

Social Conflicts and Disputes - A Source of Moral and Spiritual Disturbances

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Abstract: This article provides information about social conflicts and conflicts as a source of moral and spiritual disorders. Also, opinions were expressed about the history of human development, various conflicts, conflicts, and contradictions between individuals, people, groups, different communities, peoples, nations, peoples, and states at each of its stages.

Keywords: social, conflict, social conflicts, social disputes, social confrontation, moral and spiritual deterioration, dilemmas, conflicts between states.

Looking at the history of human development, we witness that at every stage, there have been various types of conflicts, disputes, and contradictions between individuals, people, groups, different communities, ethnicities, nations, peoples, and states. We ourselves encounter different types of conflicts multiple times daily or throughout our lives. This is because it is unlikely that a person's actions aimed at fulfilling their needs and interests, realizing their hopes and dreams, or achieving their near or distant goals will occur without encountering some kind of opposition. That's why when we face failure in life, we tend to blame the people around us: our children, close or distant relatives, or colleagues we work with. Others, in turn, may blame you for their own failures in life. This is the law of life.

Apart from these, another situation may arise where the goal was incorrectly set, or the means to achieve it were poorly chosen, the current situation was not properly assessed, or some objective and subjective circumstances may have hindered progress. As a result, misunderstandings emerge between people, which gradually turn into dissatisfaction. This atmosphere of dissatisfaction gives rise to socio-moral conflicts. In such conditions, a person faces two options. The first is to reconcile with those around them, regain their trust, and prevent the emerging conflict, dispute, and opposition. The second is to either remain indifferent to the situation or resist it, thereby escalating the conflict further. To find the right solution to this dilemma [1.615], one must search for answers to questions such as: Where does the conflict, dispute, or opposition stem from? Why and when did it begin? In what circumstances did it occur, and what consequences might it lead to? This point marks the beginning of conflict analysis.

So, what is a social conflict? Based on the logic of the global socio-economic changes happening in society today, we can define the term "social" as follows. The word "social" is derived from Arabic and entered the Uzbek language, meaning "related to community or society". In daily life, it is used to denote: 1) something related to human and societal life; 2) indicating belonging to a class, social stratum, or similar groups in society; 3) connected to society or the public; 4) serving voluntarily for the needs of society or the community; 5) related to the public, or occurring among the public [2.177-178]. The word "conflict" is taken from Arabic [Arabic – dispute, argument; fight, confrontation, struggle] and has the meanings: firstly, a disagreement, opposition, or hostility; secondly, a situation, relationship, or discord arising from enmity, strife, or conflict [3.37]. Additionally, the term

“contradiction” is used synonymously. “Contradiction” [Zidd – enemy, opponent; opposite] is derived from these words, and it means: firstly, opposition, intellectual disagreement, contradiction; secondly, irreconcilable opposition, hostility, enmity; thirdly, acting in opposition to someone, being hostile towards someone [4.146-147.]. Based on their logic, the terms “social conflict” and “social contradiction” can be philosophically defined as follows.

Social conflict is a state, relationship, disagreement, or discord that arises between individuals, people, communities, associations, organizations, ethnic groups, nations, peoples, and states due to hostility, opposition, disagreement, or enmity in the process of fulfilling their needs and interests. For example, conflicts between states, national conflicts, resolving disputes through peaceful means, and so on.

Social strife [5.607.] is when individuals, people, or groups engage in arguments and fights due to disagreements over something said, done, or actions taken by others. For instance, quarrels that arise from people irritating each other, gossiping, giving each other nicknames, or mocking others in public belong to this category.

Social contradiction is the system of relationships between opposing sides of events, incidents, or processes carried out by individuals, people, communities, associations, organizations, ethnic groups, nations, and the peoples.

So, what is the difference between them? First, contradiction (ziddiyat) is an irreconcilable opposition, hostility, or enmity, while conflict (nizo) is a situation that can be reconciled. Second, contradiction often acts as a driving force behind events, occurrences, and processes, whereas conflict arises between people, representing a spiritual or socio-political disagreement based on interests. Dispute (mojaro) is understood as a quarrel that occurs due to a wrongful action committed. In short, the first is the cause, the second is the consequence, and the third is the disruptive event or reality. In philosophy, the concept of “contradiction” is recognized as a philosophical category, while the terms “conflict” and “dispute” are being studied as specific and distinct manifestations of the category of “contradiction”.

