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# VIEWS OF POLITICAL CONFLICTS BY WESTERN THINKERS

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## Abstract

The article analyzes the essence of political conflicts of Western thinkers and classifications of their changing character, historical-political views on political conflicts.

**Keywords** Political conflict, confrontation, social groups, peace, cooperation, morality, personal freedom, violence, social contract, analysis, justice, pessimistic, optimistic, democratic state.

## INTRODUCTION

The issue of political conflict has attracted people's attention since ancient times. You can find many literary sources and art monuments that have come down to us about political conflicts.

The ancient Greek philosopher Heraclitus believed that everything in the world is caused by enmity and enmity. conflicts, in his opinion, were evaluated as an important feature, an indispensable condition of public life, because conflict, including war, "is the father and king of everything." [1. ru.]

The ancient Greek philosopher Epicurus believed that the disasters associated with endless wars would eventually force people to live in perpetual peace.

Famous thinkers of antiquity, Plato and Aristotle, also paid attention to the issue of political conflict. According to them, a person is a creature with a collective nature, and an individual is only a component of a community. Human characteristics allow him to understand and cooperate with other people. At the same time, enmity, hatred and a

tendency to violence are not excluded. Plato and Aristotle were the first to condemn political conflict. Plato, in his dialogue-like work "The State", approached political conflicts in a stratified manner and divided violence and wars into "just" and "unjust" groups. [2. C.50-51]

According to Aristotle, quarrels and conflicts are caused by the inequality of people in property ownership and respect, as well as vices such as arrogance, fear, indifference to each other, the use of tricks, dissimilarity of character, excessive praise of some individuals and humiliation of others. originates [3. C.50-51].

In the Middle Ages, collectivization meant subordinating a person, an individual, to a feudal state, a peasant community, a craft workshop, a merchant guild, a knighthood, or a monastic order. Only by the end of the Middle Ages did individualism emerge as a force. It is expressed in Western European humanism, the postulates of Protestant Christians, the doctrine of natural law and the social contract, as well as in the ideas of early liberalism. Thomas More, Erasmus of

Rotterdam, Francis Bacon and other humanists strongly condemned the social disorder and blood feuds of the Middle Ages. [4. C.77-95]. They believed that peace and harmony among people is a crucial factor for development [5. C.188-194].

Even in the Middle Ages, when representatives of the Christian religion put forward their view of humanity based on the idea that everyone is equal before God, it was impossible to achieve permanent peace between people, moreover, they believed that conflicts would continue not only between believers and non-believers, but also between representatives of the same religion. Erasmus of Rotterdam says in this regard: "The most absurd thing is that Jesus Christ himself exists on both sides, as if he were fighting with himself." [6.].

The issue of political conflicts can also be seen in the views of Dante, one of the representatives of Italian humanism. Dante dreamed of an Italy where the peoples of the country could unite and live happily in a just state free from conflicts, a society where religion and the church did not interfere in state affairs. [7. C.302]. He especially hates the self-interested and traitors who carelessly treat the life of the people, and the nobles who disturb the peace and increase mutual conflicts. The political conflicts intensified, the struggle between the bourgeois class and the feudal aristocracy, which was emerging on the stage of history, the whole weight of these contradictions fell on the working masses deprived of elementary human rights, humiliated, injustice, violence, arbitrariness of the upper class representatives, hypocrisy of the religious figures in front of the society of that time. the most urgent, vital issues - religion, morality, science, philosophy, politics, literature - are at the center of Dante's "Divine Comedy".

In order to somehow explain and justify the innumerable manifestations of evil in the world

created by God, religious philosophy developed a special doctrine called "Justification of God" or "Theodicy". The essence of this teaching was to find out how there are various conflicts in the world where there is a good and powerful God: global disasters, brutal wars, deceit, human misery and suffering. All this, G. In Heine's words, "accursed questions" were among the sources of impiety and genius. Therefore, various attempts to answer these questions, which began in the early days of Christianity, have not stopped even today.

