

Subconscious conflict and collision in a diverse society -A convergence psychological analysis of the film ‘Crash’-

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다문화 사회에서의 무의식적 갈등과 충돌 - 영화 ‘Crash’에 대한 융복합 심리학적 분석 -

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Abstract This study analyzes the collision occurring in the daily life of the United States where diverse ethnicities live side by side, as portrayed in the film ‘crash’. The analysis is followed by a counseling method necessary for a diverse society. To analyse the essence of conflict in the film, a convergence psychological analysis was conducted based on desire theory. The result was that the desire to survive and innovate always collided with frustration. This is because of the obstacles in real life that suppresses desire. The process of frustrated desires and their distortion was structurized. In the conclusion, a counseling method and theory with ‘a recovery model that promotes change’ was presented for problematic personalities that are entrenched widely in the United States about pain by conflict.

Key Words : Subconscious conflict, Essence of conflict, Convergence psychological analysis, Obstacles in real life, Recovery model.

요 약 본 연구는 영화 ‘crash’에서 다인종으로 구성된 미국사회의 일상생활에서 나타나는 충돌현상을 분석하고 다문화사회에 필요한 상담기법을 제시하고자 한다. crash에서 나타나는 충돌현상의 본질을 분석하기 위하여 욕망이론을 바탕으로 미국사회에서 일어나는 충돌의 특징에 대하여 융복합 심리학적 방법으로 분석하였다. 분석결과, 살아남으려는 욕망, 변혁하려는 욕망은 늘 좌절에 부딪혔다. 왜냐하면, 욕망의 분출을 억압하는 현실의 장벽이 존재하기 때문이다. 이러한 욕망의 좌절과정과 왜곡과정을 구조화하였다. 결론에서는 충돌로 인한 고통에 대하여, 인종차별적인 미국 사회에 다양한 방식으로 물들어 있는 문제적 인격들을 위한 ‘변화를 촉진하는 회복모델’이라는 상담기법과 이론을 제시하였다.

주제어 : 무의식적 갈등, 충돌의 본질, 융복합 심리학, 현실의 장벽, 회복모델.

1. Introduction

The human life is a series of conflict and collision.

In particular, in countries consisting of diverse races, there is a higher likelihood of conflict and collision in daily life. This is probably due to a conflict in values

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and desires. Different languages and different thoughts can create different subconscious desires. That is, there is bound to be a crash between the inner desires created by subconscious desires and the agents of realistic desires. The agents of issues that are bound by their own language, thoughts and subconscious desires present inevitable constraints. To prevent the crash of various desires, a hierarchy and control of desires are needed[1]. But then which criteria should be used to provide hierarchy of the desires? Even on this question, people would clash. The film 'crash' shows a reality where the long-standing issues of American society are drawn out - that is, where the sole criterion used is that of a white man.

Then is it the best approach to avoid crash? No, because that would be a false reality and covering up truth. Behind the crashing hearts is the desire for genuine communication and meeting. In mainstream order, one could argue that the symbolic system can be accepted and taken as the same, leading to a disappearance of crashes[2]. However, is this the ultimate resolution? No. Rather, the will and desire to change the symbolic system and the ability to change oneself are inherent in that crash. Wouldn't it be more desirable to go through realization and change through crashes and clashes? That would allow for an orientation towards the ultimate happiness (health) that exceeds both the physical and mental planes. Realizing that the human life is a process of struggles and recognizing the potential for maturation would be the most desirable method of overcoming such crashes.

This study analyzed the conflict occurring in the film 'crash' as a conflict between subconscious desires. What the human wants on an level is assumed to be communication and meeting[3]. Conflict will be seen as a process towards a communication method based on the paradigm of desires. To analyze the essence of the conflict of desires, first desire theory was reviewed. Then based on desire theory, an psychological analysis method was applied to the issues of racism in the US

society.

To say I'm sorry, it's very well providing & exploring the distinct characteristics of Korean multi-cultural society[4]. Especially I think that several ways need to be suggested to improve national identity of adolescents in Korean multicultural family[5].

2. Desire Theory

Desire is an integral part of human nature[6]. And there can be many perspectives on what desire is[7]. First, from a negative perspective, desire is never fulfilled and thus can be referred to as a state of lack where one constantly seeks satisfaction (goal)[8]. Biologically, desire constantly changes or adjusts to remain constant. Then the purpose of biological desire is to seek continuity, equilibrium and stability. Therefore, biological desire is a lack of continuity.

