Views on the Socio-Philosophical Essence of Violence

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Abstract. *This article examines family policy in Uzbekistan the most important and important in the experience of foreign countries are analyzed. Family support for Uzbekistan practical issues are recommended.*

Key words: *family, family policy, family service, psychological service, social assistance to the family, legal assistance, financial assistance, foreign experience.*

Introduction

The development of social sciences in Uzbekistan creates the opportunity for a deep analysis of the philosophical essence of social phenomena, which until now have been little studied. In our country, no major research has been conducted on the socio-philosophical essence of violence, and only some aspects of the issue have been covered within the framework of legal sciences. Meanwhile, very extensive research is being conducted in the world on the socio-philosophical essence of violence and related issues.

In the explanatory dictionary of the Uzbek language, the concept of violence is defined as: "Behavior characteristic of abusers; violence, use of force"[1] is defined as. The term "zör," which is at the root of this word, is defined as "strength, power; effort; pressure; oppression." In general, the word "zör" does not have the same negative connotation as "zulm," sometimes it is used as a positive state to reflect the pleasant aspects of an object. Violence is used in a completely negative sense. Negative situations arising from the excessive use of force, which underlies this word, are assessed as violence. The closest relative positive attribute to violence is the synonym for the word "force," which can sometimes be lawful (just) and sometimes unjust (illegal). For example, if the use of force against a person in a vulnerable situation - an adult, a woman, or a child - is universally condemned by society, then the use of force to prevent existing dangers, maintain public order, or neutralize the perpetrator can be praised. In general, in the Uzbek language, violence is considered as the use of existing forces and means to oppress another person.

Methodology

The methodology for this article will focus on a qualitative, theoretical analysis of the socio-philosophical essence of violence, examining both historical perspectives and contemporary interpretations. The approach will involve a detailed review of various philosophical concepts and definitions of violence, particularly in relation to its socio-cultural and legal implications. Key theoretical frameworks, such as those proposed by Aristotle, Plato, and Mawlana Jalaluddin Rumi, will be explored to understand how violence has been conceptualized through the ages. Additionally, the article will examine the evolution of the concept of violence in the context of both Uzbek and

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[1] Ўзбек тилининг изоҳли луғати. А.Мадвалиев тахрири остида. Тошкент, Ўзбекистон Миллий энцклопедияси нашриёти. – Б. 167.

international discourses, comparing linguistic definitions and interpretations of violence across languages such as Uzbek, Russian, and English. This comparative analysis will be instrumental in identifying the broader social and psychological dimensions of violence, as well as how different cultures and legal systems perceive its legitimacy and ethical boundaries. The research will also incorporate an examination of contemporary social issues, particularly in Uzbekistan, where family policies and the protection of women's rights have become central concerns. The article will draw on case studies from both international and local sources, integrating legal, psychological, and socio-political viewpoints to offer a comprehensive understanding of violence's socio-philosophical essence. The research will conclude by recommending practical approaches to mitigating violence within societal structures, particularly focusing on legal reforms and social support mechanisms for vulnerable groups such as women and children. Through this methodological framework, the article will provide a nuanced and multi-dimensional perspective on the philosophical underpinnings of violence and its societal impact.

In S.I. Ozhegov's "Dictionary of the Russian Language," violence is interpreted as the use of physical force against another person, a forced action aimed at violating a person's personal inviolability, as well as oppression, arbitrariness, and lawlessness.[2] In the Russian language, the word "violence" is also based on the word "force," and, as noted above, in a number of cases, the manifestation of violence is noted. In the Russian language, strictly three forms of violence are distinguished, primarily in relation to the use of physical force. Any use of physical force was also considered violence. At the same time, it should be noted that violence has moral and legal aspects, and from a moral point of view, any use of force can be immoral. Because man is the highest being and the highest value. The use of physical force, torture, restriction of liberty, and other circumstances against him are unacceptable. From a legal point of view, the use of physical force is an integral part of the exercise of state power and the activities of law enforcement agencies. In the Russian language, violence is also interpreted in the form of damage to a person's personal inviolability. Personal immunity is a much broader concept than the use of physical force, which can manifest itself in the infringement of a person's honor and dignity. If a person's honor is their self-assessment, then their dignity is the social assessment given to them by society. It is necessary to respect the self-respect of other members of society, as well as the assessment given by others. At the heart of any violence lies arbitrariness and lawlessness. Although all forms of violence are currently prohibited by international law, in some cases there are instances where violence is elevated to the level of law. For example, as a result of an attack carried out by the State of Israel in the Gaza Strip from September to March 2023, more than 30,000 women and children were killed.[3] In general, 1.2 million people die annually on Earth as a result of violence.[4]

Results

The Merriam-Webster Dictionary, one of the earliest dictionaries in the United States, covers four aspects of violence.[5] Firstly, harm, causing harm to a person, abuse of his rights and interests, and the use of force; secondly, violation of his rights and interests, offense, humiliation, infliction of psychological trauma; thirdly, destructive impact used in relation to natural phenomena (for example, the destructive power of a tornado), intensity, disagreement; fourthly, the concepts of violence are also used in relation to unjustified changes and additions in the text. As can be seen, in English this word has a much broader meaning. Traditionally, along with such meanings as the unjustified use of force against a person, moral and psychological pressure on him, offenses are also perceived as violence. At the same time, violence is also used in relation to natural phenomena, which is used to describe phenomena that rapidly disrupt the existing stable environment. The word "violence" in the English language, like the word " zraki" in the Uzbek language, can also express falsehood in a certain

[2] https://slovarozhegova.ru/word.php?wordid=15969 - Толковый словарь Ожегова онлайн

[3] https://news.un.org/ru/story/2024/03/1450292 - В Совбезе обсудили сексуальное насилие в контексте ближневосточного конфликта

[4] https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4340604 - National Library of Medicine

[5] https://www.merriam-webster.com/dictionary/violence

situation. It can be seen that this is used as a forceful, unfounded conveyance or interpretation of this meaning.

