

I . CONFLICT IN PSYCHOLOGICAL PERSPECTIVE

For an understanding of conflict, many have looked to the inner person. Some have observed that by nature, by instinct, by heredity, we aggress on our fellows. Our conflict is phylogenetic in origin, and violence is part of our nature. Others have qualified this, asserting that aggression is only a potentiality manifested through a particular psychological structure and processes. Or, admitting that heredity provides the possibility, still others see conflict as the outcome of blocked drives, needs, desires – that is frustration. To find out the answer, psychology studies various type of human behavior.

1. Temperament and Need

The psychological relationship of aggression to us depends on its associated form of power. One form, identive aggression, is an offensive manifesting of being, an unconscious thrusting outward toward reality of our physical or psychological dispositions, of our individuality. Physically, this may be our size, manner of movement, and appearance; psychologically, our temperament and unconscious needs.

2. Attitudes and Interests

Attitudes are want–goal–means dispositions connecting to our needs. They are absorbed from our culture, forged in our family and interpersonal relations, and developed through experience. Needs become energized, associated attitudes become activated, and behavioral dispositions are manifest. Activated attitudes are interests – powers toward the realization of specific goals in order to satisfy particular wants.

3. Perception, Expectations and Behavioral dispositions

Needs are stimulated within a perceived situation in which we have certain behavioral dispositions and expectations about the outcome of our behavior.

4. Moods and States

Often unmentioned in the literature is the influence on aggressive behavior of our mood or state. If ill, fatigued, hot, or very hungry, we can be irritable and touchy; we may lash out and attack. Some have claimed that urban riots take place mainly during the hot summer months for these reasons. No doubt there are more basic causes, but it is also likely that our physiological state influences our aggressiveness.

To emphasize temperament, needs, attitudes, perception, or mood in discussing aggression is very important to solve our question. But these are not all about. we have different characters and motivations which can be also keyed, and don't forget that associated behavior is situationally selected from a repertoire.

How does aggression so understood relate to the conflict – the process of social conflict? aggression within this process is intentional. Manifest social conflict involves willful actions guided by the self to achieve specific interests through another. But, we must keep in mind that aggression is subjective. It is contextual. The same objective act can be aggressive or defensive depending on its meaning and the actor's intent within a situation.

II. CONFLICT IN SOCIOCULTURAL PERSPECTIVE

1. Marx and Class Conflict

Marx are interested in justification the process of the change of the social system. cause he felt a pain under the condition of the first stage of industrialization in Europe. So his whole life was devoted to understanding how the capitalistic system appears and changes and collapses. Therefore, Marx's class conflict is the theory about how to change the society and to collapse the capitalism.

He tried to understand the principles of social interaction and harmony in the capitalistic system, – the process of the economic production pattern, finally to destroy the capitalism. He applied the dialectic theory to here. That means society classes have always an opponent and class conflict is inevitable as the nature of the society.

Under the condition by the dialectic theory, Marx's conclusion of class conflict is the fundamental change in social order. Therefore the important assignment to Marx is to explain the causes of the basic change. Finally he presents violent discord followed by the economic poverty as the reason.

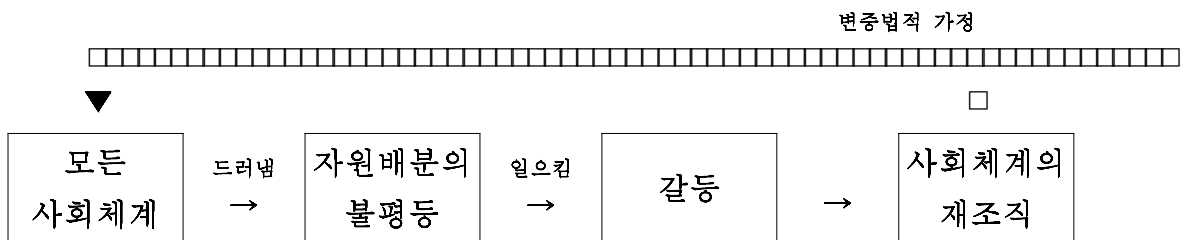
2. Dahrendorf's Class and Class Conflict

Dahrendorf also tried to understand the causes of social change within the nature of the social system itself as Marx did. However Dahrendorf did not assert radical revolution by force. and he did not restrict the nature of society only to the economic production pattern. he thought the society as ICA(Imperatively Coordinated Associations ; ICA) like weber.

As his opinion, the cause of discord in modern industrial society is not class opposition but different interests to achieve authority and power, or status and prestige. and there are two parties in authority and power – the ruling party and the ruled party. the reason to the struggle for power is that the authority or power is not distributed to all the people equally. another words, gaps in distributing authority or power produce organized interests and groups, making different loss and gain or different advantage and disadvantage.

Once the social discord happens, the change of social system will follow it regardless of its violence. Therefore, in detail in real life, the change will show the movement of social position, the revision of regulation as the result that the ruling party collects the ruled party's opinions.

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III. CONFLICT IN PHILOSOPHICAL PERSPECTIVE

1. The Conflict Of Opposites

For ages philosophers have been captivated by the conflict of opposites in nature, a belief in reality as a manifestation of an underlying struggle between opposing or contradictory tendencies, elements, or forces. An insight into the nature of these oppositions was believed to provide as essential understanding of all things, and of harmony, strife, and change.

2. Determinism

Related with the issue of free will versus determinism. We see our freedom as a necessary hypothesis of reason. We can spontaneously decide to act and to initiate new causal series. We can be a first cause.

This freedom, however, lies at the level of potentialities. In the world of manifestations, social interactions, distances, rules, and natural causes, we appears determined, bound inexorably in the process of conflict, in the formation and destruction of structures of expectation. Even though the struggle of opposing interests is ultimately a struggle of an independent will, the elements like the rules, capabilities, and interests seem to allow our will the spontaneity of a leaf floating on the stream of events.

3. Inevitability

Conflict is manifested when threats, deprivations, and force are used to determine a balance as in bringing up children, union strikes, political struggle, military coups, revolutions, and various kinds of warfare.

Is social conflict, then, inevitable? Yes, so far as we participate in a society, we must establish a balance with others. "all history has seen conflict; therefore we must conflict." This is not an empirical statement. But we can learn from arguing our human essence and the nature of our societies. Conflict is intrinsic to being a human among humans. It is a social necessity.

We may be free to decide the how, when, and where of conflict; free to ignore events that would plunge others into strife. However, if we wish to be part of society, eventually we must assert our interest and realize our power, whether with, through, or against lovers or friends, associates or colleagues, antagonists or enemies. And conflict is the process for doing so.

But just confirmation of these phenomena is not the duty of philosophy. the study of the inevitability problem is remaining to the philosophical field, conflict is an element of our society though.

References -----

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