

Conflict-Is It Inevitable For Peace?

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Abstract

Conflict is a natural tendency of the individual, may be either latent or expressed which become a fundamental social fact in turn. From the very beginning, conflict exists in human society. It is the basic force for the development of society. Through struggle human minds developed their rational ability to realize the problem as well as its remedy. From our ancient society to modern scientific society, conflict is always happening. Besides caste, creed, color (of the skin), sect and religion-oriented, conflict is context-specific, multi-causal and multidimensional and directly related to the socio-political, socio-economic and eco-resources factors today in the different parts of the globe. As a result, violence, riots and wars are skyrocketing in this global village. Is it the right way to achieve peace? Can a dream of conflict-free and clash-less society be realized? In the present paper the author has analyzed various aspects of conflict vividly to achieve individual and social harmony in general and world peace in particular.

Keywords: Conflict, War, Resolution, Peace

I. INTRODUCTION

“Conflict” is a word that causes most of us a great degree of discomfort, anger, frustration, sadness and pain. Generally the term conflict means serious disagreement or disagreement of any event. It is a maladjustment detected in the mental mechanism or obstacles created in the state of mind. It is the inner urge of every human being. It is the inborn nature of every living being. Conflict is within us and in our surrounding. So, conflict is an intrinsic and inevitable aspect of social change. In a way conflict is intrinsic to human world. Conflict as a struggle, resist or overcome the contest of opposing forces or powers, strife battle, a state or condition of opposition, antagonism, discomfort. A painful tension set up by a class between opposed and contradictory groups. No matter how hard we try to avoid it, conflict periodically enters in our lives. Popularly the word conflict is used both as a noun, which means fight, struggle, collision or clashing and as an intransitive verb, to come into disagreement, struggle, and class or in compatibility.

On the basis of these connotations, thinkers have defined conflict in different ways. Conflict is a fairly a normal phenomenon among living beings. According to sociologist Washburn, though “conflict is desirable in modern human society; its field is fairly wide and varied”[1]. Therefore it must

be admitted that man has a natural tendency of conflict. Agreeing with them J.P. Scott, a social thinker, has pointed out that conflict may be admitted as an important means of learning. Therefore it should be admitted that, like love and cooperation, conflict is an inborn tendency among human beings. Conflict is a disagreement that has elevated to an emotional level. In the work place, a simple disagreement among the team may escalate in to avoidance, inability to work together, verbal assault and resentment. In the worst cases, it may also lead to hostility and eventual separatism from the organization.

Conflict can be defined on the existence of non-compatibility or disagreement between two actors (individuals, groups, organizations or nations) in their interaction over the issues of interest, values, belief, emotions, goals, space, positions, scarce resources etc. Sometimes feelings of injustice or deprivation give rise to conflict. Their feelings have some real basis because of some false or imaginary ideas. Sometimes false ego gives rise to conflict. Conflicts are all created or imposed upon by interest persons or groups for some ulterior motive to make some gain out of it. In a democratic country, political conflicts will always be there and these are not discouraging if they do not result in violence or go against the interest of the people. In a multi-racial, multi-religious, multi-cultural country like India there is always a challenge on ethnic, communal or cultural issues creating conflict. According to Fink, conflict is defined as “Any situation or process in which two or more social entities are linked by at least one form of antagonistic psychological relation or at least one form of antagonistic interaction”. Psychological antagonism includes things like incompatible goals, mutually exclusive interests, emotional hostility, factual or value dissensions and traditional enmities, while antagonism interactions “range from the most direct, violent and unregulated struggle to the most subtle, indirect and highly regulated forms or mutual interference” [2].

Conflict is also defined as “a struggle over values and claims to scarce status, power and resources, a struggle in which the aims of opponents are to neutralize injure or eliminate rivals” [3]. Conflict is a comprehensive category encompassing a variety of phenomena, from brawls in the bazaar to wars between nations. But in sociological perspective conflict does not mean random disorder, rather it refers to meaningful action in pursuit of goals. It is a

particular kind of sociation or social relationship. It entails the formation of collectivities and has implications for interconnected institutions. Given the emphasis on the rational nature of conflict, it is sometimes used synonymously with competition, but it has some sort of distinction. Competition is organized in the sense that it has rules and regulations whose observance is supervised, but conflict is not so organized. In fact, conflict may start when a sense of shared 'rules of the game' is missing or begins to be flouted. In conflict conscious reference is essential for striving others but in competitions it is not necessary.

