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ABSTRACT

of the dissertation for the degree of Doctor of Philosophy

**CONFLICTS, DIALOGUE, CONSENSUS: A SOCIAL-
PHILOSOPHICAL ANALYSIS**

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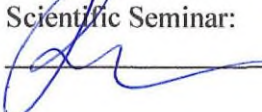
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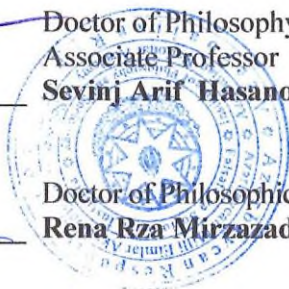
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GENERAL CHARACTERISTICS OF THE DISSERTATION

The relevance of the research and the degree of problematic research. Since the emergence of human man and civilization, a man has constantly gone through difficult trials of history. For this reason, just as his different choices are not unambiguous in any period, their consequences have led to the creation of different realities. Dynamic processes accompanied by continuous trials and endless choices have shaped society as a whole. The system of values, of which a man is the direct creator, has always ensured order, balance and order, but has also sometimes given rise to contradictions and conflicts. Depending on historical conditions, society has always faced development and regression. A man, however, has learned to live in conditions of peace and war, which alternate in the process of historical evolution. This philosophical law has always maintained its relevance. The eternal changeability arising from the direct merit of a man has been consistently repeated in all his activities. A man has always followed the path of peace and war from the past to the present. He himself has tried to survive and has been able to continue his existence in the unity of two inevitable necessities.

Since nature constantly forces a man to struggle for life, conflict has always been on the agenda along with the existence of a man and has maintained this relevance directly together with him. In relation to a man, existence and struggle have formed a kind of philosophical proportionality. In this sense, conflict emerged along with the formation of society, and has gained relevance as an integral part and one of its main characteristics in all historical periods. From a philosophical point of view, conflict has also acted as one of the main factors of development of human man in general. Just as the world can never exist statically, a man, who is its highest being, the central driving force, and the system of relations created by him, have not been devoid of this important dynamic feature.

Language, one of the main human characteristics of a man, its component speech, and in a more general sense, the skill of

establishing contact with the other party, has also evolved in parallel with a man. Hua manity, which has communication as the main element of direct communication or the art of dialogue in a philosophical context, has also had the ability to resolve conflicts that directly originate from itself, which it is responsible for, thanks to this ability. Throughout history, a man, by improving communication and its various manifestations and putting them into systematic forms, has thereby formed a culture of dialogue. As a result of the exchange of views of the parties through organized dialogue, endless conflicts in society have been prevented in many cases. This has repeatedly proven the effectiveness of dialogue, one of the main philosophical forms of communication, against conflicts. Hua manity has learned to use dialogue as the main tool in resolving different conflicts in time and space and has turned it into a weapon in the fight against conflicts.

In this evolutionary process, dialogue, which is also considered one of the important problems of philosophy, has gained relevance by playing a leading role in resolving conflicts. Dialogue, which is based on direct communication, develops gradually, and in which the other side is heard in the discussion of any problem, including the conflict, has made it possible to prevent hua manity from being exhausted in conditions of endless conflicts. It has played an important role in maintaining its existence or relevance. Dialogue, which is inherent in hua man nature as a regulating factor, has always been relevant in terms of resolving conflicts.

Due to its inherent nature, dialogue has become a method of defense against conflict. Therefore, dialogue has consistently acted as one of the main factors that reduces the impact of conflicts that arise in societies and regulates their destructive consequences.

The highest virtue inherent in a man, the relevance of which is ensured by the alternation of struggle-conflict and communication-dialogue, is morality. Morality, formed on the basis of the high value system of society, has played an important role in protecting his physical existence, in addition to being a regulator of a mankind in its philosophical essence. A man, who

has learned to be governed by morality, has formed a culture of avoiding conflicts and tending to communication. Thanks to it, he first learned to draw boundaries for himself, and then to compromise in relation to his environment. He preserved his existence or being on the basis of morality, which is the highest virtue. Morality helped prevent the natural physical state of a man from dominating his mind and became the most powerful tool in his struggle with wild nature. As an internal regulator of a mankind, it saved him from the difficulties and disasters he faced. Morality instilled in a man such superior qualities as justice, kindness, forgiveness, reconciliation, compromise, and cooperation. One of the deep philosophical problems that has gained relevance in the context of morality is consensus. Consensus emerged as one of a man's attempts to establish dialogues and resolve conflicts guided by moral values.

In a society that can be characterized as an organized system, it is difficult to ensure sustainable development without system-building elements or consensus. Although conflict, as a dynamic process, gives impetus to development as a whole, development is impossible only with conflict. Dialogue is not relevant without a direct subject of discussion. Based on these conditions, a managing conflict through dialogue and completing it with consensus acts as one of the main mechanisms that create conditions for sustainable development of society. Consensus is the main factor that correctly directs development, which goes through conflicts and is constantly accompanied by settlement processes, and makes it not passive, but actual. The consensus, which is in a certain sense a unique form of a manifestation of different moral values, is a way to complete the conflict stage and achieve results that can satisfy its parties as much as possible through dialogues. The fact that dialogue can regulate conflict at a certain stage of negotiations makes consensus relevant. Consensus is evidence that conflicts arising from hua man nature can be curbed directly through hua man nature itself. In the modern world, accompanied by numerous conflicts, achieving peace also depends on sustainable consensuses formed in various areas.

The factor that promotes and actualizes any consensus is conflict, and the one that ensures its sustainability is regular dialogues. Dialogue has acted as the main system-forming element in the alternation of conflict and consensus that has occurred continuously throughout history. Through dialogue, which is an important form of interpersonal communication, a mankind has learned to establish a communicative connection between two other phenomena that are essentially opposite to each other, namely conflict and consensus. In this sense, all three independent socio-philosophical problems, in addition to being relevant separately, are of particular importance in terms of their study in unity. For the analysis of essentially broad philosophical problems such as conflict, dialogue and consensus in a general unity, it is important to take into account the main philosophical points included in the problematic of each of them, as well as their common features.

The study of each of the three philosophical problems in the dissertation, separately and in a way that is interconnected on the basis of a common logic, is also relevant in terms of describing the general picture of the modern era. Considering the current turbulent socio-political processes and increasing contradictions in the world, the mutual study of certain problems is particularly relevant. The consideration of the philosophical problems that constitute the direct subject of the research in the context of the 44-day Patriotic War of Azerbaijan and the new realities that have formed after it is also relevant. Thus, Azerbaijan resolved the conflict, which had been on paper for 30 years, through military-political means within the framework of international law and the UN Security Council resolutions. In the post-war period, the dialogue process and consensus proposals came to the fore and became relevant. Initiatives to conduct direct negotiations with Armenia and sign a peace treaty are still ongoing. The consensus to be achieved in the post-conflict period will act as an important factor in ensuring sustainable development, regional stability and cooperation. As the President of the Republic of Azerbaijan Ilham Aliyev emphasized at the international forum held at ADA

University on April 9, 2025 on the theme “Towards a New World Order”, “After the signing of a peace treaty between Azerbaijan and Armenia, there will be no obstacles to the start of cooperation in the region, and this will create real opportunities for the integration of the South Caucasus”.¹

As a result of the radical changes taking place in the social, political and economic spheres in the modern world, the known stable meanings of most philosophical problems have undergone serious transformations. Each of the problems of conflict, dialogue and consensus has acquired new meanings, somewhat moving away from their traditional essence in today's changing realities. As a result of the mentioned processes, certain changes have occurred in the socio-philosophical essence of the problems that are the subject of the dissertation's research. Since the economy acts as one of the main system-forming actors in modern societies, which can be classified as dynamic social systems, conflict can sometimes have a constructive character and become a factor that stimulates development. Consensus, on the other hand, sometimes leads to stagnation or stagnation, which is as dangerous as the conflict it ends with. In the context of such changes, dialogue often fails to meet expectations. In this sense, the study of all three problems that constitute the main topic of the dissertation on the basis of the new socio-philosophical content they have acquired against the background of the changing realities of the modern world is of particular relevance.

Since the 20th century, it has been possible to observe a radical change in the socio-philosophical approach to the issue of conflict in the research of representatives of social conflict theory such as R. Dahrendorf,² L. Coser,³ K. Boulding.⁴ With the

¹ <https://president.az/az/articles/view/68514> (09.04.2025).

² Dahrendorf, R. *Class and Class Conflict in Industrial Society* / R. Dahrendorf. Stanford: Stanford University Press, – 1956. – 358 p.

³ Coser, L.A. *The Functions of Social Conflict* / A.L. Coser. New York: The Free Press, – 1956. – 196 p.

