

Philosophy of International Relations: Status, Problems, Perspectives**Bafoev Feruz Murtazoevich**Associate Professor of the Department of Social Sciences, Candidate of Political Sciences,
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Annotation: The scientific article is devoted to the study of the philosophy of international relations. The problem in question has not yet been studied enough, therefore, it requires more thorough research. Particular attention was paid by the author to the philosophical components in decision-making of global problems in the field of international relations.

Keywords: philosophy, international relations, new formats, bifurcation, fluctuation.

Introduction

An integrated approach to the study of problems of international relations today requires a wider system of epistemological coordinates than the traditional one. Specialists in this field of knowledge now call for focusing special attention on common problems, linking them into a single spectrum of events, while obtaining a much more complete picture of what is happening in the international arena. This is probably why it is so important to further expand the study of world politics, to go beyond the usual cognitive framework and to attract, in particular, the most demanded, in our opinion, philosophical material.

DISCUSSION

Turning directly to some of the most topical problems of the modern philosophy of international relations, it should be noted: an important place in the analysis of world history and world politics is occupied by spatio-temporal characteristics of phenomena and processes of global, regional, local (national). This, rightly, according to one of the researchers, is reflected not only in the compression of the political space and the acceleration of political time, but also in the sequence of stages of political processes, the change in the pace and rhythms of political life.

In addition, an important place in this area of the philosophy of international relations is occupied, for example, by issues related to above-ground space, in particular outer space, the prevention of the militarization of outer space, and the latter's influence on strategic stability. No less significant are the issues of forming a single economic space, uniting, as you know, first of all, customs territories. And, finally, the most difficult thing in this area, in our opinion, is the resolution of problems associated with the movement towards a single legal space (universal law).

Raising the problems of movement and development, or in other words, the dialectic of international relations, one should pay special attention to the formation of a new world order. In this area, questions arise related, for example, to the movement towards civilized international relations, the penetration of constant international communication into them, overcoming the so-called "egoism of power" in the international arena, and a number of others.

The next most important problem of this section of the philosophy of international relations is the identification of elements, forces, structures capable of leading the movement of countries that would achieve the creation of a truly effective system of international law.

The liquidation of the system of bloc confrontation has opened up opportunities for interaction between states on a fundamentally new basis. The current situation in the world allows everyone to speak with their own voice, openly defend their opinion, act in accordance with their national interests. At the same time, the responsibility of states in solving global problems also grows. These are elements of a new world order, which is designed to replace the former bipolar system with its rigid, unambiguous, linear determinism.

In a simplified form, the dynamics of the development of international relations looks like a change in many interconnected events. In the dynamic system of world politics, the world is not divided according to civilizational features, as some scholars unequivocally assert, but is divided into rich centers and poor peripheries. Civilizational contradictions matter, hindering or stimulating the progress of international relations, but, as you know, it is not they, but the “dynamics of globalization” that divides countries into centers and peripheries. (That is why I. Wallerstein raises the question not of a civilizational break, but of a change from one world system to another, more linked to the world economy). In this regard, it is also important to study the statistical regularities in the development of international relations.

RESULTS

Today it is becoming clear that in addition to the existing socio-economic factors that determine international stability, religious literacy, including the availability of comprehensive knowledge about the world's confessions, is becoming important. Indeed, now a generally recognized fact is religious motivation in many socio-political processes, and even more so when certain processes are explained by a simple insult to the feelings of believers, desecration of religious shrines. In this regard, it is extremely important to create a tolerant environment in society in which religious hostility is condemned, and any inter-confessional strife is considered unacceptable.

Until now, in the world philosophical and political scientific literature there are erroneous ideas about the opposition, and sometimes even hostility, of the foreign policies of the countries of the West and East. It is known that a significant role in the formation of such a biased approach was played by the traditional, formational, or objectivist, approach to the analysis of the phenomena of the past, which has largely exhausted its cognitive capabilities.

The most promising in the philosophy of international relations is a systematic approach based on a synchronous consideration of the phenomena of the past, when society is studied as a living self-improving organism. The main system-forming factor in this case is a person, and the result of his activity is society. The possibilities of implementing a systematic approach increase significantly if the complexes of new, little-studied sources are involved, in particular, in the field of the history of international relations.

It is known that the development of the world order in the 21st century with its globalization of international relations is linked to the presence of several “commandments”. These are, for example, the postulates of restraint, self-restraint, generosity, tolerance and non-violence, and a number of others, adhering to which world politics could to a certain extent help civilize and humanize international relations in the spirit of deepening mutual understanding and equality between peoples.

The philosophy of non-violence is capable of playing a peacekeeping role, becoming a counterbalance to international terrorism, militant nationalism and religious extremism. This philosophy is capable of becoming the methodological basis of principled positions on international issues, whether it be, for example, human rights or the environment. Such adherence to principles is

expressed from friendly positions and is never connected with confrontation. That is why the greater involvement of diplomacy in the process of dialogue between civilizations, fostering a culture of peace, condemning the tendencies of cultural vandalism is considered very relevant. Reaffirming commitment to the ideals of non-violence, it is important to proceed from the need to create a system of relations in the world based on the sovereign equality of all states, democratic values and justice.

I would also like to draw attention to the importance of a synergistic approach in the study of international relations, an appeal to systemicity, taking into account the “bifurcation period”, the study of “random fluctuations”, an appeal to “open social systems”, an analysis of the operation of the law of “increase in entropy”, etc. The basic principle of traditional synergetics, as you know, says: “the system is always more than just the sum of its parts”. This philosophical direction, very well known in science, in its extrapolation to international relations and world politics obviously means the recognition of the multipolarity of the world and the activity of diplomacy, and in diplomacy itself, an attempt to introduce order and dynamics in relations with its partners in the international arena.

CONCLUSION

It is important to treat the problems of forecasting international relations more scrupulously - and a philosophical “injection” seems to be extremely necessary here. The philosophy of international relations is not just an intellectual enterprise. It has practical implications and greatly influences the way of thinking and decision-making in world politics.

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