To such questions, one of the Christian theologians, Tertullian, answered that God's nature and structure do not obey the human mind, and therefore we have no choice but to blindly believe in him. "I believe, because it is nonsense", [8. C.448] he used to say.

Aurelius Augustine in his work "The Divine City" is not the process itself, but its purpose [9. C.204] says. That is, it states that if all human needs are satisfied, then he should not allow conflict.

Niccolò Machiavelli evaluated the political conflict as a general sign of society arising from human weakness and was the first to propose a systematic analysis of political conflicts. [10. C.80]. In the process of analyzing Machiavelli's thoughts, it can be understood that as long as the goals of the members of the society are different based on their capabilities, the elimination of political conflicts remains a problem. Its solution is to identify the root cause of political conflict and find a way to eliminate it.

The teaching of German scientists is a direct continuation of Aristotle's ideas and has a special place in the development of European science. Hegel, unlike the thinkers of his contemporaries, did not express the manifestation of the concept of "political conflict" for a certain period, but also described the mechanism of its operation in the process of understanding.

John Locke and Thomas Hobbes, representatives of the Western philosophical school, believed that man is a sacred being, for whom other creatures are just a condition of existence. The individual has priority over society. The natural state of social relations is a "war of all against all," in which people act as enemies or partners.

Adam Smith, the author of the book "Theory of Moral Sentiments", advocated a certain level of selfishness, that is, "self-love". He believed that the harmony of individual interests with the common aspirations of people to achieve prosperity and happiness leads to the development of society. The goal of a person's desire to improve his social status is to distinguish himself from others, to attract the attention of others, to get praise from others, approval of his behavior, sympathy or certain privileges. [11. C.352].

Smith prioritized economic interests over moral relationships between people. "Our well-being," he wrote, "calls us to caution, and the well-being of our loved ones to justice and humanity." Justice keeps us away from things that harm the happiness of our loved ones, and humanity invites us to things that contribute to it. [12. C.352]. Here we can see that justice is presented as an effective way to resolve political conflicts.

Scientists have thought a lot about the struggle between people, classes and states in the New Age, when contradictions in nature, society and thought, and political conflicts have intensified. F. Bacon and T. Hobbs, J. Rousseau and I. Kant, G. Hegel and K. Marks, W. Solovyov and N. Scholars such as Berdyaev expressed their opinions about the nature of political conflicts.

As a result of our analysis, two different approaches to understanding the essence of political conflict, pessimistic and optimistic views were revealed. The pessimistic approach is based on the English philosopher T. Elucidated more clearly by Hobbes. In the book "Leviathan" he

made a negative assessment of human nature. Allama believed that man is selfish, jealous and lazy by nature. Therefore, he assessed the first state of human society as "war against all".

When this situation becomes unbearable for people, they make a pact among themselves to create a state, relying on their enormous power to save people from misery, the power of which is equal to the power of Leviathan, a creature mentioned only in the Bible. [12. C.731]. Thus, T. who gave a negative assessment of human nature. Hobbes believed that the state had no choice but to use force to eliminate the immorality of people.

The optimistic approach was proposed by the French philosopher Jean-Jacques Rousseau. He, unlike Hobbes, believed that man was naturally kind and was created to live peacefully and happily. According to him, the source of political conflicts in modern society is errors and shortcomings in establishing social life, first of all, people's loyalty to private property. An important means of restoring the peaceful relations that are natural for people is the establishment of a democratic state based on their mutual agreement, based on human nature, free from violence, and based on educational means.[13. C.535].

Улардан кейин яшаб ижод қилган олимлар мазкур икки тушунчадан бирига асосланганлар ёки улар синтезининг у ёки бу шаклини ишлаб чиққанлар.

German classical philosopher I. According to Kant, peace between neighboring people is not a natural state, on the contrary, there is a state of permanent war between them, that is, non-permanent acts of war, a constant threat [14. C.266] considered. I. Kant like T. Like Hobbes, he sees war as a natural state for people, but, at the same time, J. J. Rousseau expressed hope that it would be possible to achieve the "state of peace".

