. Such societies are characterized by "a combination of many interests and conflicts, representing a kind of balancing mechanism that prevents instability" [1]. Thus, social theory, having revived this approach, contributed to the return of the problem of conflict to its traditionally key significance.

The particular interest and need for studying the conflict in the post-Soviet space are associated with the fact that these societies have embarked on a path of complex transformations, where the concept of market and democracy is most often used. It is precisely for the market and democracy that the general concept is conflict. "New interests of individuals, groups, organizations, social institutions and social strata are determined through conflict" [2].

The study of social conflict does not take place in an empty place. A huge experience in this matter has already been accumulated abroad. A brief overview of the available approaches, I think, will help to more deeply comprehend the social conflict.

In modern studies of foreign scientists, the problem of social conflicts is developed in the context of the theory of human needs. If in the past such luminaries of conflictology as R. Dahrendorf, L. Coser, M. Deutsch and others argued, respectively, that at the heart of all conflicts is the question of power or authority, conflicts exist over the distribution of resources and due to differences in goals, the cause of conflicts between groups of people there may be claims to the dominance of certain values, etc., then

in the latest literature on the theory of conflict, the problem of the nature of social conflict and its resolution is most often viewed through the prism of satisfying human needs. [3]

At any level of social life, the natural and universal needs of a person and a social group constitute the fundamental root cause of all conflict and controversial situations, from everyday life to international ones. Such needs, for example, for security, recognition, identity, social belonging, welfare, freedom, etc., are inherent in both an individual and social groups, ethnic formations, entire societies and states. [4]

Evaluating the theory of human needs, which can become a starting point for the development of an adequate concept of social conflict, scientists believe that this theory, highlighting those human characteristics that are universal and ontological, allows us to see more fundamental bases of conflict situations of any level - the foundation, " whose power surpasses any military force "[5].

Despite the praise given to the theory of human needs by its supporters, there are many problems in it. These problems arise whenever, based on it, the causes and means of resolving conflicts are investigated. The presence of problems is not, in our opinion, a lack of theory. On the contrary, as problems are resolved, an in-depth study of conflicts occurs.

So, one of the problems discussed among the supporters of this theory is whether the needs in themselves are the cause of the conflict or the lack of adequate means or methods for their satisfaction acts as such. This is the first thing.

Secondly, there is the problem of the organization and structure of needs, their heterogeneity, variability and stability in historical time and cultural space.

The overwhelming majority of researchers of needs believe that needs in themselves cannot act as a source of conflict. The reason, according to most conflictologists, lies in the shortage or scarcity of adequate means or methods to meet existing needs.

The following circumstance is of great importance for resolving conflicts. In connection with the solution of the problems of structuring needs, many questions arise, among which the question of the hierarchy of needs is of no small importance. By ordering the structure of needs, most researchers distinguish fundamental (essential, central) and secondary (derivative, peripheral) components.

The significance of the indicated layout of needs in terms of importance is that in the process of resolving the conflict, the question of the degree of satisfaction of the need, depending on its place in the hierarchical ladder, as well as the depth of the solution of the controversial problem, becomes clear.

As for the classification of needs among foreign researchers, among the many specialists in this field, the first place belongs to the classification proposed by A. Maslow. According to him, higher or social needs are closely related to physiological needs. As N.S. Kuznetsov notes, "based on the ideas of the integrity of the human personality and its development, Maslow builds a hierarchy of needs, convincingly showing the importance of satisfying physiological needs: this relieves the body of their predominance and makes it possible to develop and manifest itself to other, more social needs." [6].

The fundamental needs include the needs for identity, security, freedom and welfare. Derivatives can be named according to the need for recognition, respect, social belonging, and self-actualization.

The need for security is based on the instinct of self-preservation. According to K. Horney, a representative of neo-Freudianism, a person is characterized by an innate feeling of anxiety,

"fundamental anxiety", which is based on the need for security. Erich Fromm also attached great importance to the need for security, believing that the strongest passions of a person are generated not by biological needs, but by the needs of human existence, the "human situation", that is, the simultaneous belonging of a person to the living world and being outside nature - the fearless dichotomy of the human existence.

Thus, social conflicts can be most fruitfully studied and, accordingly, resolved, proceeding from the analysis of needs, taken in the system of their interconnections, the degree of their satisfaction.

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