The relational concept of conflict has also to be distinguished from the dialectical concept of contradiction, which is central to Marxism. It is held that the oppositions entailed in contradiction cannot be absorbed by the system, whereas that entailed in conflict can be so absorbed. For example, Marx identified the opposition between the forces of production and the relations of production as the prime contradiction of any socio-economic formation, which, can be resolved by the destruction of that formation. On the other hand, the opposition arising from a supervisor-worker, confrontations can be resolved without destroying the relationship between them. There is a tendency in Marxism to view all 'Significant' conflicts as a reflection of the basic contradictions of a decadent socio-economic formation. Contradiction however is essentially a logical concept, devoid of substantive empirical referents.

Rapport has proposed a three-fold classification of conflicts. (1) Fight, (2) Game, (3) Debate. Their distinguishing criteria are how the opponent is viewed, the intention of the parties, and the rational content of the situations.

- In a fight, the opponent is viewed as a nuisance, the intention is to harm him, and the situation is devoid of rationality.
- In a game, the opponent is viewed as essentially like oneself, the intention is to outwit him and the situations is completely rational.
- And in a debate, the opponent is viewed as essential but of a different sort, the intention is to convince him, the situation is rational.

Gultang, a noted peace scientist describes conflict as some type of incompatibility, one goal stands in the way of other. He explains his theory of conflict through the triangle model. He narrates that "conflict may take two forms; in the less crystallized form it is an incompatibility between the objective interests of parties in a society. In its crystallized form it is an incompatibility between the subjective goals of action in a society". He viewed conflict as a triangle with contradiction, attitude and behavior [4].

- Contradiction refers to the underlying conflict situations, which includes the actual or perceived 'incompatibility of goals' generated between the conflict parties. Mitchell calls a mist-match between social values and social structure'.
- Attitude includes the party's perception and misperception. These can be positive or negative. But in violent conflict the parties tend to develop demeaning stereotypes of the other s and attitudes are influenced by emotions such as fear, anger, bitterness and hatred.
- Attitude includes emotive (feeling) cognitive (belief) and connective (will) elements. The analysts are interested in subjective aspects, said to have the expressive view of the source of conflict.

Behavior is the third component. It can include cooperation or coercion, gestures signify conciliation or hostility. Violent conflict behavior is characterized by threats, coercion and descriptive attacks. Analysts emphasized the objective aspect. For them, behaviors are as 'instrumental' view of the source of conflict.

Gultang argues that these three components have to be present together in a full conflict. A conflict structure without conflictual attitude or behavior is a latent or structural one. It is a dynamic process in which structure, attitude and behavior are constantly changing and influencing one another. Conflict parties organize around this structure, to pursue their interest. They developed hostile attitudes and conflictual behavior. So conflict formation starts to grow and intensify. If this process is not protected, then it may widen, drawing in other parties, deepen and spread, generating secondary conflicts within the main parties. However resolving the conflict must involve de-escalation of conflict behavior, a change in attitudes and transforming the relationships that are at the core of the conflict structure. Lastly, Gultang made a distinction between direct violence (people are murdered), structural violence (people die of poverty) and cultural violence (whatever blinds us to this or seek to justify it). We can end direct violence by changing conflict behavior, structural violence by removing structural contradictions and injustices, and cultural violence by changing attitudes. These responses relate in turn to the broader strategies of peace keeping, peace building and peace-making [4].

II. NATURE OF CONFLICT

A. *Conflict is Universal*

Conflict is found in each and every part of the human society. It is universal in its nature. In some societies it may be acute, while in some others it may be mild. Karl Marx, Engel, Hobbes and others

have emphasized the role of conflict as a fundamental factor in the social life of man. Karl Marx says conflict is the motor force of human history. In human society Conflict is always present. Hence it is not only the sole of dramatic art but also an integral part in the drama of life.