To clarify this issue, it is appropriate to analyze the ideas of classical philosophers about social conflicts from a socio-philosophical perspective. Although the questions about the ontological, epistemological, axiological, and praxeological nature of conflicts, contradictions, and disputes may seem clear and simple at first glance, it cannot be denied that showing their place and role in the material and spiritual life of individuals has long been one of the most difficult tasks.

Logically, understanding conflicts, contradictions, and disputes is primarily linked to understanding the moral and spiritual nature of humans.

In the sacred book of Zoroastrianism, “Avesta”, the matters of contradiction, conflict, and dispute are described through the relationships between Ahura Mazda, the guardian of all goodness, beauty, and virtue, and Angra Mainyu, the god of evil and wickedness. Ahura Mazda is represented by six bright forces: eternal goodness, good thoughts, good order, rightful power, divine obedience, health, and eternity. Angra Mainyu, on the other hand, is supported by demons embodying qualities such as lying, deceit, hypocrisy, ignorance, evil, war, strife, turmoil, malice, envy, greed, and laziness, depicted through mythological imagery.

The rational essence of the “Avesta philosophy” is encapsulated in the idea: “I praise good thoughts, good words, and good deeds. From the realm of thoughts, words, and deeds, I choose good thoughts, good words, and good deeds. I turn away from all bad thoughts, bad words, and bad deeds” [6.34.]. These words represent the core of constructive ideas aimed at protecting people from various malevolent forces. This philosophy is a moral and spiritual force that serves to prevent conflicts and disputes among people. It would not be wrong to call this idea a gem of the philosophical world. Additionally, the moral and spiritual factors aimed at preventing contradictions, conflicts, and disputes are emphasized in sayings such as: “Only those who lead others to goodness will be rewarded with goodness” [7.18.], and “Joy gained from a base seat is the shadow – the foundation – of sorrow and grief” [8.32.]. These ideas are also noteworthy and worthy of attention.

In conclusion, it can be said that the thoughts presented in the “Avesta” about the causes of contradictions, conflicts, and disputes, and how to prevent them, have served as a spiritual heritage passed down from ancestors to future generations for over 3,000 years. These ideas emphasize the preservation of peace, the protection of nature, the maintenance of the human race, and the upbringing of physically healthy and morally mature children who are acquainted with beauty. As statesman I.A. Karimov said: “...this book is valuable because it comprehensively illuminates our ancestors’ divine relationship with nature, land and water, the sun and air, their compassion for parents and children, their sacred values, how they protected their land from various dangers and lived together as a community” [9.1.].

One of the classical philosophers of antiquity, Aristotle (384-322 BCE), expressed his thoughts on the origin of contradictions, conflicts, and disputes, and how they lead people to moral and ethical degradation. He stated: “If a person’s goals, intentions, and desires change, so do their actions in accordance with these changes... Living with good or bad goals, intentions, and desires is within the person’s own choice” [10.125.]. When discussing the role of voluntariness and coercion in the emergence of conflicts and disputes among people, Aristotle said: “The meaning of the word ‘voluntary’ is that no one forces us to do this action. To perform any action, a striving (ochechis - orexis) is necessary. There are three types of striving: passionate (fiery) desire (epithemia), ambition (fumos), and will (boylesis)... Any action performed under coercion (force) is unpleasant. However, an action performed with passion is enjoyable, pleasurable... Some sinful actions are also done with passion, and the reason for this is corruption. A corrupt person, even knowing the sinfulness and wrongness of their actions, still does them with enthusiasm. Unjust people (adikointis) commit unjust acts of their own free will. Corrupt individuals are also unjust, but they commit these unjust acts voluntarily due to their own corruption” [11.126-128.]. If we analyze the writings of this great thinker from a philosophical perspective, we can see that the ontological nature, epistemological characteristics, axiological content, and praxeological significance of conflicts and disputes as sources of moral and ethical degradation have been thoroughly explored.

