History of the Study of Social Contradictions

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ABSTRACT

The article examines the nature and content of the development of ideas about social contradictions in comparison with historical periods. Keywords: conflict, contradiction, social conflicts, pessimistic and optimistic trends, level of violence in conflict, theory of violence, theory of structural functionalism, dialectical concept.

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Conflicts with humanity always accompany him throughout his life. The first contradictions and conflicts arose in the period of primitive society. Contradictions have always existed in the history of mankind, more precisely, they have caused history to flow in its own changing flow. However, there are qualitative, gradual changes in this movement.

"History" and "contradiction" are inseparable concepts. The issue of contradiction has long attracted people's attention. There are many literary sources and art monuments that have come down to us about contradictions.

The first foundations of the historical-philosophical study of social contradictions were formed by the philosophers of the ancient world in the process of studying the categories of unity and mutual struggle of opposites. For example, the ancient Chinese philosopher Lao Tzidunyo believed that the primary source was Yan (light) and In (darkness), which not only fought each other, but also complemented each other[1].

As early as the sixth century BC, Confucius focused on anger and arrogance, and the contradictions that accompanied them, first and foremost on the issue of inequality and dissimilarity of people[2]. Confucius himself was described by his disciples as a person who was "kind, good, respectful, demanding, and kind" with many qualities. He was unfamiliar with the following four traits — speculation, extreme determination, stubbornness, and selfishness.[3] Confucius sought to inculcate his virtues in his disciples through his wisdom and deeds.

The ancient Greek philosopher Heraclitus believed that everything in the world is caused by enmity and hostility. Conflicts, in his view, are valued as an essential feature, an integral condition of public life, because opposition, including war.[4]

The issue of contradiction was also addressed by the famous thinkers of antiquity, Plato and Aristotle. According to them, man is by nature a collective being, and the individual is an integral part of the

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1 Щучкий Ю.К. Китайская классическая Книга перемен. – Москва: Наука. Издательская фирма

«Восточная литература». – С. 629.
2 From above source
3 From above source
4 Митрошенков О.А. Философия. 2002 // www.vusnet.ru

community. Human qualities allow him to understand and cooperate with other people. At the same time, hostility, hatred and a tendency to violence are not excluded[5].

Plato and Aristotle were the first to define social conflict. In his dialogue work, The State, Plato categorized conflicts and divided violence and war into "just" and "unjust." Aristotle argued that quarrels and disputes are caused by vices such as inequality in people's possession and respect, as well as arrogance, fear, disregard for one another, deception, dissimilarity of character, exaggeration of some, and discrimination of others arises[6].

In the Middle Ages, collectivization meant the subjugation of man, the individual, to the order of the feudal state, peasant communities, handicraft workshops, merchant associations, knights, or monasteries. It was not until the late Middle Ages that individualism was formed as a force.[7] It is reflected in Western European humanism, the postulates of Protestant Christians, the doctrine of natural law and the social contract, as well as the ideas of early liberalism[8].

They believed that peace and harmony among people were the decisive factor in development. The manifestation of the social aspects of the conflict can also be seen in the views of Ibn Rushd, an Arab scholar[9]. The teachings of Ibn Rushd, who reworked the teachings of philosophers such as Aristotle, Pharoah, and Ibn Sina in other social contexts, became a vehicle for the spread of Eastern science and philosophy in Europe.

The influence of Ibn Rushd's teachings on the founders of European philosophy and science, such as Siger of Brabant, Roger Bacon, Albert the Great, and Guido Cavalcanti, was particularly incomparable. Ibn Rushd's works emphasize the relationship between religion and philosophy. In his opinion, the two should live side by side. Ibn Rushd, in his treatise The Harmony of Religion and Philosophy, put forward the idea that "philosophy is the truth, and the Qur'an sent down by God to mankind is the truth, and there can be no contradiction between them."[10]

Even in the Middle Ages, when Christianity advocated the idea that all human beings were equal before God, lasting peace could not be achieved, and conflicts would continue not only between believers and non-believers, but also between members of the same religion. Erasmus of Rotterdam says, "The most absurd thing is that Jesus Christ himself is on both sides, as if he were fighting himself."[11]

The issue of social contradictions can also be seen in the views of Dante, one of the representatives of Italian humanism. Dante dreamed of a just state system free of strife, of a country where the peoples of the country could unite and live happily, and of a society in which religion and the church did not interfere in the affairs of the state.[12]

Aurelius Augustine, in his work The Divine City, argues that what matters in conflict is not the process itself, but its purpose. That is, if all the needs of a person are met, he emphasizes that he should not allow conflict.[13]

Niccolo Machiavelli, on the other hand, saw conflict as a general sign of a society in which human nature is weak, and was one of the first to propose a systematic analysis of social contradictions.[14] In the process of analyzing Machiavelli's views, it can be understood that as long as the goals of members of society vary depending on their ability, conflict resolution remains a challenge. Its solution is to identify the cause of the conflict and find a way to resolve it.