B. Conflict is a Conscious Activity:

Individuals and groups who are involved in conflict know that they are conflicting. Conflict is always conscious. It may be a fight between people or a war between the nations. Every one harms the other party consciously and knowingly. It is the deepest connections and strongest passions and results into the great concentration of attention and effort.

C. Personal Activity:

Conflict is personal. In course of conflicts, the point of attention is not the goal but the other person or the group. Each is trying to overcome the other and to avoid being overcome.

D. Lack of Continuity:

Conflict does not take place continuously. It occurs all of a sudden and disappears after sometime.

E. Emotional:

The basis of any conflict is emotion. It happens because people get involved in conflict. That is way, in this process; man tries to use fair as well as unfair means.

F. Form of Sociation:

Conflict is a form of sociation. It is one type of interaction. It often establishes unity and strengthens the group, thus it is not always disruptive. Peace and conflict are equivalent phases of social reality. Thus conflict is very important for the individuals and society. It needs struggle to solve the social as well as the personal problems.

According to Simmel, "conflict is admitted to cause or modify interest groups, unification and organization. If every interaction among men is a sociation, conflict after all one of the most vivid interactions which furthermore, cannot possibly be carried on by one individual alone, must certainly be considered as sociation. And in fact, dissociating factors-hate, envy, need, desire, are the causes of the conflict, it breaks out because of them. Conflict is thus designed to resolve divergent dualism; it is a way of achieving some kind of unity, even if it be through the annihilation of one of the conflicting parties. Conflict itself resolves the tension between contracts. The fact that it aims at peace is only one, an especially obvious, expression of its nature, the synthesis of elements that work both against and for one another"[5]. Thus conflict is very important for

both the individual and society. It needs struggle to solve the social as well as the personal problems. No person can raise conflict without struggling. People have to struggle hard to establish and run the associations, to increase the production of the country, to retain the freedom of the nations and to progress in any sphere of activity. Class conflicts are the chief characteristics of all societies. In addition to political conflicts, castes conflicts, racial conflicts, international conflicts, religious conflicts, war etc. are all well known to everyone. These conflicts should be put under some control; otherwise it will be very difficult for the individuals and the society to progress. In 21st century with the help of science, man has reached a stage where it is possible for it to achieving complete destruction within a second. In fact for the progress and development of the human race, the conflicts are essential. But they should eliminate the bad elements in mankind. It is through active co-operation.

III.SOURCES AND GENESIS OF CONFLICTS

Some thinkers advocate that the way in which our structure of society is organized, can create both the root cause of conflict and the condition in which it is likely to occur. Human beings have some basic needs. Every one need to be recognized as an individual with a personal identification, everyone needs to feel safe. If these needs are not satisfied, human beings will create class conflicts between the different groups. Generally they result out of ego.

The feelings of injustice or deprivations give rise to conflict. These feelings may have some real basis or it may be only because of some false or imaginary ideas. Sometimes false ego gives rise to conflict. Conflicts are also created or imposed upon by the interested persons or groups for some ulterior motive to make some gain out of it. In a democratic country, political conflict will always be there. These are not discouraging, if they do not result in violence or go against the interest of the people. In a multiracial, multi-religious, multi-cultural country like India there is always a challenge on the ethnic, communal or cultural issues creating conflicts. The contradiction between the privileged and deprived sections of the people, educated and illiterate people, people of higher caste and lower caste within some religion, social discrimination between men and women, trend of political subjugation of a small section of the population are the major sources of origin of the conflict. In inter-country relations economic, political or military domination of strong countries over weak countries often result in the conflict. There are some of the major sources of conflict and their varying content- Economic, Political, Social, Symbolic and Psychological conflict. In his seminal analysis of the evolution structure and functioning of capitalize socio-economic Formation, Marx located the prime cause

of social conflict in the Skewed relations of production (between the employer the employee) and the resultant unequal distribution of wealth and resources.

The primary sources of conflict in society is the unequal distribution of rewards such as wealth, power and pressing while the *varna system* in classical Indian society was the basis of social stability, its derivative caste system has led to so much conflict in present day Indian society.