The great thinker and encyclopedic scholar, Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan al-Farabi (873-950), who earned the titles of “al-Mu'allim al-Thani” (“The Second Teacher”) and “The Eastern Aristotle” for his contributions to the development of sciences, expressed profound methodological insights into the genesis, evolution, and escalation of social conflicts, contradictions, and disputes in his work *Al-Madina al-Fadila* (The Virtuous City). He wrote:

1. On the genesis and evolution of social contradictions, conflicts, and disputes, he said: “... some beings are in opposition to one another and strive to destroy each other. Each of these beings possesses a certain latent force that allows it to protect itself from the opposing being and preserve its existence from extinction. It also has a power that enables it to eliminate what opposes it and, in its place, bring forth something similar to itself... Beings are created in such a way that they are constantly in conflict with one another, showing mutual enmity. The strongest ones are structurally more complete than the others. Even the victors attempt to destroy each other, as though other beings were incomplete, their existence harmful to them, or as if the others were created solely to serve them like slaves. All strive to oppress and exploit one another” [12.261-263.].

In these reflections, al-Farabi presents a philosophical interpretation of the inherent nature of conflict in the world, where beings are perpetually in struggle, seeking dominance, survival, and self-preservation. His work underscores the fundamental tension between entities and the natural drive towards both conflict and the preservation of one’s own kind

2. On the causes and consequences of social conflict, disputes, and disputes among people and groups, al-Farabi stated: “Some believe that beings, according to their irrational or rational nature, act freely as they see fit. Hence, according to them, cities are naturally in opposition and hostility towards each other. They think that there are no levels of virtue, no one is more deserving of respect than others, and there is no consistency or order in their actions. They believe that every person should use all available resources for their own benefit and fight others for personal gain; the happiest person is the one who emerges victorious over enemies in this struggle.

Because of these reasons, many cities and their inhabitants develop opinions and ideologies characteristic of ignorance. Some believe there are no natural or voluntary connections between people, and that each person must harm others for their own benefit and remain alien to others. Even if they come together, it is only out of necessity or obligation, and they only reach agreements when one party is victorious and the others are defeated. They think that they are forced into agreements by an external force; if this force disappears, so will the agreement, leading to renewed alienation and disintegration. These are some of the animalistic beliefs inherent in humanity" [13.265-264].

In these reflections, al-Farabi highlights the belief that conflict and competition are intrinsic to human nature and societal interactions, where cooperation is often seen as a temporary and forced arrangement rather than a natural state of harmony.

3. On the negative traits associated with those involved in social conflict, disputes, and disputes, al-Farabi stated: "The choice to wish for good or evil actions is a matter of freedom. If it concerns thinking and consideration, it is called freedom of will. Actions that hinder the attainment of happiness and well-being are vile and base. The bad character and habits that produce these actions are sinful deeds and impure, base flaws. If a person's thinking power, without understanding the essence and content of happiness and well-being (even through thinking), seeks fleeting, trivial pleasures (such as increasing wealth) and inappropriate goals, these aspirations and actions are not beautiful but disgraceful and base. The nature of desires is such that they occur with free will and choice. Evils also occur with free will and choice" [14.231-232; 15.239].

Al-Farabi's reflections on the origins of social conflict, disputes, and disputes clearly demonstrate, through logical analysis, the causes and consequences of moral and spiritual corruption among individuals and groups.\

4. Abu Nasr Al-Farabi expressed the following views on preventing and resolving social conflicts, disputes, and controversies within society:

First, intellectual capacity leads the way in this matter, because: "...intellectual capacity engages in thinking about existence and things, reasoning, remembering, and seeking some good things, and abstaining from undesirable things" (1).

Second, preventing conflicts and controversies depends on the level of knowledge an individual possesses. Because: "...utilizing initial, basic knowledge to acquire new knowledge is the first opportunity granted to a person. By taking advantage of this opportunity, a person achieves personal development" (2).