⁴ Boulding, K.E. *Three faces of power* / K.E. Boulding. Newbury Park, California: SAGE Publications, Inc., – 1989. – 261 p.

establishment of capitalism, the conflict factor, one of its main internal actors, has already acquired a positive meaning in the scientific community. At the same time, the problem of conflict has begun to be analyzed and studied as an integral system-forming element of the market economy, which also largely shapes social and political systems. This factor has also led to certain changes in the traditional philosophical essence of the concepts of dialogue and consensus, which are closely related to conflict. One of the main factors determining the relevance of the dissertation is the fact that all three socio-philosophical problems involved in the research are examined not within the framework of standard approaches in the scientific community, but in the context of the changing realities of the modern world. Other points that make the research relevant can be generally grouped as follows:

1. Viewing the problem of conflict not as a negative factor, but as a continuation of today's dynamic processes in a philosophical context, encourages relevant scientific approaches to conflicts that are multifaceted in nature and inherently deepening in modern times.

2. Given the complex social, political, and economic challenges of the modern era, the philosophical analysis of the concept of dialogue in different contexts (building a project for the future, forming a culture of compromise, seeking appropriate answers to endless questions, etc.) is gaining relevance.

3. A philosophical analysis of a number of contemporary social factors that ensure the stability and durability of consensus makes it relevant to explain the transition from consensus to peace, which has a broader meaning.

The conflict, dialogue and consensus have been extensively studied by a many philosophers as specific socio-philosophical problems since the end of the 19th century. Problems such as the fact that social conflicts are the result of class struggle were studied by K. Marx,⁵ the fact that conflicts and all social processes in

⁵ Маркс, К. «Капитал» Карла Маркса / К. Маркс; составитель Юлиан Борхардт; [перевод с немецкого С. Алексеева]. – Москва: Эксмо, – 2021. – 512 с.

society are interconnected by M. Weber,⁶ and the fact that conflict is a negative factor that disrupts the stability of the social system were studied by T. Parsons.⁷

The representatives of social conflict theory such as G. Simmel⁸, R. Dahrendorf, L. Kozler, K. Boulding have studied the problem of conflict as a major factor in the development of society. Researchers such as B. Crozier,⁹ E. Royce,¹⁰ O.J. Bartos, P. Vehr,¹¹ J.S. Nye, D. Welch¹² have studied the decisive role and main driving factor of social conflicts in the development of society today.

The emergence of conflicts as a result of a violation of social balance in society and the importance of dialogue in their resolution were analyzed by P. Wallensten¹³. The concepts of sustainable dialogue and sustainable peace for transforming destructive relationships were put forward by H.H. Saunders.¹⁴

⁶ Weber, M. *Political Writings* / M. Weber. Edited by Piter Lassa man and Ronald Speirs. Cambridge: Cambridge University Press, – 2003. – 422 p.

⁷ Parsons, T. *The Social system*. With a New Preface by Bryan S. Turner / T. Parsons. London: Routledge Taylor & Francis Group, – 2005. – 448 p.

⁸ ЗИММЕЛЬ, Г. *Избранное*. Том 1. *Философия культуры* / Г. ЗИММЕЛЬ. – Москва: Юрист, – 1996. – 671 с.; ЗИММЕЛЬ, Г. *Избранное*. Том 2. *Созерцание жизни* / Г. ЗИММЕЛЬ. – Москва: Юрист, – 1996. – 607 с.

⁹ Crozier, B. *A theory of conflict* / B. Crozier. London: Hamish Hamilton. – 1974. – 245 p.

¹⁰ Royce, E. *Classical Social Theory and Modern Society: Marx, Durkheim, Weber* / E. Royce. Lanham, Maryland: Rowa man & Littlefield, – 2015. – 357 p.

¹¹ Bartos, O.J. *Using conflict theory* / J.O. Bartos, P. Wehr. – Cambridge: Cambridge University Press, – 2002. – 231 p.

¹² Nye, J. S. Jr. // *Understanding global conflict and cooperation: An introduction to theory and history* . J. S. Nye, Jr., A.D. Welch. – Boston: Pearson. – 2017. – 449 p.

¹³ Wallensten, P. *Understanding conflict resolution: War, peace and the global system* / P. Wallensten. – London: SAGE Publications Ltd., – 2002. – 337 p.

¹⁴ Saunders, H.H. *A public peace process: Sustained dialogue to transform racial and ethnic conflicts* / H.H. Saunders. – New York: Palgrave, – 1999. – 343 p.; Saunders, H.H. *Dialogue as a process for transforming relationships* // H.H. Saunders. – *The SAGE handbook of conflict resolution*. Edited by Jacob Bercovitch, Victor Kremenyuk, and I. William Zarta man. – London: SAGE Publications Ltd, – 2009. – pp. 376-391.; Saunders, H.H. *Sustained dialogue in*

Ho-Won Yeong¹⁵ conducted research in the field of conflict a management and organization of the peace process. Peace studies, the philosophical connection between the problems of conflict, dialogue and consensus, and the philosophical foundations of achieving peace were studied by Y. Galtung.¹⁶

The conflict and peace, the concept of "culture of peace" in the modern world, sustainable peace and peacebuilding issues by transforming conflicts, and the psychological aspects of peace have been studied by K. Welch and E. Baker,¹⁷ J.V. Frank,¹⁸ K.F. Brand-Jakobsen,¹⁹ A. Cabezudo, M. Haavelsrud,²⁰ and C. Veibel.

conflicts: Transformation and change / H.H. Saunders. – New York: Palgrave Macmillan, – 2011. – 298 p.

¹⁵ Jeong, H.W. Conflict a management and Resolution. An introduction / H.W. Jeong. – New York: Routledge, – 2010. – 256 p.; Jeong, H.W. Peace and Conflict Studies An introduction / H.W. Jeong. – New York: Routledge, – 2017. – 266 p.

¹⁶ Galtung, J. Crafting peace: On the psychology of the transcend approach // J.Galtung., F. Tschudi. – Searching for peace the road to transcend. By Johan Galtung and Carl G. Jacobsen. – London: Pluto Press, – 2000. – pp. 206-227.; Galtung, J. 40 Conflicts, 40 Perspectives // J. Galtung. – Searching for peace the road to transcend. By Johan Galtung and Carl G. Jacobsen. – London: Pluto Press, – 2000. – pp. 122-190.; Galtung, J. Leaving the twentieth century, entering the twenty-first: some basic conflict formations // J. Galtung. – Searching for peace the road to transcend. By Johan Galtung and Carl G. Jacobsen. – London: Pluto Press. – 2000. – pp. 51-65.; Galtung, J. Pax Pacifica: Terrorism, the pacific hemisphere, globalization, peace studies / J. Galtung. – London: Pluto Press, – 2005. – 187 p.; Galtung, J. Peace by peaceful conflict transformation – the transcend approach // J. Galtung. – Handbook of Peace and Conflict Studies Edited by Charles Weibel and Johan Galtung. – New York: – Routledge, – 2007. – pp. 14-32.; Galtung, J. Peace by peaceful means: Peace and conflict, development and civilization / J. Galtung. – Oslo: International Peace Research Institute, – 1996. – 289 p.

¹⁷ Welch, C. Analytical Conflict Transformation and Teaching for Peace in Sociology // C. Welch, B. Elisabeth. – Conflict Resolution and Peace Education. Transformations across Disciplines. Edited by Candice C. Carter. – New York: Palgrave Macmillan, – 2010. – pp. 33-61.

¹⁸ Frank, J.W. Nonprofits Advancing Public Dialogue about a “Culture of Peace” // J.W. Frank. – Conflict Resolution and Peace Education. Transformations across Disciplines. Edited by Candice C. Carter. – New York: Palgrave Macmillan, – 2010. – pp. 63-95.

