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Svetlana Radtchenko-Draillard

Abstract:
The purpose of my research is to study the causes and consequences of all conflicts that exist in human activities, especially in intrapersonal activities, family and social relationships.

Keywords: conflicts, instincts, family, individuals, identification, social mobility.

The very essence of man's existence is constituted from impulses, which are of a similar order in all human beings and aim at the satisfaction of primal desires in permanent latent or manifest conflicts. In this sense, Freud in his psychoanalytic theory introduced the great opposition between death instincts and life instincts that is the basis of conflict theory. Freud writes: "If civilisation is a necessary course of development from the family to humanity as a whole, then-as a result of the inborn conflict arising from ambivalence, of the eternal struggle between the trends of love and death…" [1, p.133]. For Freud, the functioning of the mental apparatus and the essence of conflict can be known through a three-pronged approach: a) dynamic, one aimed at the study of unconscious conflicts; b) economic, one which aims to define the forces involved and the power of meaning; c) topical, the one that describes the relationship between instances: Unconscious, Preconscious and Conscious. The origins of conflicts are, therefore, the consequences of the opposition of conflicting internal and external impulsions. In "The Ego and the Id", Freud writes "The way in which the super-ego came into being explains how it is that the early conflicts of the ego with the object-cathexes of the id can be continued in conflicts with their heir, the super-ego"[2, p.13]. He submits to the categorical imperative of the overmen, which is formed from internalized parental prohibitions. The super-ego, carries educational requirements and represents the social part of the identifications. In this conception, Freud advances also the idea of the presence in the unconscious of the individual traces of his childhood but also traces of the childhood of all humanity. For Lacan, the essential identification is identification with the father, in the last stage of the Oedipus complex. Lacan introduces the question of the father into the registers of the Symbolic, the Imaginary and the Real. Based on a founding myth of paternal function in the Freudian essay "Totem and Taboo", Lacan calls "This meaning the Name of the Father and its function therefore concerns castration for the

child” [3, p.577]. In the interactions each individual belongs to several groups (family, society, country, humanity). I think that it is according to the norms that achieves the socialization of the individual since his birth in the family and which goes through intrinsic adherence (where the norm is felt as an intimate requirement of the super-ego) and extrinsic adherence (where the individual seeks his protection in a guide to behaviour, in laws, in collective thought). From my point of view is introduced the timeless dialectic principle that will direct the ontogenesis of all civilization: namely that every individual is torn between two conflicts: on the one hand to form "like one" (being in society) and on the other hand, preserve the “personal particularities of the one”. Therefore, it must be remembered that at the base of any political power the essential phenomenon of ideology, economy and social policy in the differentiation between members by the degree of the individual's access into the social hierarchies. For Freud, the prohibitions and deprivations affecting instincts manifestations mainly concern certain groups or classes, and these develop a strong hostility towards civilization. In this sense, society consists, on the one hand of "privileged" and on the other hand, of "disadvantaged" who are in permanent conflict. Since Sorokin's work “Social mobility” (1927) the issue of social mobility has been part of social stratification which is also at the origin of various conflicts. “Stratification expresses “something that really exists in the social universe, including domination and subordination, authority and obedience, promotion and degradation” [4, p.8]. Sorokin claimed also that “the social status is calculated based on the following concepts: family status, nationality, religious group, occupational group, political party, economic status, race, and finally the relative person of the individual within each of these groups” [4,p.7]. In accordance with these theories, my scientific research has studied the conflicts at different interdependent levels and their implications on interactions”:1) at the intrapersonal level (between contradictory or mixed instincts to satisfy needs), 2) at the intersubjective level (between family members, etc.), 3) at the intragroupal level (between privileged and disadvantaged members), 4) at the intergroupal level (between different groups in the structural hierarchy of political power),5) at the international level (between Us/unity of the national identifications and Them/unity of the national identifications of others countries)” [5, p.445]. In conclusion, in the resolution of the conflicts where problems of rejection of its recognition of various identifications dominate, it is necessary to encourage the study of these causes and consequences, of the social dialogue and the continuation of negotiations at all relevant levels.

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