A. Authority:

Authority structure is the primary source of conflict in the society. Authority structure is found not only in the state but in every type of organization. Authority structure involves conflict between ruler and the ruled. Every relation of dominance may be seen as carrying the germ of the conflict. At various labels of polity, the process of decision-making implies authority and is inherently prone to conflict. The basic of legitimacy of authority, the manipulation of consent for its exercise, the spheres and processes of decision-making, the effectiveness of the machineries to oversee its use and abuse, etc are all crucial to understanding political conflict.

B. Economic Sources:

Olson (1960) pointed out that economic development might actually produce instability and conflict rather than stability and contentment, partly because the “goods” from growth would be almost certainly be maldistributed as would the “bad” [6]. Most of the analysts who write about the causes or the sources of social conflict agree that change, particularly extensive and sudden change, has the capacity to create conflict. Due to the sudden economic change, many individuals and the groups, including some people who had previously been salient and influential, would become marginalized through such change.

C. Political Sources:

A great political thinker Bhattarai pointed out that, the country faced most of problems primarily are political. Because of the large number of conflicts allied to political problem, the political leadership was inept and corrupt, due to the inefficiency and parochial attitudes, they divide the society. So division in society caused by class, caste, was compounded further by discrimination or nationalities, ethnicities, geographical areas, gender and repressive measure by the central government. For these reason Maoist demand in the talk centered mainly political objectives. Besides that leading to human rights violations, exclusion from meaningful participation in politics, lack of respect for minorities or diverse identities and inequality in the distribution of wealth are among the factor for full armed conflicts. There is systematic division in the cause of

conflict which listed in the report of the conference in the cause and cure of war in 1925” [7].

D. Psychological Causes:

There are certain psychological causes such as fear, suspicion, greed, lust for power, hate, revenge, jealousy, enviousness etc. lead to conflict.

Yousufi and Khan (2013) pointed out that that the main reasons of conflicts in specific areas were bad administration, lack of good governance, negative use of media instruments, Economic dislocation, illiteracy, strict culture norms, poverty and unemployment, negligence of government policies towards specific issues and areas, and misinterpretation of religion among the illiterate, innocent and sentimental people of the area [8]. In a nut-shell, conflict is not a mono-causal phenomenon. Rather, conflict is context-specific, multi-causal and multidimensional and can evolve from a combination of political and institutional factors, socioeconomic factors and resource and environmental factors in this present day context.

IV. KINDS OF CONFLICTS

Conflict may be classified based on their nature. These may be described as follows.

A. Episodic Conflict

Episodic conflicts are conflicts, regulated by the rules. Such conflicts occur at stipulated or scheduled times and under conditions. The weapons or instruments to be used in these are determined in advanced. The rules for declaring winners and losers and for allocating rewards are also determined. Elections to an office, legislative campaigns contract negotiation and athletic contests are episodic conflicts.

B. Continuous Conflict

Continuous conflicts are unplanned within a stable social system. It occurs according to the necessity. It totally depends upon the situation and condition. There is no scheduled and the means to be used. It is not specified in advance or recognized as legitimate. It is impossible to identify a winner or a loser or to fix the exact moment when conflict begins or ends. Continuous conflicts are found in all or nearly in all organizations. Sibling rivalry and material discord are some types of continuous conflicts. Office politics, factionalism in voluntary associations, commercial rivalry, religion and ethnic hostilities are examples of Continuous conflict.

C. Terminal Conflict

Terminal conflicts are conflicts in which one participant attempt destroys another. Wars and revolutions are the two outstanding examples of terminal conflict.

D. War

According to sociologist Simmel, war is the expression of a deep seated antagonistic impulse in man. It is a worst type of conflict that aims at the destruction of the opponent. It has nothing to do with the mercy and such other ethical considerations. It leads to the destruction of untold wealth and of millions of lives. Among the primitive, war was like a game than the destructive activity.

