

THE CONCEPT OF CONFRONTATION AND ITS ESSENCE IN THE  
VIEWS OF WESTERN SCIENTISTS

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**Abstract:** *This article analyzes the emergence of the first philosophical views on the first confrontation in the West and the philosophical views of Western scholars that serve to reveal the essence of confrontation.*

**Keywords:** *Confrontation, West, conflict, war, Heraclitus, Herodotus, contradiction, international relations.*

The concept of "confrontation" has been widely studied by Western scholars as a scientific category representing political, ideological, military and social contradictions. This concept became one of the central themes of the theory of international relations, especially in the second half of the 20th century, during the "Cold War". However, the views of Western scholars on confrontation go back to ancient times, and can be traced back, in particular, to the ideas of Greek scholars and philosophers. The ancient Greek philosopher Heraclitus (530 - 470 BC) tried to connect his ideas about wars and social conflicts with a system of general views on the nature of the world. For him, he came to the conclusion that everything is subject to eternal rotation and mutual change, including human norms.

This period includes the first generalized views on the role of such social conflict as war. Heraclitus called war the father and king of all things, while Plato (428-348 BC) considered war the greatest evil. He believed that there was a time when "people loved and treated each other with kindness" and therefore called this period the "golden age"[1].

Herodotus opposed Heraclitus. He stated that "no one is so reckless as to prefer war to peace." The materialist philosopher Epicurus (341-270 BC) also believed that the negative consequences of conflicts force people to live in peace for once.[2]

Unlike the views of the early Renaissance in the East, the representatives of the Middle Ages in the Western world - the European Renaissance - gave a complex and contradictory assessment of social conflicts. After all, during this period, social contradictions and armed conflicts in society were sharply condemned by the famous humanists T. More, E. Rotterdam, F. Rabelais, F. Bacon.

Erasmus of Rotterdam (1464-1536) said that war is "sweet to those who do not know war". He spoke of the chain reaction of the emerging conflict, drawing new segments of the population and countries into its fold, and drew attention to the difficulty of the opposing parties, even if they share common ideological views, in reaching a peace agreement.[3]

The views of the English philosopher Francis Bacon (1561-1626) on the nature of conflicts are also noteworthy. In the history of conflictology, he was the first to conduct a

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clear theoretical analysis of the causes of internal social conflicts in the state, carefully studied the material, emotional and spiritual conditions of social unrest, and determined ways to eliminate them. In F. Bacon's views, the primacy of the concept of material causes as the cause of social unrest in the state and society is characteristic. For example, in his opinion, one of such primacy is manifested in the precarious material situation of the people in the state. "...The more helpless there is in the state, - he says - the more ready the rebels are. If the cause of the helplessness is the impoverishment of the common people, the danger increases and becomes more pronounced, but it should not be forgotten that the most dangerous of dangers are uprisings for the sake of money"[4].

F. Bacon, studying the political causes of conflicts, emphasizes the great role of heads of state in the life of the state. At the same time, he emphasizes the inadmissibility of their acting strictly according to their subjective judgments, without taking into account the opinions of the social strata and representative bodies in the state. If such a situation occurs, it can be seen that they tried to prove their opinions about conflicts by the idea that "the people find such a mess difficult to digest and will independently try to introduce and establish some new system of government.

In the new era, Western political scientists interpret the essence of confrontation based on various theoretical approaches. Representatives of the realist school, evaluating the international system as an arena for the struggle of interests, consider confrontation to be a natural consequence of this competition. In their opinion, each state seeks to strengthen its political, economic and military power. As a result, the struggle for supremacy in the international arena intensifies, creating an environment of confrontation. From this point of view, confrontation is interpreted as an integral part of international politics. According to geopolitical views, they try to closely associate confrontation with expanding the sphere of territorial influence, controlling strategic resources and gaining global leadership. In particular, the competition between the USA and the USSR during the Cold War has been studied by Western scientists as a classic example of ideological and geopolitical confrontation. It is emphasized that during this period, the confrontation was carried out not only through military force, but also through economic pressure, diplomatic means, information policy and ideological propaganda.

When analyzed philosophically, the concept of confrontation in modern Western studies is used in a broader sense. Now it is not limited to interstate conflicts, but also includes cultural, religious and civilizational conflicts. Some scholars note that the clash of different values and cultural models in the process of globalization is creating a new type of confrontational environment. This leads to an intensification of ideological influence, information attacks and forms of struggle carried out through digital technologies.

Liberal researchers, on the other hand, emphasize that the intensification of confrontation is due to the lack of international cooperation. In their opinion, contradictions can be mitigated by strengthening the activities of international organizations, developing diplomatic dialogue and expanding intercultural contacts.

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Therefore, they emphasize the importance of “soft power”, political dialogue and economic integration in managing and preventing confrontation.

Scientific analysis shows that Western scholars view confrontation as a multifaceted and complex political phenomenon. It is manifested not only as a conflict of interests, but also as a combination of ideological influence, information struggle, geopolitical competition, and conflicts between civilizations. In modern international relations, confrontation, in addition to traditional military confrontation, also continues within the framework of cybersecurity, information space, and digital technologies.

In conclusion, it can be said that in Western scientific schools, the concept of confrontation is interpreted as an important element of international political processes. This phenomenon is formed on the basis of a conflict of interests between states and political forces and is assessed as a global political process that is manifested in new forms and methods in the modern era.

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