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SOCIETY OF MODERN SOCIAL CONFLICTS EFFECT ON SPIRITUAL-IDEOLOGICAL STABILITY

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Abstract

In the article, conflict situations, misunderstandings and various conflicts were studied and analyzed in the study of the impact of modern social conflicts on the moral and ideological stability of society. The spiritual and ideological aspects of the events taking place in the society were analyzed by knowing the events.

Key words: Dispute, conflict, conflict, spirituality, ideology, national idea, threat, social conflict, conflict.

Introduction. Every person faces various conflicts in his life. We want to achieve something, but it is difficult to achieve the goal. We fail and are ready to blame those around us for not achieving our desired goal. And those around us - family members or colleagues - consider us to be to blame for our own failure. Either we set the goal incorrectly, or the means to achieve it were chosen incorrectly, or we did not correctly assess the situation and the circumstances interfered with us. A misunderstanding arises, which gradually turns into discontent, creating an atmosphere of discontent, social and psychological tension and conflict.

The clash of points of view, opinions and positions is a very common phenomenon in work and social life. It can be said that such conflicts exist everywhere - in the family, at work, at school. In order to develop the right course of action in various conflict situations, it is very important to understand what conflicts are and how people reach an agreement.

Knowledge of conflicts improves the culture of dialogue and makes human life not only more peaceful, but also psychologically stable.

While conflicts between individuals are often based on emotions and personal animosity, intergroup conflicts are usually impersonal in nature, although personal animosity can flare up.

The head of our state, Sh. Mirziyoyev, said, “In order to implement the great tasks set before us, we need to continuously develop the national idea, which will be a source of strength. It is no secret that at present, most people are skeptical about the word “ideology”, considering it alien to a democratic society. However, when we say ideology, we primarily understand the education of thought, the education of national and universal human values”[1] – it is true what he said.

Literature analysis. Researcher M.Yuldasheva ideological threats are a carefully developed system of influence by forces pursuing malicious strategic goals, taking into account the characteristics of social space and time[2], he estimates that. Also, in the book “National Idea - Development Strategy” by J.Y. Yakhshilikov and N.E. Mukhammadiev, it is noted that an ideological threat is the imposition of ideologies that represent the interests of a political social movement or

[1] Мирзиёев Ш.Янги Ўзбекистон Стратегияси. – Т.: Ўбекистон, 2022. -Б. 280.

[2] Юлдашева М.“Ҳозирги даврда мафкуравий таҳдидлар намоён бўлишининг хусусиятлари ва уларнинг олдини олиш йўллари”, - Фалсафа фанлари номзоди илмий даражасини олиш учун ёзилган диссертация. 2010 йил, 29-октябрь.

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certain forces existing in real space and time on others through intimidation or force, and their use as an ideological weapon. In this regard, our teacher, Professor Yakhshilikov, in defining the concept of ideological threat, defines it as an active manifestation of spiritual threats, or rather, a means[3], they put forward the view that.

Ideological threats are one of the most pressing issues of today, and it is extremely important to analyze their socio-political roots. These threats seriously affect the stability of society, the political system of the state, and national values. The main goal of the ideological struggle is to gain dominance in society through ideas and ideologies. In this struggle, thoughts and ideas are more important than weapons. In this sense, the President of the Republic of Uzbekistan, Sh. Mirziyoyev, said, “There will never be such a thing as a vacuum in the sphere of ideology. Because the heart, brain, consciousness and thinking of a person never stop receiving information, thinking, and being influenced. Therefore, he always needs spiritual nourishment. Tell me, what will happen if he does not get this nourishment from the environment in which he lives or if this environment does not satisfy him? He will gradually look for such nourishment from other sources. We must not allow this”[4] – it is not for nothing that he claims that.

Ideological threats, especially those related to the intensification of national sentiments, are related to modern trends that can destabilize social and political structures and create serious problems for the state and society. In this regard, the President of the Republic of Uzbekistan Sh. Mirziyoyev emphasizes, “Unfortunately, we are not spared from the growing dangers of radicalism, extremism, terrorism, human trafficking, and drug addiction that are growing all over the world”[5].

Analysis and results. The concept of social conflict. Conflict is a clash of opposing goals, positions and views between the participating parties. At the same time, conflict is an important aspect of human interaction in society, a type of social existence. It is a form of relations between potential or actual participants in social movements, motivated by opposing values and norms, interests and needs.

The important feature of social conflict is that these subjects act within a broader system of relations that are changed (strengthened or destroyed) under the influence of the conflict.

If the interests are different and contradictory, their contradiction is manifested in different assessments; they find their own "conflict field", while the level of rationality of the claims put forward is very conditional and limited. At each stage of the development of the conflict, it is likely that it will converge at a certain point of intersection of interests.

The situation with national-ethnic conflicts is quite complex. In different regions of the former USSR, these conflicts arose through different mechanisms. For the Baltic states, the issue of state sovereignty was especially important; for the Armenian-Azerbaijani conflict, the territorial status of Nagorno-Karabakh was in the first place; for Tajikistan, interethnic relations were in the first place.