E. Feud

Feud or a lasting strife takes place among the members of the same group. The degree of feud varies in groups. This kind of strife is known as intra-group conflicts. The sole aim of this conflict is to distrust or harsh others. It occurs due to the maximum greed and self aggrandize nature of an individual. Here the man is not doing his action properly rather to hamper other progressed.

F. Litigation

Litigation is the judicial form of the conflict. People take recourse to the law to get justice to protect their right to possessions.

G. Conflict of Impersonal Ideas

Personal conflict occurs at personal level. It arises when the ideas and aims of the two people clash with each other where both feel that they are both worthy for the work or any job. The quarrel of the two professors in a college for the post of principal, the fight of the students for office of the secretary of an associations etc is the bright example of personal conflicts.

H. Racial Conflict

Racial conflict is mostly grounded on physical differences. It may also be due to the cultural differences and also because of the conflict of interests. The present racial conflict is seen between Negroes and the whites and also between the whites and the Japanese in the U.S.A and in between the whites and blacks in Africa.

I. Class Conflict

Class conflict takes place among classes with their differing interest. Their interest may be social prestige, political power or economic advantage. Conflicts between the peasants and the landlords in the feudal society and conflicts between the bourgeoisie and proletariats in the capitalist society are some of the exciting examples of class conflicts.

J. Political Conflict

Political conflict arises when different political parties or groups with their own ideologies try to achieve their interests. The main reason of such

type of conflict is the power with which they want to capture. The conflict between different political parties is an example of this conflict.

K. International Conflict

International conflict occurs among the different nations of the world when they engaged in war. The conflict between Iran, and U.S.A, India, and Pakistan are the best instances. These conflicts occur due to the self aggrandize attitude. It occurs due to broader line issues, security and power dominations.

L. Personal and Corporate Conflict

Conflict may be personal as well as corporate. Personal conflict arises among the people within a group. It occurs on account of various motives, that is envy, hostility, treachery and the like. A group has nothing to gain from personal conflict. Quarrel between the husband and the wife, the student on the teacher and also between two friends etc, are some of the examples of personal conflict. Corporate conflict on the other hand arises among the groups within a society or between two societies. Some of the examples of corporate conflicts are race riots, communal riots, war between nations and labour management etc.

M. Latent and Manifest Conflict

Conflicts may be latent or manifest. Sometimes individuals or groups do not want to express their feeling of conflict due to some reason. This unexpressed and hidden conflict is known as latent conflict. In other words dissatisfaction, Social tension before their expression in the form of hostile actions is two important kinds of latent conflict. Conflict becomes manifest or overt when an issue is open and when hostile action is taken. The war between India and Pakistan is an example of overt conflict.

N. Cultural Conflict

Due to modernization, cultural process has been changed day by day. Westernization and Modernization have led to cultural invasion of underdeveloped societies by the more developed societies. Cultural invasions have led to the large scale conflicts including disruption of classical value structure, social and political revolution etc.

O. Conflict of Values

Due to the advancement of science and technology, new innovations, technological revolution, environmental crises, generation gaps, automation, modernization, sexual revolution and other modern movements have led to the breakup of the traditional value structure in the society. Series of conflicts have led to new value orientations. These conflicts have manifested in a variety of social movements and individual identity crises.

P. Conflict of Ideologies

Conflict of ideologies among capitalism, racial determinism, fascism etc. has crossed their limitation of societies in the modern world. Today these may be found in widely apart societies create conflict everywhere. Ideological conflicts create revolutions, wars and other forms of international conflict.

Q. Religious Conflict

Religious conflict occurs among the different religious group. The sole aim of these conflicts is that every religious group think themselves that their religion is the best religion. It is the parochial attitude of the religious fundamentalist groups. These religious groups having lot of money, power they instigate convert other religious people. They confined with their religion. It is one type of heinous crime. They did not understand what religion is. In the name of religion, they divide our mother land. In Kandhamala district of Orissa is a burning example of this kind of conflict.