The concepts of "contradiction" and "conflict" were introduced into scientific circulation by the German classical philosopher Gegel. The issue of contradiction has been comprehensively explored as a fundamental problem in his views on the concept of 'sophistication'.[15] According to the scholar, conflict can lead to disagreements between people.

[5] Новгородцев А.Г.Тема конфликта в политических трактатах Платона и Аристотеля// Вестник Омского университета. – 2006. – № 3. – С. 50–51.

[6] From above source

[7] Неретина С.С. Верующий разум. К истории средневековой философии. – Архангельск, 1995. – С. 77–95.

[8]Сошников А.Е.Конфликт: историко-психологический анализ понятия// Известия Самарского научного центра Российской академии наук. – 2008. – С. 188–194.

[9] Сулаймонова Ф. Шарқ ва Ғарб (қадимий давр ва ўрта асрлар маданий алоқалари). – Тошкент: «Ўзбекистон», 1997. – Б. 250.

[10] Сулаймонова Ф. Шарқ ва Ғарб (қадимий давр ва ўрта асрлар маданий алоқалари). – Тошкент: «Ўзбекистон», 1997. – Б. 250.

[11] Роттердамский Э. [Электронный ресурс]. –URL: http://ru.wikipedia.org/wiki/ Эразм_Роттердамский (Дата обращения 24.05.2015).

[12] Данте.Монархия. Малые произведения. – Москва, 1968. – С. 302.

[13] Августин. Избр. соч.в 4-х ч. – Москва, 1786. – С. 204.

[14] Макиавелли Н. Государь. – Москва, 1990. – С. 80.

[15] Гегель Г. В. Ф. Эстетика: В 4-х т. Т. 1. – Москва,1973. –С. 187.

John Locke and Thomas Gobbs of the Western School of Philosophy believed that man was a sacred being, for whom aliens were merely living conditions. The individual takes precedence over society. The natural state of social relations is the "war of all against all," in which people act as enemies or partners.

Adam Smith, the author of The Theory of Moral Emotions, was a proponent of a certain degree of selfishness, that is, of "self-love." A person's goal in striving to improve his or her social status is to distinguish himself or herself from others, to attract the attention of others, to be praised by others, to have his or her behavior approved, to be sympathetic, or to gain certain privileges.[16]

Smith put economic interests first instead of moral relationships between people. "Our well-being," he wrote, "calls us to prudence, and the well-being of our loved ones to justice and humanity. Justice keeps us away from things that ruin the happiness of our loved ones, and humanity calls us to things that contribute to it".[17] Here we can see that justice is presented as an effective way of overcoming social contradictions.

As a result of our analysis, two different approaches to understanding the nature of social conflict, pessimistic and optimistic views were identified. The pessimistic approach was taken by the English philosopher T.S. Covered more clearly by Gobbs. In Leviathan, he gave a negative assessment of human nature. The scientist believed that man is by nature selfish, jealous and lazy. He therefore described the first state of human society as a "war against all." When this situation becomes unbearable for the people, they agree to create a state, relying on the immense power that saves people from misfortune, the power of which is equal only to the power of the creature mentioned in the Bible - Leviathan. Thus, T., who gave a negative assessment of human nature.[18] Gobbs believed that the state had no choice but to use force to eradicate the filth of the people.

An optimistic approach was proposed by the French philosopher Jean-Jacques Rousseau. According to him, the source of contradictions in modern society is the mistakes and shortcomings in the organization of social life, primarily the loyalty of people to private property. An important means of restoring peaceful relations that are natural to human beings is the establishment of a democratic state based on their mutual consent, based on the essence of man, free from violence, and educational means.[19]

The philosophers who lived and worked after them were either based on one of these two concepts or they developed this or that form of synthesis.

The German scientist Sigmund Freud made a great contribution to the study of conflict situations. He considers unconscious conflicts, unknown aspirations, which are naturally present in the human psyche as the main cause of mental disorders and tensions, as the main source of contradictions, especially inconsistencies between sexual inclinations, moral and legal norms.[20] Freud's ideas later served as a psychological basis in the analysis of social contradictions.

The general concept of social contradictions in sociology was developed by German scientist Max Weber and Georg Zimmel in the late 19th and early 20th centuries.[21] These scientists have proved on the basis of their research that conflict is an integral part of social life. The sociological approach in conflict analysis is based on special methods such as questionnaires, statistical analysis of mass data, interviews. As a result, the sociological approach provides a relatively clear picture of the nature of the contradictions. Although sociologists do not have the same views on the nature of contradictions and their role in society, they all recognize that they play an important role in the conflict process, and that this phenomenon needs sociological analysis.