K. According to Marx, political conflicts are

characteristic of all stages of social life. K. V. who supported Marx's theory. I. Lenin and his followers supplemented these theories with the driving force of socialism, the art of preparing and carrying out armed uprisings, and the methods of establishing the dictatorship of the proletariat. For Marxists, revolutionary violence is the main method of solving social conflicts, and reforms and compromise are considered negative.

Some scientists J. Rousseau and K. Based on the ideas of Marx, it is believed that man is a rational being, aggression and cruelty occur as a forced adaptation to the conditions of his life. According to them, the human mind and psyche is formed under the influence of certain social conditions; the reformation and improvement of social institutions lead to the inevitable elimination of political conflict and war.

The German scientist Sigmund Freud made a great contribution to the study of political conflict situations. He considers the main source of conflicts to be the main source of conflicts, which are the main cause of mental breakdowns and tensions, the conflicts between emotions, unknown aspirations, especially sexual inclinations, and the requirements of moral and legal norms [15.C.38-41]. Freud's ideas later served as a psychological basis for the analysis of political conflicts. Despite the fact that much effective work was done on the essence of political conflict in the social system, the following shortcomings were allowed in the analysis of this issue until the end of the 19th century:

the specificity of political conflicts was not studied at all, only some of their economic, political, cultural and spiritual manifestations were expressed in research;

only the macro-level conflicts between classes, nations, and states were investigated, while the conflicts between small social groups and individuals were ignored by scientists;

political conflicts were not studied as a phenomenon of social life, as a result, conflictology was not formed as an independent theory or science. According to Weber, society is a set of social groups that differ in their status, the incompatibility of interests causes social conflicts in society, so the hope that it is possible to be free of conflicts in the life of society is unrealistic [16.C.38-41]. Therefore, it is necessary to recognize the inevitability of eternal struggle between one group and another. At the same time, people's interests are not only conflicting, but also compatible to a certain extent. This is the basis for the balance of power and allows for compromise.

German sociologist G. Simmel is rightfully considered the founder of the functional theory of conflicts. According to him, conflict is a universal phenomenon, and it is completely inconceivable that a society with a completely integrated, uniform and harmonious positive mentality can exist.

G. In "Conflict in Modern Culture" and other similar works [16.C.10], Simmel revealed that the egoistic groups in society are not separated from each other, but on the contrary, they are strongly and closely connected with each other. This interdependence of group interests serves as a basis for mitigating conflict and ensuring the stability of democratic societies. However, conflicts cannot be completely eliminated in society, because they are a universal, common feature for a number of areas of social life, such as power, the market, and the social contract. Followers of Simmel's ideas tried to prove in their research that it is an important practical task of sociology to ensure the transition of conflicts to cooperation. Thanks to Simmel's works, a new branch of science appeared in sociology - "Sociology of Conflicts".

The sociology of conflict was further developed by the Anglo-German sociologist Ralf Dahrendorf and

the American sociologist Lewis Coser. For example, R. In "Classes and Class Conflicts in Industrial Society", "Modern Social Conflict" and other works, Darendorf estimated conflicts as the main category of sociology and put forward his sociological concept of conflicts. According to his theory, the presence of conflicts is a natural state of society, and on the contrary, the absence of them is some kind of surprising and abnormal situation. Conflict is not always dangerous for the social system, but, on the contrary, serves to reform society and make positive changes in it.

Thus, the above analysis of the opinions of Western thinkers of different eras on the issue of political conflict showed that among the philosophers who lived and created in the Ancient, Middle and New periods, there was no consensus in understanding conflict, struggle and their place in social life. Some of the ancient scholars expressed utopian ideas, hoping to create a society in which all contradictions and conflicts would be eliminated.

The main reason for the diversity of views in this regard is the social life existing in different periods and the approach of each thinker to the issue of political conflict from the point of view of his time. A number of factors, such as the development of science, the improvement of production, and the acceleration of relations between states, led to the manifestation of political conflicts in a wider scope. Therefore, it is appropriate to analyze the issue of political conflict directly from the historical point of view.

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