R. Realistic and Non-realistic conflicts

Conflicts which arise from frustration of specific demands within the relationships and from the estimates of groups of the participants, and which are directed at the presumed frustrating object can be called realistic conflicts, in so far as they are means towards a specific result. Non-realistic conflict, on the other hand, although still involving interaction, between two or more persons, are not occasioned by the rival ends of the antagonists, but by the need for tension release of at least one of them. In this case the choice of antagonists dispensary determinates not directly related to a contentious issue is not oriented towards the attainment of specific result". In realistic conflict the participants have the option of employing means other than conflict since it revolves around specific goals. In realistic conflict the attainment of goals is more important than the destruction of the enemy. On the other hand, in non-realistic conflict one finds the variety of antagonistic behavior since satisfaction is derived from the aggression itself. In this conflict, it is not the realization of aims, but the destruction of the enemy is the aim. Realistic conflict animates from conflict values and unequal allocation of scarce resources.

S. Gender Based Conflict

These types of conflict can be noticeable by the implication of a type of culture that is for men and another for women. These types of conflict mainly occur in men dominated society. It is a kind of feeling or the attitudes of mind that we are men and they are women. We did everything whatever we

like. But on the other hand women are oppressed and subjugated by men. They also subjugated by the society. That means in every field, women are oppressed by men. In some instances in the working places or in organization women are neglected and some places they are also sexually harassed

T. Caste Conflict

Caste-based conflict has become an emerging trend in the human society. On the basis of skin colour, conflicts among black and white are still persisting in International arena, In India, the inter and intra caste-conflicts are increasing day by day. Politics backing caste-conflicts for reservation at various levels has become the order of the day in Indian Society. It sometimes jeopardizes the harmony and peace in the community.

V. PHILOSOPHICAL VIEWS

World famous philosophers like Thomas Hobbes, Jean Jacques Rousseau, George Wilhelm Friedrich Hegel advocated their logical views on causes and consequences of conflicts in the society. Brief accounts of their views are summarized as below.

A. Thomas Hobbes

Hobbes believes that man is selfish and all his passions refer to his self and ego. He believed that human being naturally desire for power. Then he believed that there was a new desire such as fame and glory, sensual pleasure or admiration from others. Hobbes believed that nature of human being leads people to seek power. He said that when men opposed each other, conflicts will arise. In the words of Hobbs, "...that in the nature of man we find three principal causes of quarrel first competition, secondly difference, thirdly glory".

So every man is self-centered and seeks his own good or felicity. More over each one has the desire to excel others as far as the possessions of good things of life and the pursuit of honor, rich and power are concerned. Therefore, it inclines all human being towards "a perpetual and restless desire for power after power that cease only in death" [9]. So in the words of Hobbs and Pherson, (1968), "the life of man is solitary, poor, nasty, brutish and short" [10]. It clearly shows that conflict is intrinsic in human nature. In such state of nature people stand exposed to the danger of attack by others, and have no security except their own strength. Under such conditions Hobbes thinks that there can be no industry, because no one can be certain of reaping the fruits of his labor and no culture. The worst of all is, intolerable fear and the danger of violent death; and the life of man is most uncertain.

B. Jean Jacques Rousseau

By nature man is good. He becomes bad because of the corrupting institutions. It was created by unnatural civilization. He said that everything is good when it comes from the hands of creator and becoming evil in the hands of man. Rousseau secularized the problem of evil; his contention was the source of evil. It is not in the original sin of men but because of bad social institutions. According to Rousseau man himself is the author of evil, it is futile to seek its source in any outside agency [11]. Then the root cause of conflict is inequality, because there was no justification for private property. Property is the root cause of all troubles. Rousseau says that peace is impossible as long as the state remains. The only way to gain peace is to return to the state of nature. Rousseau founds that there are two instincts. (1) Self-love. It is the instinct of self-preservation. His first law is to attend to his own preservation; his great care is those which he owes to himself. (2) the second is sympathy or the gregarious instinct or the instinct of mutual aid. Rousseau finds out natural endowment to consist of these two instincts only. They found in everyman. These two primordial impulses, self-preservation and sympathy are bound to come into clash sometimes. Self-love would impel a mother to satisfy her hunger, but sympathy for her child would dictate that she gives the food to the latter. For the well-being of the family, sometimes demands a course of action incompatible with the interest of the community. In this way conflict between two sentiments –to do what is necessary for one's preservation and to help others creates a problem for everyone. Since both of them cannot be satisfied, the individual is compelled to affect a compromise between them. Out of such continual compromises a new sentiment is born which is known as conscience. Conscience arises to solve the conflict between the two primordial instincts of man.

