

Philosophy of Conflict Resolution as a Contemporary Challenge

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Abstract

The concept on the nature of conflicts awakens the idea of their approach to the existence of human instincts, which existed before the emergence of man, but also during his lifetime. By analogy, the origin and nature of the conflict are closely linked to the birth, existence of man and human society. At the core of conflicts as a powerful generator that gives birth to and nurtures them, lies the unequal distribution and appropriation of the production of the material goods of society and nature. The control of the political class over the economy creates oligarchic symbiosis between business and politics, while the liberal economic environment creates premises for the exploitation of the natural resources of the community by individuals associated with power. The range of conflicts in the society of our age includes aspirations and the fight against inequalities that limit the participation of citizens in the management of society and the construction of their future by political, economic, and social means. The existence of conflicts proves the presence of opposites in the field of ideas and social relations as well as their emergence in different areas of life. One of the most serious motivations for the birth and generation of conflicts is the diversity of thoughts about the world around us. Such a vital phenomenon that gives variety, meaning and development to social life, in certain situations can turn into a fierce conflict between the parties to establish the rule or direction of society. The following paper aims to influence the formation of beliefs and dialectical attitude on the recognition, understanding and resolution of conflict.

Keywords: Conflict, war, inequality, resolution and management.

1. Introduction

Nietzsche underlines the fact that human beings are characterized by the thirst to rule the environment. This impulse at the core of human nature, is the will for power which is more than the will to survive. It is more of an internal impulse to express a strong affirmation of all human forces. The need for the appropriation of the material goods of nature and the social product, as well as competition, push the social forces to clash among themselves for the establishment of hegemony and domination over others. The social forces that possess the highest level in the field of scientific technology of the time triumph over the weaker side. The goal of development and achievements today does not recognize a straight line but owes to the presence of contradictions in nature and in society as an objective law and phenomenon. Marx considered conflict a normal phenomenon of human society for the simple fact of the existence of different classes. "The history of all societies that have existed to this day," he writes, "is the history of class warfare."

Jean-Jacques Rousseau notes: "Before behavior was created, learning, our desire to speak ethically, our morals were harsh but original. "Modern manners make everyone talk, dress, behave in

accordance with the laws of the time, never following their inner nature, so we can never appear as we really are." Human society has grown and developed "under the socialization" of conflict. Many philosophers extend the birth of conflict before the birth of human society, arguing that it derives from the life of nature, characterized by a fierce and uninterrupted conflict, from which the life of man and human society itself springs. Thus, for example, the German philosopher Emanuel Kant would deepen his views on the complexity of human nature and on the contradictions that accompany it. His theoretical concept on conflict is treated and valued as an instrument of nature through which it realizes its purpose, the establishment of justice and the triumph of freedom.

Theories and philosophical legacy on the nature and complexity of conflicts require a careful approach to resolving it for the benefit of society, peace, and prosperity. Recognition, understanding, treatment and resolution of conflict first require its "demining" or demythologization by the legends of inevitability and fatal disasters. Conflict resolution is conditioned by the acceptance of their existence as a delicate process of life, with sharp features, knowledge of their origin, causes and nature as well as a careful and permanent approach to resolve and exploit them in benefit of human society. This is also why the topic of conflict is at the center of attention of scholars and philosophers who constantly contribute to their recognition, treatment, and resolution at the level of the demands of the time.

2. The path of conflict prevention and resolution

Even within a single human being there exists several contradictions. Aware of its end, within the rational human being conflict arises within itself. He tries not to agree with the objective reality of his determined destiny ... Life in human society teaches him the fact of being a social being who seeks to fulfill himself in relationships with others. Meanwhile, the creation of this relationship, between oneself and others, presents another conflict. This relationship stands at the right stage and fulfills the expectations in the general features of man, but the closer we get to the individuality of each, the more conflicts arise caused by the existence of differences about what I am and what is the "other". The real problem lies in the lack of coherence, in the knowledge of self and real capacities. In the absence of setting limits that we can reach before "death" a false idea of our true nature is created which begins as an instinctive being and continues as a rational being.