¹⁹ Brand-Jakobsen, K.F. Beyond mediation: towards more holistic approaches to peacebuilding and peace actor empowerment // K.F. Brand-Jakobsen, G.J. Carl. –

²¹ The political aspects of conflict resolution were studied by M. Brigg,²² the philosophical foundations of justice and conflict by M. Deutsch,²³ the comparative analysis between conflict and dialogue by D. Yankelovich,²⁴ the creative essence of conflict by P.J. Carnevale,²⁵ ethnic-religious conflicts by S.A. Kadayifchi-Orellana,²⁶ B. Moix,²⁷ the dialogue of cultures by V.S. Stepin,²⁸

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- Searching for peace the road to transcend. By Johan Galtung and Carl G. Jacobsen. – London: Pluto Press, – 2000, – pp. 231-267.
- ²⁰ Cabezudo, A. Rethinking peace education // A. Cabezudo, M. Haavelsrud. – Handbook of Peace and Conflict Studies Edited by Charles Webel and Johan Galtung. – New York: – Routedge, – 2007. – pp. 279-296.
- ²¹ Webel, C. Toward a philosophy and metapsychology of peace // C. Webel. – Handbook of Peace and Conflict Studies Edited by Charles Webel and Johan Galtung. – New York: Routedge, – 2007. – pp.3-13.
- ²² Brigg, M. The new politics of conflict resolution: Responding to difference / M.Brigg. – New York: Palgrave Macmillan, – 2008. – 224 p.
- ²³ Deutsch, M. Justice and Conflict // M. Deutsch. – The handbook of conflict resolution: Theory and practice. Editors Morton Deutsch, Peter T. Colea man, Eric C. Marcus. Second Edition. – San Francisco: Jossey-Bass, – 2006. – pp. 43-67.
- ²⁴ Yankelovich, D. Profit with honor: The new stage of market capitalism / D. Yankelovich. – New Haven and London: Yale University Press, – 2006. – 204 p.; Yankelovich, D. The Magic of Dialogue: Transforming Conflict Into Cooperation / D. Yankelovich. – New York: Touchstone, – 2001. – 341 p.
- ²⁵ Carnevale, P.J. Creativity in the Outcomes of Conflict // P.J. Carnevale. – The handbook of conflict resolution: Theory and practice. Editors Morton Deutsch, Peter T.Colea man, Eric C.Marcus. Second Edition. – San Francisco: Jossey-Bass, – 2006. – pp. 414-435.
- ²⁶ Kadayifci-Orellana, S.A. Ethno-religious conflicts: Exploring the role of religion in conflict resolution // S.A. Kadayifci-Orellana. – The SAGE handbook of conflict resolution. Edited by Jacob Bercovitch, Victor Kremenyuk, and I.William Zarta man. – London: SAGE Publications Ltd, – 2009. – pp.264-284.
- ²⁷ Moix, B. Matters of faith: Religion, conflict, and conflict resolution // B. Moix. – The handbook of conflict resolution: Theory and practice. Editors Morton Deutsch, Peter T.Colea man, Eric C.Marcus. Second Edition. – San Francisco: Jossey-Bass, – 2006. – pp. 582-601.
- ²⁸ Степин, В.С. Диалог культур и поиск новых ценностей // В.С. Степин. – Философия в диалоге культур: Материалы Всемирного дня философии. – Москва: Прогресс-Традиция, – 2010. – с.76-84.

and the dialogue of civilizations by A.A. Mishuchkov,²⁹ B. Kuzik and Y. Yakovets.³⁰

Ethnic wars, social conflicts, economic cataclysms, interreligious dialogue, peace and mutual understanding issues (on the example of the Balkans) have been studied by D. Susnjic,³¹ I. Chvitkovic,³² L. Mitrovich,³³ N. Dugandzhiya,³⁴ A. Kopilovic.³⁵

There are studies and monographs on conflictology by G.I.

²⁹ Мишучков, А.А. Диалог цивилизаций: традиционные ценности в условиях глобализации / А.А. Мишучков. – Оренбург: ООО ИПК «Университет», – 2017. – 520 с.

³⁰ Кузык, Б.Н. Цивилизации: теория, история, диалог, будущее: [в 6 томах] / Б.Н.Кузык, Ю.В.Яковец. Теория и история цивилизаций. – Москва: Институт экономических стратегий, – т.1. – 2006. – 768 с.; Кузык, Б.Н. Цивилизации: теория, история, диалог, будущее: [в 6 томах] / Б.Н.Кузык, Ю.В.Яковец. // Будущее цивилизаций и гецивилизационные измерения. – Москва: Институт экономических стратегий, – т.2. – 2006. – 627 с.; Кузык, Б.Н. Цивилизации: теория, история, диалог, будущее [в 6 томах/ Б.Н.Кузык, Ю.В.Яковец. // Цивилизации: прошлое и будущее. – Москва: Институт экономических стратегий, – т.5: – 2008. – 576 с.

³¹ Susnjic, D. The meaning and significance of dialogue // D. Susnjic. – Religious dialogue in the Balkans: The drama of understanding. Edited by Milan Vukoa manović and Marinko Vučinić. Belgrade: Belgrade Open School, – 2005. – pp.11-19.

³² Cvitkovic, I. Inter-religious relations in a multicultural society // I. Cvitkovic. – Religious dialogue in the Balkans: The drama of understanding. Edited by Milan Vukoa manović and Marinko Vučinić. Belgrade: Belgrade Open School, – 2005. – pp. 29-41.

³³ Mitrovic, L. Dialogue and convergence of Islam and Christianity in the Balkans as a precondition for development of the culture of peace, cooperation and integration among people // L. Mitrovic. – Islam at the Balkans in the Past, Today and in the Future. Edited by: Dragoljub B. Đorđević, Dragan Todorović and Ljubiša Mitrović. Niš: Yugoslav Society for the Scientific Study of Religion, – 2007. – pp 15-20.

³⁴ Dugandzija, N. On the prospects of inter-religious and inter-ethnic dialogue: What about minorities? // N. Dugandzija. – Religious dialogue in the Balkans: The drama of understanding. Edited by Milan Vukoa manović and Marinko Vučinić. Belgrade: Belgrade Open School, – 2005. – pp.61-80.

³⁵ Kopilovic, A. Theology of ecumenism as a joint path // A. Kopilovic. – Religious dialogue in the Balkans: The drama of understanding. Edited by Milan Vukoa manović and Marinko Vučinić. Belgrade: Belgrade Open School, – 2005. – pp.91-108.

Kozyrev, ³⁶ A.G. Zdravomyslov, ³⁷ A.L. Anchupov, A. N. Shipilov, ³⁸ N.N. Vasiliev, ³⁹ T. N. Kilmashkina, ⁴⁰ V. P. Sheinov, ⁴¹ V.A. Svetlov, ⁴² A.K. Zaitsev, ⁴³ N. I. Leonov ⁴⁴ and other specialists.

The philosophical analysis of the essence of consensus was studied by N. Rescher, ⁴⁵ the problem of communication and conflict by R.M. Krauss, E. Morsella, ⁴⁶ a comparative analysis between consensus and compromise by M.V. Fadeykov, ⁴⁷

³⁶ Козырев, Г.И. Политическая конфликтология / Г.И. Козырев. – Москва: ИД «ФОРУМ»: ИНФРА-М, – 2008. – 432 с.

³⁷ Здравомыслов, А.Г. Поле социологии в современном мире / А.Г. Здравомыслов; под общ. ред. Н.И. Лапина; науч. коммент. к твор. биогр. авт. Н.И. Лапина, В.А. Ядова, О.Н. Яницкого, В.Г. Николаева, Н.Е. Покровского. – Москва: Логос, – 2010. – 408 с.

³⁸ Анцупов, А.Я. Конфликтология / А.Я. Анцупов, А.И. Шипилов. – Москва: ЮНИТИ, – 2000. – 551 с.

³⁹ Васильев, Н.Н. Тренинг преодоления конфликтов / Н.Н. Васильев. – Санкт-Петербург: Речь, – 2007. – 174 с.

⁴⁰ Кильмашкина, Т.Н. Конфликтология. Социальные конфликты / Т.Н. Кильмашкина. – 2-е изд., перераб. и доп. – Москва : ЮНИТИ-ДАНА, – 2015, – 288 с.

⁴¹ Шейнов, В.П. Управление конфликтами / В.П. Шейнов. Санкт-Петербург: «Питер», – 2014. – 433 с.

⁴² Светлов, В.А. Введение в конфликтологию / В.А. Светлов. – Москва: Флинта. – 2015. – 520 с.

⁴³ Зайцев, А.К. Социальный конфликт / А.К. Зайцев. – Москва: Academia, – 2001, – 464 с.

⁴⁴ Леонов, Н.И. Конфликтология / Н.И. Леонов. – Воронеж: Издательство НПО «МОДЭК». – 2006. – 232 с.

⁴⁵ Rescher, N. Pluralism: Against the dea mand for consensus / N. Rescher. – Oxford: Clarendon Press, – 1993. – 217 p.

⁴⁶ Krauss, R.M. Communication and Conflict // R.M. Krauss, M. Ezequiel. – The handbook of conflict resolution: Theory and practice. Editors Morton Deutsch, Peter T.Colea man, Eric C.Marcus. Second Edition. – San Francisco: Jossey-Bass, – 2006. – pp. 144-157.