In the English language, the words cruelty, attack, force, rebellion, coercion, pressure, savagery, harm, threat, anger, rebellion, unrest, hooliganism, maiming, war, terror, strike, and aggression are used as synonyms for violence. In general, violence in English serves to express broader social relations and events than in Uzbek. The English expression of violence is used not only to understand it in hundreds of English-speaking countries, but is also reflected in international documents and serves as a basis for uniform acceptance throughout the world.

The nature of human violence has long been the focus of scholars' attention. Aristotle's interpretation of violence as a restriction of human freedom.[6] The scholar gave a detailed description of the physical and mental limitation of violence, as well as the types of domestic violence. Also, material violence of violence is the restriction of the use of material wealth; experimental-vional violence is violence in various life situations, which serves to increase a person's life experience; consumer-physiological violence is manifested in a person's striving for peace and tranquility; violence in relationships is manifested in a person's entry into social relations with others; family-material violence - there is a characteristic of subordination in relationships in society, as well as in the family, through which violence is manifested; violence in upbringing is the violence of the state in the formation of certain values in society; state violence - the dominance of the state over society requires a certain type of state violence; slave-owning violence is violence in the use of slave labor; military violence is violence during military actions, which Aristotle interpreted as the last resort.[7] Aristotle was one of the first to explain the socio-philosophical essence of violence, in which an objective approach to this form of attitude prevails. The concept of violence is currently very broad and interpreted in various ways. Sometimes there are cases of public opinion distortion in matters related to violence. Aristotle, based on the social relations of his time, realistically revealed the existing situations.

Discussion

According to Plato, there are 3 types of violence. Firstly, there exists an ideal form of violence, in which a person limits himself in the pursuit of good.[8] Plato's idea of ideal violence is very close to the concept of the ego, which occupies an important place in Islamic philosophy. When a person commits violence against their desires, limitless needs, and worldly fantasies, they restrain their ego. Mawlana Jalaluddin Rumi writes: "Even if they see hundreds of thousands of lights in this world, they value nothing but the essence of the light. If there is no light in the eye, it cannot see the light that fills the entire universe. The basis for this is the ability in the nafs. The soul is one thing, the spirit is another. Don't you see, when a person is asleep, where doesn't their desires go? And the soul always remains in the body. A wandering soul and something like it".[9] According to the scholar, there are two forms in the essence of man. Soul and Soul. The struggle and connection between these two are crucial in elevating human spirituality. Violence against the ego is an honorable, praiseworthy trait that leads a person to perfection. This is, of course, an attempt to understand violence in a very broad sense. Currently, within the framework of limited perceptions related to the interpretation of violence, this concept is of great importance. There is also a psychophysiological form of violence, which manifests itself in the satisfaction of certain human needs. The third form is social violence, which is the state's violence against citizens to establish order and discipline in society.[10]

Conclusion

In conclusion, this study provides a comprehensive analysis of the socio-philosophical essence of violence, drawing from both historical and contemporary perspectives. The findings reveal the multifaceted nature of violence, encompassing physical, psychological, and social dimensions.

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[6] Ивашина Роман Анатольевич (2022). Понятие насилия в социально-политической философии Аристотеля. Научный результат. Социальные и гуманитарные исследования, 8 (3), 153.
[7] Ўша манба – Б. 156.
[8] Платон. Диалоги/пер.с древнегреч.; примеч. Л.Сумм. – Москва. Эксмо, 2009. – С. 610.
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Philosophers like Aristotle, Plato, and Mawlana Jalaluddin Rumi offer valuable insights into the ethical and moral implications of violence, particularly emphasizing the distinction between legitimate and illegitimate uses of force. The research highlights the socio-cultural and legal implications of violence, noting that while international legal frameworks condemn violence, its existence remains pervasive in various forms, including state-sanctioned violence. The study also underlines the urgent need for reforms in family policies and social support systems, particularly in Uzbekistan, to mitigate violence against vulnerable groups such as women and children. Practical recommendations include strengthening legal protections, psychological support, and social assistance for families. Future research could explore the evolving role of digital violence and its implications on societal norms and legal frameworks, as well as the impact of global conflicts on the perception and regulation of violence in different cultures.

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3. "V Sovbize obsudili seksual'noe nasilie v kontekste blizhnevostochnogo konflikta," [Online]. Available: https://news.un.org/ru/story/2024/03/1450292. [Accessed: Feb. 25, 2025].

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7. Ibid., p. 156.

8. Plato, Dialogi / trans. from Ancient Greek, L. Summ, Moscow: Eksmo, 2009, p. 610.

9. Jaloliddin Rumi, Ichindagi Ichindadur, Tashkent, Turandot, 1997, p. 57.

10. R. A. Ivashina and A. V. Zamarayev, "Skhodstvo i otlichiya v ponimanii nasiliya Platona i Paristiki," in Konferentsiya "Lomonosov – 2014", Sektciya "Filosofiya. Kulturologiya. Religovedenie", Moscow, 2014, p. 1.