C. George Wilhelm Friedrich Hegel

Our social structure is a heterogeneous construction. It is not static. So human beings are always tried to exceed others by any means. One man's opinion varies from another. It is not possible for any society to satisfy every one's need. In the words of Hobbes, ends of one desire are beginning of another desire. Because of that, conflict and competitions always occur in a systematic nature. Hegel's dialectical method explains that, the progress or development does not take place in a straight or linear form, but proceeds in a spiral or zigzag course. Its formula is thesis, antithesis and synthesis. These three constitute a triad. The thesis shows one aspect of reality, the antithesis reveals its contrary aspect, and the two are reconciled or transcended in the higher synthesis. This synthesis in turn gives rise to a new triad. The synthesis becomes a thesis and generated its antithesis, and the opposition between

the two will overcome in case of higher synthesis, like this the progress continues.

Hegel's formula of thesis, antithesis, and synthesis, may be viewed as a generalization of this tendency, which is most visible in the sphere of political change. It certainly helps us to understand the inter-relation between the various phases of human activity. "The family based upon mutual love and sacrifice is the thesis. Civil society rests upon the opposite principle of competition and survival. In the struggle for existence it is considered as antithesis, and such a state includes and transcends the family and the society is called as the synthesis in which there is room for both mutual love and competitions [12].

VI. ROLE OF CONFLICT:

Conflict is a fundamental social fact. From the very beginning, conflict exists in human society. It is the basic force for the development of society. Through struggle human minds developed their rational ability to realize the problem as well as its remedy. From our ancient society to modern scientific society, conflict is always happening. But the ways or techniques are varied due to the long run progress of human civilization. Karl Marx has explained that the history of human society is the history of class struggle. George Simmel commented that "a conflict-free group is practically an impossibility". But, an important question is- Whither conflict? According to Deutsch, (1973, 2006), 'What determines whether conflict—a pervasive and naturally occurring event—moves in a constructive or destructive direction?' [13, 14]

For the healthy development of society, harmony and disharmony, association and dissociation are required. Although, conflict has many negative functions, it has also tremendous positive aspects may be pointed out as follows.

A. Conflict Breeds Solidarity:

Conflict is a fundamental social process. Sometimes it is considered as form of a social interaction. It breeds solidarity. Solidarity is a crucial ingredient in establishing intergroup relationship. Conflict occurs between the nations or large group community for the large scale interest. It is wrong to assume that conflict has always in negative impacts in society. Conflict often brings about social unity and oneness among the members of the society. This happens particularly when a group or nations is affected by another group or nations. In this situation the members or citizens forgetting their individual differences and stand united. For a group conflict or a war, a large unity is needed. For example during the Indo-Pak war, Indo-china issues the political parties joined together forgetting their individual differences and supported the common interest of the country.

Sometimes a limited amount of internal conflict may indirectly contribute to group stability. An occasional conflict within the group may keep its leadership alert and its policies up-to-date.

B. Conflict Defines Issues:

Conflict is an ever present process in human relations. It is one of the forms of struggle between individual and groups. A great part of history consists of information about conflict. Karl Marx declares that "all history is the history of class conflict". These conflicts may be between social classes, religious groups, social groups, political groups and nations. Conflict exists in society due to the lack of needs or opportunities. Sometimes through conflict among individuals or groups highlights their necessity. It reflects their emotions, desires and necessity to authority. Through that government will take the action for their betterment. If the conflict is openly dealt, the issue will be resolved and the unity of the group may even be strengthened. On the other hand, if the basic conflict is avoided, it is likely to create underlying tension. For that the pattern of struggle or conflict always changes, as a result of change in values, ideas, goals, religions notions, attitudes, ideologies, national interest and so on.