⁴⁷ Фадейков, М.В. Ненасильственная концепция власти: Подчинение как результат консенсуса и компромисса // М.В. Фадейков. – Национальные интересы. – 2008. – N 4. с.33-38.

interreligious consensus by A.F. March,⁴⁸ the socio-philosophical conditions for the correct foundation of consensus by K. Dey,⁴⁹ conflict and consensus a management by M.A. Roberto,⁵⁰ the analysis of the issues of establishing cooperation, forming consensus and making correct decisions by D. Strauss,⁵¹ the importance of consensus in solving social problems by T.P. d'Estre,⁵² the importance of consensus in intragroup relations by S. Galam, S. Moscovici,⁵³ the importance of global consensus issues by N. Chomsky.⁵⁴

Issues such as direct conflict, dialogue and consensus problems, the study of the above problems in a moral context, the dialogue of cultures and civilizations, the socio-philosophical essence of globalization, philosophical solutions to the global crisis and social challenges, socio-philosophical analysis of social contradictions and conflicts, mutual relations between Eastern and Western civilizations, issues of strengthening mutual respect and trust between different religions and different races, theoretical aspects of political conflicts and the study of resolution

⁴⁸ March, A.F. *Islam and liberal citizenship: The search for an overlapping consensus.* / A.F. March. – Oxford: Oxford University Press, – 2009. – 346 p.

⁴⁹ Day, C. *Consensus Design: Socially inclusive process.* / C. Day, R. Parnell. – Burlington: Architectural Press, – 2003. – 241 p.

⁵⁰ Roberto, M.A. *Why Great Leaders Don't Take Yes for an Answer: A managing for Conflict and Consensus* / A.M. Roberto. – New Jersey: Wharton School Publishing, – 2005. – 304 s.

⁵¹ Straus, D. *How to make collaboration work: Powerful ways to build consensus, solve problems, and make decisions* / D. Straus. – San Francisco: Berrett-Koehler Publishers, Inc. – 2002. – 245 p.

⁵² D'Estree, T.P. *Problem-solving approaches* // T.P. D'Estree. – *The SAGE handbook of conflict resolution.* Edited by Jacob Bercovitch, Victor Kremenyuk, and I. William Zarta man. – London: SAGE Publications Ltd, – 2009. – pp.143-171.

⁵³ Galam, S. *Towards a theory of collective phenomena: Consensus and attitude changes in groups* // S. Galam, S.Moscovici. – *European Journal of Social Psychology*, – 1991. Vol. 21, – pp. 49-74.

⁵⁴ Chomsky, N. *Profit over People: Neoliberalism and Global Order* / N.Chomsky. – New York, Toronto, London: Seven Stories Press, – 1999. – 167 p.

technologies are discussed by I.R. Mammadzadeh,⁵⁵ Z. Həjiyev, G. Abbasova,⁵⁶ R. Aslanova,⁵⁷ A. Abbasov,⁵⁸ A. Mustafayev,⁵⁹ F. Qurbanov,⁶⁰ R. Mirzazadeh,⁶¹ Z. Ağayeva,⁶² K. Bunyadzadeh,⁶³ F. İsmayilov,⁶⁴ S. Xəlilov,⁶⁵ Şh. Zeynalov,⁶⁶ U. Şafiyev,⁶⁷ S. Hüseynov,⁶⁸ H. Garashov, Z. Şhabanov,⁶⁹ A.

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- ⁵⁵ Məmmədzadə, İ.R. Bir daha fəlsəfə haqqında. Müasir yanaşmalar. Təmayüllər. Perspektivlər. Tamamlanmış və yenidən işlənmiş ikinci nəşri / İ.R.Məmmədzadə. – Bakı: Elm və təhsil, – 2019. – 200 s.; Məmmədzadə, İ.R. Heydər Əliyev və İlham Əliyev: güclü dövlət, qələbənin fəlsəfəsi, Böyük Qayıdış / İ.R. Məmmədzadə, S.Həsənov. – Bakı: Elm və Təhsil, – 2023, – 268 s.; Məmmədzadə, İ.R. Qloballaşma və müasirləşmə şəraitində fəlsəfənin aktuallığı haqqında / İ.R. Məmmədzadə. – Bakı: Təknur, – 2009. – 220 s.; Мамед-заде И.Р. О некоторых проблемах культурно-исторической эпистемологии // И.Р. Мамед-заде. – Культура диалога культур в глобализирующемся мире. Коллективная монография: научные редакторы Файдуллин Ф.С., Мамедзаде И.Р., Меликов И.М., Гезалов А.А. Москва: Канон +РООИ «Реабилитация», – 2022. – 520 с.
- ⁵⁶ Hacıyev, Z. Sosial fəlsəfə / Z. Hacıyev, Q. Abbasova. – Bakı: Ayna Mətbu Evi, – 2011. – 507 s.
- ⁵⁷ Aslanova, R. Müasir dövlət və dövlətşünaslıq elmi / R. Aslanova. – Bakı: Azərənşr, – 2011. – 440 s.
- ⁵⁸ Abbasov, Ə.F. Geosiyasi və sosial fəlsəfə: ədalətli nizam və tərəqqi naminə / Ə.F. Abbasov. – Bakı: “Zərdabi LTD” MMC, – 2017. – 284 s.
- ⁵⁹ Mustafayev, A. Fəlsəfədə ziddiyyətlər və münaqişələr problemi. / A.X. Mustafayev. – Bakı: Nafta-Press, – 2000. – 57 s.
- ⁶⁰ Qurbanov, F. Heydər Əliyev və yeni liderlik: fəlsəfi-elmi təhlil / F.M. Qurbanov. – Bakı: Elm və təhsil, – 2023. – 324 s.
- ⁶¹ Mirzəzadə, R. Multikulturalizm siyasəti: din və gender dialoqunda / R.R. Mirzəzadə. – Bakı: Təknur, – 2012. – 160 s.
- ⁶² Ağayeva, Z. Mənəvi dəyərlər və sosial-siyasi gərəklilik / Z.B. Ağayeva. – Bakı: Elm, – 2014. – 186 s.
- ⁶³ Bünyatzadə, K. Şərq və Qərb: ilahi vəhdətdən keçən özünüdərk / K. Bünyatzadə. – Bakı: Nurlan, – 2006. – 242 s.
- ⁶⁴ İsmayilov, F. Bəşəri problemlər / F. İsmayilov. – Bakı: Turan evi, – 2010. – 390 s.
- ⁶⁵ Xəlilov, S. Sivilizasiyalararası dialoq / S. Xəlilov. – Bakı: Adiloğlu nəşriyyatı, – 2009. – 256 s.
- ⁶⁶ Zeynalov, Ş. Dialoq fəlsəfəsi / Ş. Zeynalov. – Bakı: Avropa nəşriyyatı, – 2017. – 304 s.; Zeynalov, Ş. Dialoq mədəniyyəti və müasirlik / Ş. Zeynalov. – Bakı: Avropa nəşriyyatı, – 2020. – 330 s.; Zeynalov, Ş. Sivilizasiyalararası münasibətlər: problemlər və perspektivlər / Ş. Zeynalov. – Bakı: Oğuz Eli nəşriyyatı, – 2014. – 240 s.
- ⁶⁷ Şafiyev, Ü. Konfliktologiya. Siyasi-sosioloji təhlil / Ü.Şafiyev. – Bakı: Adiloğlu nəşriyyatı, – 2002. – 182 s.

Shirinov,⁷⁰ Sh. Musayeva,⁷¹ E. Mirbashirolu,⁷² H. Dayizadeh, G. Aliyev,⁷³ A. Abbasbeyli, P. Darabadi, A. Ibrahimov,⁷⁴ A. Tagiyev,⁷⁵ M. Ahmadoglu,⁷⁶ N. Mammadli,⁷⁷ E. Mehdiyev,⁷⁸ E. Asadov,⁷⁹ A. Hajiyeva,⁸⁰ Y. Rustamov⁸¹ and others.

The object and subject of the research. The object of the research work is the study of the problems of conflict, dialogue and consensus. The subject of the research is the study of each of the three problems in a philosophical aspect, the determination of the main socio-philosophical essence that they indirectly acquire, the

⁶⁸ Hüseynov, S. Heydər Əliyev və İlham Əliyevin dövlət-din münasibətlərinin tənzimlənməsində rolu / S.Y. Hüseynov. – Bakı: Tuna, QSC mətbəəsi, – 2023. – 277 s.

⁶⁹ Qaraşov, H. Sosial münaqişələrin həllində sosial tərəfdaşlıq amili / H.Qaraşov, Z.Şabanov. – Bakı: Füyuzat, – 2025. – 336 s.

⁷⁰ Şirinov, A. Sosial fəlsəfə və sosial gerçəklik / A. Şirinov. – Bakı: Qanun – 2008. – 340 s.; Şirinov, A. Sosial zaa man və sosial məkan / A. Şirinov. – Bakı, – 2012. – 319 s.