A political conflict means a transition to a higher level of complexity. Its emergence is associated with consciously formed goals aimed at redistributing power. This requires the emergence of a certain group of people - representatives of a new generation of political elites, based on the general dissatisfaction of social or national-ethnic strata. The offspring of this stratum have been forming in recent decades as small, but very active and determined, dissident and human rights groups, which openly opposed the established political regime and embarked on the path of self-sacrifice for socially

[3] Яхшиликов Ж., Муҳаммадиев Н. Миллий ғоя – тараққиёт стратегияси. – Т.: “Фан”, -2017. -Б.320

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significant ideas and a new system of values. In the context of perestroika, past human rights activities have become a form of political capital and have accelerated the formation of a new political elite.

Contradictions have permeated all spheres of society - economic, political, social and spiritual. The intensification of these or other contradictions creates "crisis zones". The crisis manifests itself in a sharp increase in social tension, which often turns into conflicts.

Conflict arises from people's awareness of the contradictions between their own interests (as members of certain social groups) and the interests of others. These conflicts escalate and lead to open or closed conflicts.

Many sociologists consider a conflict-free society impossible, since conflict is an integral part of human life and a source of social change. Conflict makes social relations more volatile. People are more likely to abandon the usual norms of behavior and activity that previously satisfied them. The stronger the social conflict, the more noticeable its impact on the course of social processes and the pace of their implementation. Conflict in the form of competition stimulates creativity, innovation, and ultimately promotes progressive development, making society more resilient, dynamic, and progressive.

The sociology of conflict emphasizes that conflict is a normal phenomenon of social life and that identifying and helping to resolve conflict is usually useful and necessary. Society, state bodies and individual citizens achieve more effective results if they follow certain rules aimed at resolving conflict.

Stages of conflict. Conflict analysis should begin at the most basic, most fundamental level, with the emergence of conflicting relationships. Traditionally, it begins with the formation of needs, the set of which is specific to each individual and social group. All of these needs can be divided into five main types:

1. physical needs (food, material well-being, etc.);
2. security needs;
3. social needs (communication, connections, interaction);
4. the need for prestige, knowledge, respect, achieving a certain level of competence;
5. higher needs for self-expression, self-affirmation.

All human actions can be simplified as a series of elementary actions, each of which begins with a violation of the balance due to the emergence of a need and goal that is important for the person, and ends with the restoration of the balance and the achievement of the goal. Any interference (or situation) that hinders or interferes with the actions that have already been started or planned by a person is called a blockade.

When a blockade occurs, a person or social group must reassess the situation, make decisions in conditions of uncertainty, set new goals and adopt a new plan of action.

In such a situation, each person tries to escape from the obstacle, looking for temporary solutions, new effective actions and the causes of the obstacle. Encountering an insurmountable obstacle to satisfying a need can be classified as despair, which is usually associated with tension and dissatisfaction, turning into irritability and anger.

The reaction to frustration can develop in two directions - it can be withdrawal or aggression.

Withdrawal is the escape from hopelessness by temporarily or completely refusing to satisfy a certain need. Withdrawal can take two forms:

1) restraint - a state in which a person refuses to satisfy any need due to fear;

2) suppression - a retreat from achieving goals under the influence of external coercion, in which hopelessness goes deep inside and can come out at any time in the form of aggression.

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If aggression is directed at another person or group of people, they can cause hopelessness. Aggression is social in nature and is accompanied by states of anger, hostility and hatred. Aggressive social actions provoke an aggressive attitude, and from this moment a social conflict begins.

Thus, for a social conflict to arise, the following are necessary:

Firstly, the cause of hopelessness must be the actions of other people;

Secondly, a response must arise to an aggressive social action.

All conflicts can be classified according to the areas of disagreement as follows:

1. Personal conflict.
2. Interpersonal conflict.
3. Intergroup conflict.
4. Belonging conflict.
5. Conflict with the external environment.

Any social conflict has a complex internal structure:

No social conflict arises instantly. Emotional tension, irritation, and anger usually accumulate over time, and the pre-conflict stage can sometimes last so long that the main cause of the conflict is forgotten.

The pre-conflict stage is a period when the opposing parties assess their resources before deciding on aggressive actions or retreat.

Initially, each conflicting party seeks ways to achieve its goals of escaping hopelessness without affecting the other. This stage of the pre-conflict process is called identification.

The pre-conflict stage is also characterized by the formation of a strategy or even several strategies by each of the opposing parties.

b) The conflict itself.

This stage is characterized mainly by the existence of an event, that is, social actions aimed at changing the actions of the opponent. This is the active, proactive part of the conflict.

The actions that form the event can be different. They can be divided into two groups, each of which is based on the specific actions of a person.

The first group includes the actions of opponents in an open conflict. (Verbal disputes, economic sanctions, physical pressure, political struggle, etc.).

The second group includes the hidden actions of opponents in the conflict. The main method of action in a hidden internal conflict is reflexive control. This is a method of control in which the reasons for the decision are conveyed by one participant to another. One of the opponents tries to convey and instill information into the consciousness of the other, which forces the other to act in a way that benefits the person who conveyed the information.