C. Conflict Initiates Social Change:

Change is an ever present phenomenon. It is the law of nature. Similarly society is not a static phenomenon. It is an ongoing process. Society is subject to constant change. In the long run the removal of the evil practices such as child marriage, human sacrifice, untouchability, taboos on inter-caste marriage, etc could be achieved after a long struggle in India. Conflict is an essential element in social change. Thinkers like Ratzenlofer and Gumpowicz have said that "society overcomes its problem and registers progress through ceaseless conflicts and endless struggles". According to the Marxist theory of social change, no fundamental change can take place in the society without conflict or revolution. For example communism is possible due to strong opposition and violence in Russia. Ralf Dahrendorf- a German sociologist said that every society is subject at every moment to change. Every society experiences at every moment social conflict, hence social conflict is ubiquitous. Every element in society contributes to change. Every society rests in constraint of some of its members by others.

D. Conflict Re-establishes Intimate Relationship:

Conflict is a permanent feature of society. It is a process that binds people together in interaction. It also encourages people of similar interests to unite together to achieve their objectives. Conflict in certain cases, act as a cementing factor in establishing intimate and friendly relation among people or parties that were involved in it. A great thinker C.H. Colley writes "it seems that there must always be an element

of conflict in our relations with others as well as one of mutual aid: and strife sit side by side upon brow of man" conflict of some sort is life of society, the progress emerges from a struggle in which each individual, class or institution seeks to realize its own ideas of goal.

E. Speeds up Cultural Change:

Culture is the way of life of an individual. It includes behaviors, languages, believes, attitudes and values that individual learns from other individual. Every human group has its own distinctive culture. Conflict is affected by the nature of the group and particular culture. One of the advantages of major conflict is that it increases the range of contact and communication among the people in different groups. If local culture tends to influence each other and became more similar to neighboring culture, there should be a tendency towards complete cultural homogeneity. Conflict is also speeding up cultural change by increasing opportunities of sympathy, co-operation and mutual respect after a long struggle. Sometimes it educates the people to break the cultural dogmas and work with a common interest of the country. For example, the contract of major nation in war tends to bring close associations with people and culture of nations in conflict or with co-operating in the conflict, speeding up the range of communication between people.

F. Results and in Redefinitions of Values:

Generally, the parties which are in conflict with each other or some parties against others give up the old values to accept new ones when the conflict is over. Besides positive functions, conflicts have some negative functions. Intergroup conflicts disrupt the group unity. War as a form of conflict, destroys the lives and properties of countless individuals. It brings severe damage and untold suffering to countless people. Human history is the record of this kind of experiences. Now-a-days with the development of modern techniques of warfare, millions of people can be killed within few minutes. This has brought the new fears and anxiety for mankind threatening its existence. It leads to lot of psychological and moral damage. It often lowers down the morale of the people and takes away their mental peace. It makes man inhuman. This results them to turn as violent and killing each other. Conflicts between the labour and the management resulted in much material loss.

VII. CONCLUSION

Conflict is easy to recognize and perceive but hard to understand and resolve. It has its own merit and demerits. It is neither wholly good nor wholly bad. Its good quality outweighs the bad ones. It can be considered as the soul of the society and is responsible for social progress. Some times its absence results in social stagnation. Both competition and conflict are a form of struggle in which men fight

against one another for any objective. When competition becomes personal it turns into conflict. Competitions and conflicts are the two basic developments in the process of social life. Conflict is a universal phenomenon. Sociologist Dennis Sandole (1999) has pointed out that, the reason for many continuous conflicts becomes the less matter of the original and undergoing goal of incompatibility, but more a matter becoming trapped in an extended action-reaction sequence in which today's conflict is the response to yesterdays by the adversary. The conflict continues today because conflict was there yesterday. So, conflict is an inevitable consequence of social life. It is often established through unity and strengthens the groups. It is not always disruptive. Peace and conflict are equivalent phases of social reality, neither inherently constructive nor disruption. So, conflict is directly-indirectly inherent in the society. So we need peaceful struggle. It will require a firm value-based and working against poverty and injustice by empowering people by engaging in social movement, political parties and the media. That's why world needs Conflict resolution as well as transformation strategy to maintain peace in all spheres of life.

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