⁷¹ Musayeva, Ş. Dəyərlər və vətəndaş cəmiyyəti: bəzi etik aspektlərin təhlili / Ş. Musayeva. – Bakı: Elm və təhsil, – 2013. – 176 s.

⁷² Mirbəşiroğlu, E. Siyasi münaqişələr: mahiyyəti, quruluşu, həlli / E. Mirbəşiroğlu. – Bakı: Elm, – 2009. – 524 s.

⁷³ Əliyev, Q. Konfliktologiyaya giriş / Q. Əliyev, H. Dayizadə. – Bakı: Təbib, – 1998. – 121 s.

⁷⁴ Abbasbəyli, A. Konfliktologiya / A. Abbasbəyli, P.Q. Darabadi, Ə.K. İbrahimov, – Bakı: Bakı Universitetinin nəşriyyatı, – 2006. – 286 s.

⁷⁵ Tağıyev, Ə. İnsan və millət fəlsəfəsi (ideyalar və reallıqlar) / Ə. Tağıyev. – Bakı: Avropa nəşriyyatı, – 2018. – 120 s.

⁷⁶ Əhmədov, M. Qloballaşma dövründə konsensus nəzəriyyələrinin mahiyyəti / M. Əhmədov. – Bakı: Adiloğlu, – 2003. – 137 s.

⁷⁷ Məmmədli, N. Multikulturalizm: panaseya yoxsa alternativ / N. Məmmədli. – Bakı, – 2016. – 189 s.

⁷⁸ Mehdiyev, E. Münaqişələrin həllində üçüncü tərəfin iştirakı / E. Mehdiyev. – Bakı: Elm, – 2000. – 75 s.

⁷⁹ Əsədov, E. Qloballaşma şəraitində müharibə və sülh problemi / E. Əsədov. – Bakı: Elm nəşriyyatı, – 2014. – 220 s.

⁸⁰ Hacıyeva, A.Ə. Mədəni-tarixi irsin tədqiqində hermenevtikanın fəlsəfi və metodoloji əhəmiyyəti. / A.Ə. Hacıyeva. – Bakı: Adiloğlu nəşriyyatı, – 2004, – 168 s.

⁸¹ Rüstəmov, Y. Tarix-vahid və ardıcıl təkamül prosesi kimi (F.Fukuyama) / Y.Rüstəmov. – Bakı: Nurlar Nəşriyyat-poliqrafiya mərkəzi, – 2015. – 112 s.

analysis of the moments and transitions that serve to establish a common connection between the problems under study in terms of meaning.

The purpose and duties of the research. The purpose is to study the problems of conflict, dialogue and consensus in a socio-philosophical aspect, the philosophical analysis of the social, political, economic and moral factors that encourage each of them, and the determination of the general logic that helps to coordinate certain problems in a unified way in the context of the research.

To achieve the set goal, the following tasks have been defined in the research work:

- to analyze each of them separately, proceeding from the level of problems that directly condition conflict, dialogue and consensus, which are topical topics of social philosophy in the modern era; - to examine the traditional meanings of concepts in the socio-philosophical analysis of the problems of conflict, dialogue and consensus, as well as the new and different shades of meaning they have acquired in today's realities;

- to reveal the philosophical essence of the problem, rather than the often negative meaning of the conflict problem in the socio-philosophical literature (mainly in the post-Soviet space), and to show that it is a necessary factor in the development of modern societies in general;

- to examine the philosophical regularity of the approach of the main representatives of the theory of social conflict (R. Darendorf, L. Kozler, K. Boulding) that numerous social conflicts are one of the main indicators of the sustainable development of society;

- to analyze and show the general socio-philosophical classification of social conflicts that have become relevant in the context of today's dynamically changing realities and modern social challenges;

- to reveal the socio-philosophical essence of the problem of dialogue, which is characterized by its multifaceted and interdisciplinary nature, and to determine its broad potential for resolving and regulating conflicts observed in modern economic,

political and social spheres;

- to analyze the role of dialogues in establishing intercultural relations in the modern world and ensuring sustainable and reciprocal connections between them at the socio-philosophical level;

- to examine the socio-philosophical essence of the problem of consensus as the main goal of dialogue conducted on any platform (political, economic and religious, etc.);

- to distinguish the socio-philosophical essence of sustainable and lasting peace, which is a higher stage of consensus as a derivative of the dualism of conflict and dialogue, at the level of consensus logic;

The methods of the research. The research work analyzes the socio-philosophical essences that the problems of conflict, dialogue and consensus have acquired in the modern era. Throughout the research, points such as the causes of each problem, the development line, the main goals and the main results are determined. Within the framework of the general composition of the research topic, a philosophical connection is established between the three complementary problems. The relationship of conflict, dialogue and consensus with social, political, economic and moral factors in society is shown. The dissertation mainly uses philosophical-theoretical research methods. In addition to the philosophical essence of conflict, dialogue and consensus, the comparative analysis method is used to determine the connection between them. Also, in the required places of the research, the method of analogy in the historical, social, political, and in certain moments in the economic plane was used. The dissertation also used comparison, generalization and hypothetical methods. The methodology of the research work covers the main content of the topic as a whole.

The main provisions of the defense. The following provisions are included in the defense:

- Conflict, one of the oldest social problems faced by a man, is an eternal philosophical law that has historically appeared in all societies and is regularly repeated.

- When understood not in the literal sense of the word, but in a purely philosophical sense, conflict is one of the main system-forming elements that give impetus to the social, political and economic development of society.

- Philosophical analysis of the conflict problem directly in the context of the theory of social conflicts makes it necessary to view it as a social process developing on the basis of dialectical laws.

- In modern societies, which are complex social systems, numerous social conflicts that occur at breaking points, as a rule, are not a coincidence, but are directly related to the logic of necessity.

- Dialogue is one of the main conditions for establishing order, harmony and sustainable development in modern societies, which are not devoid of social conflicts.

- Dialogue, being a socio-philosophical phenomenon characterized by direct communicativeness, can spread from individuals to society, and in a broader sense to the level of civilization and culture.

- As one of the important elements in the fundamental construction of the modern social environment and the regulation of social challenges, dialogue acts as a factor in ensuring consensus, which is the main goal of societies today. - Consensus as a socio-philosophical problem is more effective in situations where there are more options and rational conditions are expected during the choices.

- The result of any consensus is directly proportional to the dialogue aimed at resolving the social conflict, the course of the process and the validity of the conditions put forward.

- Peace, which is the main goal of the modern world, and its sustainability depend on the numerous social consensuses achieved in all spheres of society.

The scientific innovation of the research. The scientific innovations are as follows:

- In the research work, the problems of conflict, dialogue and consensus are analyzed socio-philosophically in terms of their

traditional meanings, as well as the new and different shades of meaning they have acquired in the context of the social challenges of the modern era.

- In parallel with the increase and deepening of conflicts that are inevitable in modern societies, it is determined that dialogue platforms capable of resolving or regulating them have also increased accordingly.

- It is determined in the socio-philosophical context that dialogues, which are an effective method of combating social conflicts, are also one of the modern regularities that determine the development coefficient of countries.

- In general, social conflicts, which act as antitheses of the dialectics of development of the global world, dialogues, which are of great importance as a fundamental thesis against them, and the problem of consensus as a synthesis of the two, are analyzed in a socio-philosophical aspect based on a different perspective.

- Although the meaning it carries is less than that of peace, the effectiveness of social consensuses achieved in all areas of society in building sustainable and lasting peace is being studied at the socio-philosophical level.

The theoretical and practical significance of the research.

Conflicts, dialogue and consensus are inherently interdisciplinary problems and are characterized by the fact that they act as objects of research for different scientific fields. These problems are also the main topics of research conducted in a number of other sciences, especially in the field of politics and economics, in addition to social philosophy. The main scientific results of the research work entitled “Conflicts, dialogue, consensus: socio-philosophical analysis”, based on the analysis of the three problems in a direct socio-philosophical context, can be used as a theoretical and methodological source in research conducted in general philosophy, social philosophy, sociology, conflictology, social work, cultural studies, religious studies, certain sections of political and economic sciences, and other such fields. In general, the dissertation can be useful in the training of appropriately qualified specialists in philosophy and sociology. It can be used as teaching

material in the scientific and practical activities of various universities where social sciences are taught. The main scientific results of the dissertation can be useful as an informative scientific source for further research on the problems of conflict, dialogue and consensus. It will also be useful as an informative source for readers who want to gain a broader knowledge of social philosophy and its main research topics: conflict, dialogue, and consensus.