According to Max Weber, society is a set of social groups that differ in their status, the incompatibility of interests leads to social conflicts in society, so the hopes that conflicts in society can be avoided are imaginary.[22] Hence, it is necessary to recognize the

[16] Смит А.Теория нравственных чувств. (Серия: Библиотека этической мысли).–Москва:Республика, 1997.– С. 352.

[17] From above source

[18] Гоббс Т. Левиафан, или материя, форма и власть государства церковного и гражданского. – Москва: Мысль, 2001. – С. 731.

[19] Занин С.В.Общественный идеал Жан-Жака Руссо и французское Просвещение XVIII века. – Санкт-Петербург:Мир, 2007. – С. 535.

[20] Ильясов А.А. Сравнительный анализ взглядов Г. Зиммеля и З. Фрейда на причины возникновения конфликтов // Вестник Череповецкого государственного университета. – 2009. – № 1. – С. 38–41.

[21] Зиммель Г. Работы М. Вебера по социологии, религии и культуре / АН СССР, ИНИОН, Всесоюз. межвед. центр наук о человеке при президиуме. Вып. 2. –Москва:/ Г.Зиммель Религия: Социально-психологический этюд / Пер. с нем. Бердоносова и О.Лямбекъ. – Москва: Издание М. и С.Сабашниковыхъ, 1909. ИНИОН, 1991.

[22] From above

inevitability of an eternal struggle between one group and another. At the same time, the interests of the people are not only based on conflict, but also to some extent mutually compatible. This will be the basis for a balance of power and will allow for compromise.

G. Zimmel's "Contradiction in Modern Culture" and other similar works, he revealed that egoistic groups in society were not isolated from each other, were not isolated from each other, but were rather strongly, closely connected with each other.[23] This interdependence of group interests serves as a basis for mitigating conflict and ensuring the stability of democratic societies. However, contradictions in society cannot be completely eliminated, because they are a universal, common feature for a number of spheres of social life, such as power, the market, the social contract.

The sociology of contradictions was further developed by the Anglo-German sociologist Ralph Darendorf and the American sociologist Lewis Kozer. For example, R. In his works "Classes and Class Conflicts in Industrial Society," "Modern Social Conflict," and others, Darendorf regarded contradictions as the main category of sociology and advanced his sociological concept of contradictions. According to his theory, the presence of contradictions is a natural state of society, and vice versa, the absence of which is somewhat surprising and abnormal. Contradiction is not always a threat to the social system, but rather serves to reform society, to make positive changes in it.

The American sociologist Kenneth Boulding also made a significant contribution to the formation of conflictology as an independent science dealing with conflict issues. In his General Theory of Conflict and Defense, he sought to articulate a general theory of conflicting relationships. He writes that a person's conflict with other people like himself is naturally related to his or her behavior. However, conflicting relationships can be alleviated by relying on common sense and moral norms.[24] To this end, it is necessary, first of all, to identify the general and specific aspects inherent in all contradictions, which, in turn, will allow to eliminate the contradiction in the process of any manifestation.

As a result, a number of scientific concepts have been formed in science due to the generalization of various concepts related to social conflicts. according to the socio-biological concept, conflict is inherent in the nature of every human and animal.The socio-psychological concept explains the conflict using the theory of mental stress. According to the theory of violence, the peculiarities of society and historical development lead to social conflicts. The theory of structural-functionalism considers conflict as a distorted form of social existence, ie an anomaly. According to the dialectical concept, conflicts are functional and creative products of social systems.[25]

Thus, the formation of conflictology was a process associated with the development of the sciences of philosophy, sociology, and psychology. However, conflictology has not limited itself to traditional methods, but has also begun to use new methods such as game theory, modeling conflict situations. This, in turn, was aimed at overcoming contradictions, moving from a conflicting situation to a state of harmony. Thanks to the innovative research of sociologists in the field of social conflictology, scientific seminars and conferences were held first in the United States and then in a number of Western European countries. Specialists who mediated in the peaceful settlement of various forms of disputes, and later specialized firms specializing in the resolution of civil cases without trial, emerged.

In conclusion, most sociologists today view the solution of the problem of social conflict not as a simple phenomenon, but as a condition for the survival of all mankind in the new century. Endless wars and conflicts, the so-called "plague of the XXI century", the spread of various "phobias" in society, the tendency of each individual consciousness to harmful stereotypes are among the social phenomena that threaten human life and become increasingly brutal. shows that a deeper understanding of the content is needed.

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[25] Социальный дарвинизм/ А. Б.Гофман // Собаки – Струна. –Москва: Советская энциклопедия, 1976. – (Большая советская энциклопедия:[в 30 т.]/ гл. ред.А.М.Прохоров; 1969–1978, т. 24, кн. I)