One of the philosophers who specifically addressed the topic of conflict is Jean-Jacques Rousseau. Being well acquainted with the theories and views of ancient and contemporary philosophers, Rousseau formed an advanced concept of time for the origin and nature of conflict. His research work was rewarded with the work "The Origin of Inequality between People", through which he shed light on the origin and nature of conflicts. In this work his abstractions and arguments on the nature and typology of conflicts are: religious, political, ethnic, social and economic. His research by the scholar focused specifically on one of the causes and origins of conflict between people in human society; from property arose inequality, exploitation, slavery, poverty. "The first one who, after demarcating a plot of land, said: This is mine!" (*Rousseau P. 89, 2008*). His radiology passes like on a screen on the side of human morality, of that morality swarming with bad vices, the product of civilized society. He notes: "Human relationships are now full of deception, while, in the early days, people could easily understand each other, an advantage that prevented them from having many vices." Therefore, the relations and conflicts between individuals in society are resolved based

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on moral requirements, a product of economic and social development, which is characterized by mutual respect between each other.

Rousseau points out that even natural happiness is ruined when people acquire skills and develop science, which create the steps of transition towards the social state, a state in which, some live in luxury, while others, in an impatient misery and humiliation. Impregnated with pessimism and criticism, dressed in artistic elegance, but also sharp irony, very soon, the democratic ideas of Rousseau's social philosophy would be appropriated by the society of the time; and would promote the need to change French society by becoming a promoter of the French bourgeois revolution of 1789 with the slogan: "Freedom, equality, brotherhood!". The views of Jean-Jacques Rousseau would serve as a motivating inspiration for many nineteenth-century philosophers, even to the formulation of the theory of the development of Class Warfare, "as the engine of human society development" to accelerate conflicts and wars in the Gulf. Rousseau's "Social Contract" won countless accolades from personalities in various walks of life, which reveal special and important aspects of its content.

Man has always been tormented by the origin of his creation, which, despite the valuable contribution of philosophers and other sciences, remains a mystery. Equally mysterious is his future, because in addition to inherited problems in the philosophical field, such as; the origin of man and his existence, the stages of development over time, the problems of war and peace, coexistence and the tendencies of "good" and "evil" in human society and vice versa, on the horizon from time to time crises appear deep of society; of a nature that carries them all; existential, economic, cultural, to the risk of destroying the planet and its most valuable asset, human life. Furthermore, as the scholar of world literature, V. Skolovski, would put it artistically but very shockingly, when dealing with the problems of today's contemporary novel: *"Both front and back lies the unknown, the infinite. We come out of the tunnel of infinity only during the time of our life, for a moment it becomes light, and immediately the end! Back in the endless tunnel!"* (Shklovsky. P.348. 1980).

In this sense, the theories of the birth and development of human society to the present day; the stages through which it has passed, from the individual, to the tribes, to the community, to the organization of a higher degree of it, as human units; according to language, docks, customs, living in a common space, as well as selecting the form of state building, seem to remain problems which require an even more detailed and objective enlightenment. The history of ideas, of those who ignited the first impulses of the development of sciences and arts, proves that man managed to form the consciousness of the place he occupies in nature.

Man is good in the state of nature, emphasizes Jean-Jacques Rousseau. Every improvement of the individual passes through freedom by its nature, liberated from the totality of erroneous concepts born of society. Any improvement of the state seeks to recreate the conditions of a natural human community, in which civilization-born selfishness has no role. In his essay "Discussion on the sciences and arts", published in 1750, for which he would be honored with a prize that made him famous in the elite circles of France and beyond, he would point out the fact that, the development of generally had not made man at all better, and unfortunately, the opposite had happened: luxury and pleasure had been bought at the price of slavery; debauchery was raised above the simple morals of the people, and cultured people mocked those for whom there was still something sacred left.

After this shocking picture, he pointed out that, social relations were not at all natural, as they no longer conformed to natural law and morality; in conclusion, civilization developed in the wrong way. The pursuit of the flesh and the soul, the public confession of feelings, the rejection of all moral hypocrisy, all testify to the way in which an intellectual nurtured and formed by the reading and study of the English Enlightenment and especially the theory of the law of natural of John Locke. The novelty of Rousseau's thought lies in the fact that he places nature and reason in a historical relationship. He seeks to present in his most serious works the view, according to which the philosophy of history summarizes the facts on the loss of the state of natural morality during the historical process of civilization. Noting the only good thing that had arisen from this process, which was the reason, with the help of which we intend to return to the state before the loss of the natural. According to him, if this perverted nature, both that of man and that which surrounds him, could be led from reason to what it was, then reason would become natural. In short this is also one of the last basic ideas of this period that fully bears the stamp of Rousseau.