The approval and application of the research. The main scientific propositions and results of the dissertation have been published in the author's scientific articles published in Azerbaijan and abroad, in collections of scientific-practical conferences and symposiums in local and various foreign countries. 8 scientific articles (2 abroad) on the main scientific results of the dissertation work have been published. The main provisions of the researched topic have been reported at 13 national and international (3 abroad) conferences and published in the form of conference materials.

The name of the organization where the dissertation work was performed: The dissertation work was performed at the Department of “Social Philosophy and Ecological Problems,” the Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences.

The total volume of the dissertation with the indication of the volume of the structural sections of the dissertation separately: The dissertation consists of an introduction, three chapters, nine subchapters, a conclusion and a list of used literature. Introduction - 21828 characters, Chapter I - 84025 characters, Chapter II - 78017 characters, Chapter III - 64785 characters, Conclusion - 14354 characters. The total number of characters, excluding the list of references, is 264194 characters.

MAIN CONTENT OF THE DISSERTATION

In the “**introduction**” section of the dissertation, the relevance of the topic, the degree of development, the object and subject of the research, the goals and objectives, the scientific

novelty, the theoretical and methodological foundations, the scientific and theoretical and practical significance are studied.

The first chapter of the dissertation is called “**The Problem of Conflicts in Social Philosophy**”. This chapter consists of three subchapters. The first subchapter, called “**Philosophical Analysis of the Conflict Phenomenon**”, states that while conflict is an eternal feature of humanity, it is inevitable that it is in the essence of society, which is its own creation. Based on this logic, it is not philosophically correct to evaluate conflict only as a negative phenomenon. It is impossible to evaluate conflict, which is not an unambiguous phenomenon, on the basis of moral categories such as good or bad. Since conflict is an eternal phenomenon inherent to humanity, it is a completely legitimate process. P. Wallenstien writes that “*conflict is a common phenomenon existing in any society and is not an exception to the norm*”.⁸²

In a philosophical sense, conflict is an event that occurs at the level of necessity in accordance with the law of necessity and chance. Therefore, a conflict that occurs on the basis of its own laws is not accidental, but a phenomenon that always arises necessarily. Since conflict is the result of chain processes and processes formed on the basis of previous conditions, it is unlikely to arise by chance. “*Although conflicts... cannot be prevented, they can be a managed until they reach a scale of violence*”.⁸³ The most effective way to prevent conflicts from reaching a dangerous level is the continuous dynamic development of society. This formal development neutralizes the power of conflicts that arise regularly. A static situation that continues for a long time in society can lead to the deepening of social discontent over time. This often encourages conflicts that cannot be a managed, but also prevents the organization of more substantial resistance to them. Conflict is

⁸² Wallenstien, P. Understanding conflict resolution: War, peace and the global system / P.Wallenstien. – London: SAGE Publications Ltd., – 2002. – 337 p, –s.72.

⁸³ Dobinson, K. Model of Peacefulness: Rethinking Peace and Conflict in Norway // K.Dobinson, K. Keeping the peace: Conflict resolution and peaceful societies around the world. Edited by Graham Kemp and Douglas P.Fry. – New York: Routledge. – 2004. – pp.121-135, – s.131.

in all cases a process that occurs at the level of social relations. The essence of the conflict is not monism, but dualism in a philosophical sense.

One of the types of conflict whose philosophical analysis is gaining relevance today is cyber conflict. In the era of modern information technologies and their penetration into all areas of life, it is almost impossible for people to remain outside of virtual conflicts. Virtual conflicts arise at a time when the boundaries between social reality and cyber reality are becoming increasingly blurred. In particular, conflicts over social networks are rapidly becoming part of society's agenda. Such conflicts can often affect large masses and cause major social changes. Cyber conflicts are now emerging as a more dangerous and complex form of modern virtual conflicts. Unlike classical conflicts, such conflicts violate the specificity of time and space. Their parties are sometimes secret. Cyber conflicts are not only a product of information technologies, but also arise as a result of the behaviors, decisions, and interactions of people using technology. Unlike virtual conflicts, cyber conflicts are important not only at the social level, but also at the global level. They form new forms of struggle in both the physical and ideological spheres. *“The impacts of cyber conflicts, in the digital environment ..., are significant both nationally and globally”*.⁸⁴

The second subchapter of the first chapter is called **“Theory of Social Conflict”**. This subchapter notes that philosophically, social conflicts are inseparable from social dynamics in general, regardless of whether they are inherently negative or positive. They are fully integrated into it. They are not outside of society, but directly its inseparable organic part. According to L. Cozer, *“the arising conflict is not always functionally opposed to the system it creates”*.⁸⁵ When the social system inevitably requires deconstruction or when society is sufficiently mature for changes,

⁸⁴ Ghernaouti, S. Forensic Sciences. Cyberpower, Crime, Conflict and Security in Cyberspace / S. Ghernaouti. – EPFL Press, – 2013. – 446 p, – s.146.

⁸⁵ Coser, L.A. The Functions of Social Conflict / A.L. Coser. New York: The Free Press, – 1956. – 196 p, – s.47.

social conflicts arise quite naturally. Social conflicts occur directly on the basis of the demands and social challenges of society. The important issue is to timely and correctly regulate the reasons that encourage social conflicts in society. According to R. Dahrendorf, “*if social conflicts are long-term, they cannot be successfully prevented*”.⁸⁶ In this sense, constant and systematic a management of social conflicts justifies itself. Even if the conflict is not successfully resolved, it is important to control it and keep the problem under constant attention. Based on this logic, the status quo as a temporary solution to conflicts is not a successful means of achieving consensus. Its achievement can be achieved through more substantive diplomatic efforts, continuous dialogues and, paradoxically, by increasing the intensity of the conflict itself.

The fact that the status quo that has been going on for a many years has not justified itself in reality and has never been able to justify itself was once again clearly confirmed by the 44-day Patriotic War of Azerbaijan. This war not only restored territorial integrity, but also clearly revealed how relative and changeable the concept of the status quo, which has been presented as unchangeable for a many years in the system of international relations, is.

The third subchapter of the first chapter is called “**Types of social conflicts and modern approaches**”. This subchapter of the dissertation notes that in the modern world, along with conflicts arising from traditional causes, it is possible to see conflicts arising from completely external causes. It is also a fact that conflicts corresponding to this form have increased in recent years. According to Y. Galtung, today's conflicts can be divided into five types: “*Geoeconomic conflicts - global economic crises. Geomilitary conflicts - NATO expansion. Geopolitical conflicts - state/nation-type disagreements. Geocultural conflicts - between different civilizations and value systems, for example, the Christian-Muslim difference. Euroregional conflicts - tripartite*

⁸⁶ Dahrendorf, R. *Class and Class Conflict in Industrial Society* / R. Dahrendorf. – Stanford: Stanford University Press, – 1956. – 358 p, – s.224.

Europe and Gera many".⁸⁷ Conflicts, which have acquired a multifaceted character under the influence of global conditions, have begun to manifest themselves in societies with new forms that were either not observed or were ignored in previous periods. One of these new types of conflicts caused by the globalization process is environmental conflicts. *"There are also conflicts caused or fueled by environmental factors, in which sense the conflict in Darfur is sometimes called the first "climate war"."*⁸⁸ The armed conflict that began in the Darfur region of Sudan on February 26, 2003, and was mainly related to the lack of resources, especially competition for water and land, is considered by many researchers to be the first 'climate war'. This event is a clear example of how environmental conflicts can become a serious threat to global security. The consequences of that conflict have given rise to the formation of an environment of civil war in the country, and the events in Darfur have played a catalytic role in this process. In the modern world, environmental crises, directly or indirectly related to globalization, are increasingly entering the agenda of societies and are turning into new forms of conflict that threaten social stability. Societies should be prepared for these new types of conflicts and formulate long-term strategies to prevent them.

One of the traditional forms of conflicts is ideological conflicts. Conflicts of an ideological nature have increased significantly in modern information societies. Social networks, which are the main means of communication of our time, have an impact on the further spread of these conflicts. The global conditions of the modern world have become a favorable stage for

⁸⁷ Galtung, J. Leaving the twentieth century, entering the twenty-first: some basic conflict formations // J. Galtung. Searching for peace the road to transcend. By Johan Galtung and Carl G. Jacobsen. – London: Pluto Press. – 2000. – pp. 51-65, – s.51-52.

⁸⁸ Levy, A. War on Earth? Junctures between Peace and the Environment // A. Levy, J.G.Vaillancourt, – Critical Issues in Peace and Conflict Studies Theory, Practice, and Pedagogy. Edited by Thomas Matyók Jessica Senehi Sean Byrne, Plymouth: Rowa man & Littlefield Education, – 2011. – pp. 217-244, – s. 215.

igniting one of the traditional forms of conflict in a new form. The special study of conflicts arising on ideological grounds is also one of the issues that has gained relevance in recent times. Conflict theory expert B. Crozier writes that “*ideology is a particularly dangerous source of conflict in modern societies*”.⁸⁹ Conflicts with ideological grounds can also be conditionally divided into two parts according to the degree of danger and severity.