Third, adherence to social norms established by society is of significant practical importance. Because: "...achieving happiness in the realm of intellect involves the active intellect level through actions that are partly intellectual and partly physical, but not through any free, voluntary actions, rather through normative and specific, clear goal-directed actions (since some free, voluntary actions hinder achieving happiness). The free, voluntary actions leading to happiness are beautiful actions. The virtues producing these actions are good habits and customs" (3).

Fourth, effectively implementing this task depends on the cognitive abilities of individuals. In this case: "Cognitive ability is both practical and theoretical. Practical cognitive ability serves theoretical cognitive ability. Theoretical cognitive ability leads a person to happiness. When cognitive ability aims for happiness, it commands the power of striving, and cognitive ability determines what actions are necessary to achieve happiness through imagination. These are beautiful, noble, virtuous actions" (16.231-232).

In analyzing Al-Farabi's philosophical view on the origins of social conflicts, disputes, and controversies, and how they lead to moral and spiritual decline in society, we can rightly regard him as one of the theoretical founders of contemporary "dialectics and synergetics of social conflicts". Unfortunately, it is regrettable that Western and Russian researchers have not recognized the contributions of our great ancestor in their studies of "dialectics and synergetics of social conflicts". We believe it is time to acknowledge this.

After Uzbekistan gained independence, conflicts, disputes, and controversies within society were certainly not eliminated. It is necessary to pay special attention to the fact that it is natural for new conflicts, disputes, and controversies to emerge in the new independent context after the Uzbek people achieved independence. Therefore, independence manifests through numerous conflicts that arise in all layers of society. These include:

- 1) Conflicts related to the level of civilization, i.e., those associated with breaking the old system of values and establishing a new system of values.
- 2) Conflicts at the socio-economic level, i.e., between attempts to create a new democratic system based on market economics and the old methods of organizing social life.
- 3) Conflicts arising from changes in the social structural composition of society, i.e., between old and newly formed social strata and groups.
- 4) Institutional conflicts, i.e., arising from efforts to establish competitive enterprises in the new conditions, secure financing for raw materials, and find markets for their products.
- 5) Conflicts at the level of daily life, i.e., arising from the complex processes of adapting to new values, norms, and relationships as people use opportunities to decide their own fate, understand themselves and their identity, and improve their living standards.

Conclusion

So, how do such conflicts and controversies arise, and why do they become sources of moral and spiritual degradation among the youth?

1. Conflicts arise between the old and new civilizations at any level, with one side preserving material and spiritual values and the other side radically changing them. This leads to new types of conflicts and controversies. For example, conflicts emerge between individual ownership established in a socialist system and the new forms of private ownership developing under a market economy, leading to unseen, unheard-of disputes and controversies. Particularly, disputes and controversies over the privatization of state property are one of the sources that provoke moral and spiritual degradation among the youth.
2. The emergence of private ownership in society also leads to changes in the social structural composition of society. For example, the formation and development of classes such as large, medium, and small property owners lead to unhealthy competition among them, resulting in new conflicts and controversies. This process affects the worldview of young entrepreneurs and becomes a source of moral and spiritual degradation.
3. In the context of globalization, the impact of “mass culture” on people’s lifestyles is considered one of the dreadful sources of moral and spiritual degradation among the youth. For instance, the spread of “television addiction” among the youth in our country, often unnoticed by them, is one of the stark manifestations.
4. The moral and spiritual degradation of our youth due to various social conflicts and controversies in society is a serious concern for our country’s leader, Sh. M. Mirziyoyev, who states: “The ongoing cases of crime, drug addiction, alcoholism, family divorces, and the influence of destructive and radical movements among the youth are causing me serious concern as the head of state” [18.253]. This indicates the ongoing efforts to prevent the moral and spiritual degradation of the 9.7 million youth in our country.
5. “Today, the extremely complex and perilous era presents us with new trials and problems. However, no matter how difficult life may be, we will mobilize all our strength and resources to continue democratic reforms in our country, satisfy our people, and strengthen peace and stability.

... The solution to our problems and the answers to our questions lie solely in education. The key that opens all doors is only education and upbringing. The strength of the nation is in unity, and its value is in peace!” [19.31].

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