The external sign of conflict resolution may be the end of the incident. It is not a temporary cessation, but this is exactly what it is. Eliminating or stopping the incident is a necessary, but not sufficient condition for resolving the conflict. Often, after the cessation of active conflict interaction, people continue to experience hopelessness and look for its cause. And then the calmed-down conflict flares up again.

Social conflict can be resolved only by changing the conflict situation. This change can take various forms. However, the most effective change in a conflict situation that allows it to be resolved is the elimination of its causes.

Social conflict can also be resolved by changing the demands of one of the parties: the opponent makes concessions and changes the goals of his actions in the conflict.

Conflicts can take many forms, from a simple argument between two people to a major military or political conflict involving millions of people. All conflicts have four main characteristics:

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- causes of the conflict;
- severity of the conflict;
- duration of the conflict;
- consequences of the conflict.

The cause of the conflict is the point from which a conflict situation develops. The following types of causes can be distinguished:

1. The presence of opposing orientations. Each person and social group has its own value orientations regarding the most important aspects of social life. These orientations differ and are usually contradictory. When trying to satisfy needs or when there are competing goals that several individuals or groups want to achieve, opposing value orientations collide and can lead to conflicts.

Conflicts arising from opposing value orientations are extremely diverse. The most acute conflicts arise when there are differences in culture, perception of the situation, position or prestige. Conflicts caused by opposing directions can arise in the areas of economic, political, socio-psychological and other value orientations.

2. Ideological reasons. Conflicts arising from ideological differences are a special case of conflicts between opposing directions. The difference between them is that the ideological reason for the conflict lies in the different attitudes of different groups in society towards the system of ideas that justify and legitimize relations of subordination, dominance and fundamental worldviews.

3. Causes of conflicts arising from various forms of economic and social inequality. This type of reason is associated with significant differences in the distribution of values between individuals or groups. Inequality in the distribution of values is everywhere, but conflict arises only when the inequality reaches a level that is considered very significant.

4. Causes of conflicts based on relationships between elements of the social structure. Conflicts arise as a result of structural elements within a society, organization, or organized social group working in different positions. Conflicts arising from this cause may be related, firstly, to different goals pursued by individual elements. Secondly, conflicts arising from this cause may be related to the desire of one or another structural element to occupy a higher position in the hierarchical structure.

Each of the listed reasons can serve as an impetus, the first stage of a conflict only if certain external conditions are present. What must happen for a conflict to arise, for the corresponding cause to be significant? Undoubtedly, in addition to the presence of a cause, certain conditions must also arise around it that serve as a basis for the conflict.

When we talk about an acute social conflict, we primarily mean a conflict characterized by high-intensity social clashes, as a result of which a large amount of psychological and material resources are spent in a short period of time. Acute conflicts are characterized mainly by open clashes that occur so often that they merge into a single entity.

The seriousness of the conflict largely depends on the socio-psychological characteristics of the opposing parties, as well as on the situation that requires urgent action. A conflict situation absorbs energy from the outside, forcing the participants to act urgently, to spend all their strength on the conflict.

Every person inevitably encounters conflicts of varying duration in his life. These can range from short clashes lasting a few minutes (between two individuals) to clashes between different groups that last for generations (for example, conflicts between religions).

The study of conflict situations shows that long-term, protracted conflicts are undesirable under any circumstances.

The consequences of social conflicts are very contradictory. On the one hand, conflicts destroy social structures and lead to a large, unjustified expenditure of resources. On the other hand, they serve

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as a mechanism for solving many problems, uniting groups and, ultimately, achieving social justice. This hesitation in people's assessment of the consequences of conflicts led sociologists to study conflict theory or conflictology, which could not come to a consensus on whether conflicts are beneficial or harmful to society.

Thus, many believe that society and its individual components develop as a result of evolutionary changes, and as a result, they assume that social conflict can only be negative and destructive.

However, there is a group of scholars who support the dialectical method. They recognize the constructive, beneficial nature of any conflict, since conflicts lead to the emergence of new qualitative definitions.

Let us assume that in each conflict there are both disintegrative, destructive and integrative, creative moments.

Conflict can destroy social communities. In addition, internal conflict destroys group unity. As for the positive aspects of conflict, it should be noted that a limited, specific consequence of conflict can be the intensification of intergroup interaction. Conflict can be the only way out of a tense situation.

Thus, conflicts have two types of consequences:

1. disintegrative consequences that increase resentment, lead to destruction and bloodshed, intra-group tension, disrupt normal channels of cooperation and distract group members from pressing problems;

2. integrative consequences that determine a way out of difficult situations, lead to solving problems, strengthen group unity, form alliances with other groups and lead the group to understand the interests of its members.

Conclusion. Deep and complex processes in modern Uzbek society - social crisis, changes in the social structure, political and spiritual changes, social conflicts - occur in a society in transition.

Understanding their nature, causes of emergence and development helps to develop rules of behavior and methods of resolution in accordance with the mutual agreement of the opposing parties.

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