The second chapter of the dissertation, entitled “**Socio-philosophical analysis of the problem of dialogue**”, consists of three sections. The first subchapter, “**The Role of Dialogue in Resolving Social Conflicts,**” notes that constructive thinking requires ensuring a neutral balance or common ground between the parties to the dialogue. In the modern era, “*dialogue is a process of developing common efforts in the search for a common meaning through shared thinking and reflection*”.⁹⁰ Based on this logic, the achievement of common and shared meanings that are achieved during dialogues and satisfy the interests of all participating parties is the most important condition for the success of dialogue. D. Yankelovich believes that “*dialogue is the process of building successful relationships*”.⁹¹ Given the close mutual social, economic and political ties that have formed today, societies have established more integrated and organic relations with each other. Today, interconnected societies are also dependent on each other in a deep philosophical sense. In the modern world, societies exist as interconnected structures. This inevitable modern reality makes the problem of dialogue, which is a socio-philosophical problem, even more relevant. Dialogue is of particular importance in terms of ensuring order between societies. Against the background of the multipolar format of the world and its growing social challenges, dialogue still remains one of the most effective methods for

⁸⁹ Crozier, B. A theory of conflict / B. Crozier. – London: Hamish Hamilton. – 1974. – 245 p, – s.25.

⁹⁰ Jeong, H.W. Conflict A management and Resolution. An introduction / H.W. Jeong. – New York: Routledge, – 2010. – 256 p, – s.196.

⁹¹ Yankelovich, D. The Magic of Dialogue: Transforming Conflict Into Cooperation / D. Yankelovich. – New York: Touchstone, – 2001. – 341 p, – s.15.

discussing problems and effectively resolving conflicts. Y. Galtung writes that “*dialogue always asks and seeks*”.⁹² The philosophical essence of dialogue is connected with the sequence of the question-answer dichotomy that is constantly taking place and the logic of the correct answers given to them. Dialogue is an ongoing process based on the search for appropriate answers to the questions posed. The conflict raises questions, dialogue asks and seeks answers, and consensus is one of the most appropriate answers found at the end of this process. The correct answer in relation to any conflict or the solution of any problem is always obtained from the correct questions posed in advance and directly depends on their logic. In this sense, dialogue is the process of discussing comprehensive questions, finding answers to such difficult questions that will satisfy both parties to the maximum extent.

The second subchapter, entitled “**Intercultural dialogue as a universal socio-philosophical phenomenon**”, notes that, given the multifaceted nature of conflicts in the modern world, dialogues between cultures and civilizations are of particular importance in their settlement. Dialogues of this kind are more comprehensive, general and universal forms of conflict resolution. In the modern global world, where capitalist relations and a market economy prevail, civilizations with a more technical and mainly materialized branch of culture (as a rule, technogenic in nature) come to the fore. Considering the global development characteristics of today's societies, it is possible to speak more about dialogues between civilizations. However, along with this approach, intercultural dialogue, which includes civilizations and is mainly based on intangible, spiritual values, is also of great importance.

Y. Galtung writes that “*the debate of cultures is based on the format of either/or as a problem. More pluralistic societies, on the other hand, should use the formula of both/and in the culture of dialogue in order to reflect hua man diversity in social diversity*”.

⁹³ In the culture of dialogue and its realization, which is a serious

⁹² Galtung, J. *Transcend and Transform: An introduction to conflict work* / J. Galtung. – London: Pluto Press. – 2004. – 197 p., – s.20.

⁹³ There again, – s. 61-62.

philosophical problem in modern realities, the “either/or” approach is divisive, while the “and/both” approach is a unifying, unifying approach. Considering the absolute social diversity in societies, it is difficult to say that the culture of dialogue is equally valid for everyone. In this regard, in order to establish sustainable relations between societies, a more universal approach should be based on the principle of both, not “either”. Because the “either” approach can prevent dialogue from reaching its logical conclusion, while the “both” approach makes it possible for dialogue to move towards an equal and consensus-based path. This approach has become more of a necessity than a choice. Dialogues, if they are equal, are also effective in resolving social conflicts.

Although inter-civilizational dialogues have been widely studied as one of the socio-philosophical problems of the modern era, we see that this type of dialogues has always taken place in different historical periods. As much as humanity is greedy for conflicts, it has always needed dialogues to the same extent. *“Dialogue and cooperation of local civilizations is not a new phenomenon. This phenomenon exists as much as civilizations themselves. It continues, changing from era to era, from one world civilization to another”*.⁹⁴

The third subchapter, entitled **“Dialogue platforms of the modern world: a philosophical approach to political, economic and religious aspects”**, notes that in the modern world, dialogue is not only a means of mutual understanding, but also one of the main mechanisms for a managing global processes. In conditions where there are different interests between states, dialogues come to the fore with their political, economic and religious shades. They play an important role both in preventing conflicts and in forming consensuses. Dialogues are of particular importance in ensuring a culture of mutual concessions and political order in societies. Based on this merit, the continuity of dialogues is one of the main conditions.

Dialogue in the political sphere is of fundamental importance in

⁹⁴ Кузык, Б.Н., Цивилизации: теория, история, диалог, будущее / Б.Н. Кузык, Ю.В.Яковец. // Будущее цивилизаций и гецивилизационные измерения. – Москва: Институт экономических стратегий, Т.П. – 2006. – 627 с, – с. 99.

terms of strengthening cooperation, creating a stable environment, and protecting the principles of tolerance. *“Dialogue as a political discussion... can open up new opportunities, express differences in positions and present alternatives that provoke active reactions”*.⁹⁵ That is, when understood in a political context, the most important task of dialogue is precisely these. It is important to always have different points of view and alternative positions in politics. Political dialogue is a transitional stage that acts as a catalyst for the successful completion of all subsequent processes and encourages the parties to the conflict to exchange ideas.

One of the levels in the modern world where the organization of mutual dialogues is a mandatory is the religious level. Although religious thought in the world has become more secular due to the influence of globalization, religion is still one of the main factors causing deep conflicts in societies. Religious conflicts have historically been more powerful in terms of their impact and have sometimes been accompanied by the ruthless treatment of their participants. One of the distinctive features of these conflicts is that their resolution on the basis of consensus takes longer than other forms of conflict. For a many years, societies have been pushed into conflicts by abusing the sensitivity of religious thought. In some countries of the world (India, Ethiopia), this problem still remains one of the dangerous issues within the country. Interreligious dialogues remain an important platform in terms of developing mechanisms for regulating religiously motivated conflicts in the modern world. *“In dialogues aimed at resolving religious conflicts, it is important to proceed from common values such as forgiveness, loyalty to the truth, personal responsibility, love, patience, justice, compassion, mercy”*.⁹⁶

⁹⁵ Frank, J.W. Nonprofits Advancing Public Dialogue about a “Culture of Peace” // J.W. Frank. – Conflict Resolution and Peace Education. Transformations across Disciplines. Edited by Candice C.Carter. – New York: Palgrave Macmillan. – 2010. – pp. 63-95, – s. 67.

⁹⁶ Kadayifci-Orellana, S.A. Ethno-religious conflicts: Exploring the role of religion in conflict resolution // S.A. Kadayifci-Orellana. The SAGE handbook of conflict resolution. Edited by Jacob Bercovitch, Victor Kremenyuk, and I. William Zartman. – London: SAGE Publications Ltd. – 2009. – pp.264-284, – s.276.

The third chapter of the dissertation, entitled “**Consensus - as a philosophical outcome of conflict and dialogue processes**”, consists of three sections. The first subchapter, entitled “**The socio-philosophical essence of the concept of consensus**”, notes that in a socio-philosophical context, consensus is evaluated as an agreed solution to conflicts or contradictions based on dialogue. Although the concept of consensus may have seemed relatively stable and unchanging in previous periods, this approach is no longer sufficient in the globalized world. One of the reasons is that the need for consensus in societies is constantly increasing. At the same time, the scope of areas where consensus is applied has expanded - cultural, social, political, economic and even cyber levels. The multipolar structure of the modern world requires consensus to be achieved in different areas. Otherwise, the functionality of modern societies, which is essential for ensuring order and regularity in all areas existing in the modern world, would lose its effectiveness. Societies that find it difficult to achieve sustainable consensus within themselves face the danger of being left out of the rhythm of development of the modern world. It is also inevitable that societies that have lost the aforementioned order or are deprived of internal social regularities will plunge into chaos more quickly. Countries where internal political strife and civil wars continue to suffer seriously from the aforementioned problem. In some cases, economic arguments are more convincing and influential in issues that political and social actors cannot resolve. In the global world, two issues are important for achieving sustainable *"consensus, which are abandoning firm positions and demonstrating flexibility"*.⁹⁷

In the modern world, consensus is a form of order that gains purposefulness through dialogues. It is the elimination of social conflicts that have occurred and a reliable social balance against conflicts that are likely to occur. Today, consensus is one of the methods of harmony achieved by getting out of a certain chaos.