Kant warns us about the existence and role of the "blind trick of nature" *"that pushes the individual towards reason, not by turning the relations between people peacefully from the beginning, but by encouraging antagonisms between the"*, (Kant Emmanuel. P. 54. 2004). Therefore, he says that nature forces us to go to that state based on contradictions and war. For this reason, the treatment and analysis of conflicts, its causes, and consequences, why it is so early and so present in our lives and in our society, has increased the demand for research and studies on ways of its peaceful solutions. The influences of Rousseau's studies and observations on determining the nature of a society can also be found in the studies of Karl Marx when he, among all economic relations, singled out the fact that, what kind of property ruled over the means of production.

The essence of Rousseau's views focuses on the stages of development of human society, where the view stands out, according to which the essence and the main source of conflict in society remains inherent inequality. *"Such was, or should have been, the beginning of society and of the laws, which gave new constraints to the weak and new powers to the rich (XVIII century), destroyed once and for all natural freedom, permanently implanted the law of property and inequality, from a violent and courageous appropriation, derived an irreversible right, and for the sake of gaining any ambition, finally subjected the whole human race to labor, slavery and misery."* (Rousseau P. 109-110. 2008). In this way, he had succeeded in awakening and arguing before the society of the time the awareness of the natural human right to live equally and free, which could not be ensured in a monarchy rising above the idea of absolutism and the unlimited rights of the monarch, where everything, every wealth and right, even human life belonged to him. The above arguments prompted him to deepen the views and ideas with which he came out openly against the form of regime in France, the monarchy, becoming a passionate supporter of the establishment of the republican system, views and ideas which played and still play today around the civilized world a powerful influence

Through his social contract, Jean-Jacques Rousseau aimed to compose human life and interaction within a society through laws and social interaction. Thus, only when individuals interacted with each other, understood, and respected their interests in a just and legal way, then human society and social interaction would become a successful social model. For Rousseau, social inequality and social injustice were the main source of conflict. In his work: "The origin of inequality between people", he distinguished two types of inequalities, which he analyzed in this way: *"I encompass in*

*the human species two inequalities, one I call natural or physical because it is determined by nature itself and lies in the variability of age and health, the powers of the body and the properties of the mind and soul, while the other can be called moral inequality or political, depending on some kind of agreement and that is decided or has been triggered by the approval of the people.” (Rousseau P. 37, 2008). Rousseau * linked social inequality to the following phenomena: of the rich, the meager food of the poor... ..” (Rousseau P. 47, 2008). Conflicts arise in society, they are the product of human society, for the very fact that every individual, member of this society, must fight every day for his well-being, for the achievement of his goals. Although society is constantly expanding and developing, instead of conflicts disappearing, they are increasing even more.*

Since property as a means of livelihood is owned by its heirs, securing a job in production centers or state institutions remains one of the sources of human life of our modern era. The phenomenon of corruption that is eroding today's society requires that this job be secured through a friendly interference. Moreover, when the person who is privileged or “rewarded” through this job is not suitable and does not enjoy the necessary knowledge in the relevant field, this phenomenon becomes a pure source of dissatisfaction and conflict. Another source of conflict today is economic inequality. On the one hand, the wealth of the rich alone is increasing, while on the other hand, the poverty of the poor alone is deepening. This economic inequality between different strata of society remains one of the sources of conflict.

3. Conclusion

In the era of the recognition of social relations, man also realized the division of labor that accelerated the arrival of new eras. Since human beings remain the object and subject of conflicts, the perception of the phenomenon of conflict in human society, the role and nature of man, remain essential in the recognition, treatment, and resolution of conflict. The complex nature of the conflict offers us the possibility of communication between the conflicting parties as well as the realization of our goals during the management of this process.

Efforts to address the problem of conflict are embodied in many of the theories of philosophers that answer the questions: Where do conflicts arise and what do they represent in human society? Can the factors influence the risk of conflict and violence be clarified? The issue of conflict in human society is a controversial topic both morally and scientifically. Being a companion of life, human society cannot imitate the attitude of the ostrich who hides his head in the sand to escape the threatening dangers. On the contrary, human society and its sciences, such as philosophy, are at the center of their studies. The history of the development of conflicts is a harsh but objective teacher who has taught human society that, during the development of conflicts, the consequences for all parties involved, are associated with loss of life and destruction of historical, cultural, and material values. Millennial experience proves quite stingy in the field of conflict resolution and management by offering only the method of peaceful resolution which gives equal opportunities and mutual benefits to the parties. On the other hand, the most effective way to prevent conflicts remains, respect for the principles of democracy, the sharing of power and the protection of human rights and freedoms.

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