⁹⁷ Day, C. Consensus Design: Socially inclusive process / C. Day, R. Parnell. – Burlington: Architectural Press, – 2003. – 241 p, – s.20.

Consensus acts as one of the most efficient and effective methods of social regulation in societies. Consensus achieved in any area of society leads to generally effective results by ensuring the neutralization of social conflicts in all other areas of society.

The second subchapter, titled “**Models of Sustainable Consensus: Philosophical Approaches,**” notes that the construction of permanent consensuses in the social, political, economic and moral spheres is of great importance in modern societies where social conflicts constantly arise. Considering the specific features of each of the main areas mentioned in any society, the consensuses formed within them also significantly depend on the productivity of the dialogues that are first organized. “*Consensus is almost always possible. In most cases, a group of people is able to reach a consensus on any decision*”.⁹⁸

In a philosophical sense, consensus is a general decision with great responsibility. Therefore, a plurality of different options and models is important for its achievement. Because a unanimous decision should include the interests of as many as possible. Since consensus covers the interests of the opposing parties, the quantity of examples put forward for selection is also important. The quality of the decision adopted as a consensus also depends on the quantity of proposals. Logically, consensus is useful in situations where there is a greater possibility of direct choice. This point, which ensures the effectiveness of consensus, also makes it essentially general in origin as a socio-philosophical problem. Since the party opposing the well-formed consensus is numerically in the minority, “*consensus also means that those who object to the majority refrain from making their objections public*”.⁹⁹ Constructive dialogues that translate the opinion of the majority are

⁹⁸ Straus, D. How to make collaboration work: Powerful ways to build consensus, solve problems, and make decisions / D.Straus. – San Francisco: Berrett-Koehler Publishers, Inc. – 2002. – 245 p, – s.59.

⁹⁹ Tonkinson, R. Resolving Conflict Within the Law: The Mardu Aborigines of Australia // Keeping the peace: Conflict resolution and peaceful societies around the world. Edited by Graham Kemp and Douglas P.Fry. – New York: Routledge. – 2004. – pp.73-86, – s.78.

also intended to resolve conflicts, lay the foundation for consensus, strengthen it, and then regulate it. Since the majority factor is decisive in the issue of consensus regardless of its scale, it is necessary not to overlook it in all areas of society, especially in political decision-making.

The last subchapter, **“Peace Philosophy as a Form of A manifestation of Consensus,”** states that the unity and common point where the problems of conflict, dialogue, and consensus, which logically complement each other, intersect, is peace. The common philosophical path that begins and ends all three issues is completed in peace. Peace is the ultimate goal that is aimed at in all societies and directly ensures sustainable development. The most superior form of the numerous consensuses reached in the social, political, economic and spiritual spheres of society, their realization on a large scale, in general unity and in practice is peace. Y. Galtung believes that *“peace depends on the transformation of the conflict between the parties. Violence, which is the opposite of peace, is considered as the result of an untransformed conflict”*.¹⁰⁰

In the socio-philosophical plan, peace is a set of numerous consensuses achieved on different platforms. Peace is a phenomenon promoted by realized consensuses. The philosophical peculiarity of the problem is that peace is also a guarantee of the consensuses noted on a larger scale. In this sense, the irreplaceability of the dialogue method as a “tool” for achieving consensus and, in a broader sense, peace, once again shows itself.

Considering the intensification of new, climate-based conflicts in modern times, it is also necessary for peace to take on a planetary scale. As a clear example, the consensus reached on Article 6 of the “Paris Agreement” within the framework of COP 29 held in Azerbaijan on November 11-22, 2024, serves as one of the important steps leading humanity to peace by strengthening global ecological security. The support of the Republic of

¹⁰⁰ Galtung, J. Peace by peaceful conflict transformation – the transcend approach // Handbook of Peace and Conflict Studies Edited by Charles Webel and Johan Galtung. – New York: – Routledge. – 2007. – pp. 14-32, – s.14.

Azerbaijan for this consensus is a contribution to strengthening diplomacy in the environmental field and global solidarity for the sake of peace.

Peace is a victory over violence that arises as a result of the violation of rationality, which is one of the basic values of humanity and directly makes humanity human. “*Peace is the creative transformation of conflict*”.¹⁰¹ It is extremely important for any society in a conflict situation to objectively assess the conflict or clearly understand its causes. Measuring and analyzing the future prospects of the conflict in advance is of great importance in this regard. It is in this case that it becomes possible to consider the further consequences of the conflict and transfer it to the peace phase. When approaching the issue philosophically, adequate dialogue, future consensus, and the peace that will be achieved are also directly proportional to the objective understanding and analysis of the conflict. For example, the revanchist thoughts that still persist in Armenian society and the destructive consequences they bring, first of all, to their own society, are direct evidence of what has been said.

The “**conclusion**” section of the dissertation summarizes the scientific and theoretical provisions obtained in the chapters of the research.

The dissertation concludes that conflict, dialogue and consensus – as in all periods of history – are an integral part of societies in the modern era. It is difficult to imagine the development of modern societies in a situation where these three philosophical phenomena do not regularly replace each other. Especially in the 21st century, the global social, political and economic transformations that have taken place make the mutual and periodic repetition of these three concepts inevitable. The relevance of conflict, dialogue and consensus is directly related to the existence and continuity of each other.

As in most problems of social philosophy in our time, it is

¹⁰¹ Galtung, J. Peace by peaceful means: Peace and conflict, development and civilization / J. Galtung. – Oslo: International Peace Research Institute. – 1996. – 289 p., – s.9.

possible to observe certain changes in the essence of the problems that directly constitute the subject of the research. As a result, the dissertation studies the problem of conflict, dialogue and consensus on the basis of the traditional shades of meaning they have acquired, as well as the new philosophical shades they have acquired in accordance with the emerging modern realities of our time. The study substantiates that in the changing world order of the 21st century, it has become necessary to approach these socio-philosophical problems from a different perspective. The analysis of the problems studied in the aspect of modernity, based on new perspectives in social philosophy, forms a different perspective on conflict, dialogue and consensus. The dynamically updated conditions of today necessitate the promotion of alternative concepts to values characterized by their universal character. During the study, it is determined that the dialectical structure of the modern world has a complex tendency. In general, the fact that the occurrence of social conflicts acts as a necessity in its development is philosophically justified. The analysis of the problems studied in the aspect of modernity, based on new perspectives in social philosophy, forms a different perspective on conflict, dialogue and consensus. The dynamically renewed conditions of today necessitate the promotion of alternative concepts to values characterized by their universal nature. During the study, it is determined that the dialectical structure of the modern world has a complex tendency. In general, the occurrence of social conflicts in its development is philosophically justified. The study confirms that conflict, as a dialectical problem, has become an integral part of the dynamic development system of the world. Conflict, which is an inevitable social reality, is an important phenomenon that indirectly affects the mobility of societies. In the event that conflicts that form harmony with the development of society violate this proportionality, their resolution or regulation depends on a many objective and subjective factors. The role of leaders in resolving conflicts is also indispensable. The experience of the last 30 years of Azerbaijan proves that the role of the philosophy of dialogue and the choice of consensus is

indispensable in resolving conflicts, contradictions and confrontations. In particular, the policy pursued under the leadership of President Ilham Aliyev is distinguished by its contribution to peacebuilding in Azerbaijan in the post-conflict phase. The adoption of dialogue and consensus as the main methodological approach in Azerbaijan's state policy serves to form regional stability in terms of conflict transformation. Thus, a direct connection is established between leadership and peace philosophy, and a strategic roadmap is put forward that has a lasting and profound impact on conflict resolution.

**THE MAIN CONTENT OF THE DISSERTATION HAS
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ARTICLES OF THE AUTHOR:**

1. Müasir Azərbaycanda konfliktologiya elminin tədqiqi və tədrisi problemləri // – Azərbaycan inkişaf etmiş cəmiyyətə doğru: reallıqlar, perspektivlər. Gənc tədqiqatçıların 2 fevral-Gənclər Gününə həsr edilmiş ümumrespublika elmi-praktik konfrans materialları, – Bakı: Azərbaycan Universitetinin nəşriyyatı, – 2011, – s.202-203.
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