Spinoza(1632-1677) noted that the most basic and fundamental desire is the desire to live and referred to this as Conatus[9]. More specifically, it is a desire for self-preservation and self-expansion. But what is at issue here is the concept of the 'self'. Whether in a capitalist society or a socialist society, the desire for self-preservation and self-expansion is inevitably suppressed for the maintenance and progress of society. Therefore, the desire of an individual can only be legitimate when it is in line with the goal of the society.

The unconscious desire does not mean the simple physical instinct, but it may be the energy as the deciding psychological mechanism in all the conscious activities of the self[10]. And from a positive and productive perspective, desire can be seen as the power that changes. This concept was presented by Deleuze(1925-1995) and Guattari(1930-1992)[11]. Essentially, desire is the power to disrupt the order established by an authority. To use a Freudian expression, the process of an individual expressing his

desire through self-identification of an authority figure is the structure of a Oedipal desire. To use Lacan’s expression (Jacques_Lacan, 1901–1981), it falls into the system of symbols.

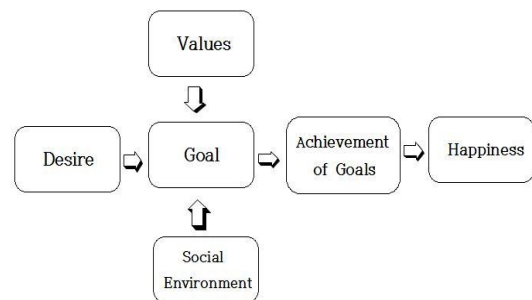
But true desire is the power of change and creation. Here is where the conflict structure of desire is identified. That is, the conflict between the desire for change and creation as an orientation towards recovering the ultimate values and the authoritarian order or system of symbols. In other words, desires related to conflict in life can be categorized into three. First, productive desire that promotes new change. Such desires are constructive in that they go beyond simply demolishing what is existing. This desire is a desire of the dark side and Dionysian. It is a desire that actually exists and is a flow of desire that doesn’t fall into what Lacan calls the system of symbols. Second, the fascist desires that include the desire for capital and the desire to expand one’s territory. Third, self-destructive and psychedelic desires including depression and schizophrenia.

Conflict in life, from the perspective of conflict of desires, is a conflict between the desire to expand one’s territory and the desire to remove oneself from such territories. A shallow understanding of psychoanalysis led us to think negatively of instincts which are bundles of desires. Freud (year) defined instinct in “The new overview of psychoanalysis” as follows: “It is a dark part that cannot be accessed. We can only access it towards proxy and analogy. We call it a pot that is boiling with confusion and excitement.”

Since instinct is a physical existence that only pursues immediate gratification like a wild animal, it is reasonable for it to be trained and suppressed. That is, it must be adjusted to the moral principles presented by the super-ego. But if it weren’t for the power of instinct, we would not be able to overcome the barriers of hypocrisy and suppression or build a freer more open boundary. This fact has been ignored for so long. Meanwhile, we fostered only individuals who adjust

well to the social and cultural organizational structure. However, a wilder and more natural human being grows into a healthy personality when faced with rain and snow. There needs to be a wider boundary that takes a bigger perspective and includes in it the hills and mountains. A small and narrow pen that is suffocating is not desirable. This is because super-ego is not absolute and the father is not absolute, although we did not recognize this as truth for so long. The desirable relationship between instinct and super ego must not be seen just as returning to instincts, but as a complementary relationship. Morioka Masahiro, the author of Painless Society criticized harshly the super-ego contemporary civilization where human beings voluntarily gave up on their wildness and proof of life and instead opted to live like a well trained domestic animal [12].

It is correct to see the ego ideal and the super-ego desire as opposing to each other [13]. An instinctive desire violates the mother and seeks to kill the father. And therefore the traditional psychoanalysis justified suppression of such desires. But due to such suppression, it shames such desires and creates prejudice where one who challenges the father is seen as dangerous and as disruptive to civilization.



[Fig. 1] Desire and happiness

The world is a clash of true desire and false desire. Seok man Kwon explained the relationship between desire and happiness from a psychological perspective and elaborates on how values and social environments

affect the achievement of desires (goals)[14]. However, he doesn't go so far as to explain that there are true and false desires. That is, he overlooks the fact that true desire is not just temporary, but presents the right direction towards ultimate happiness.

3. Analysis

The inner psychological conflicts and the social struggles are never unrelated[15]. The film 'crash' portrays the issues of discrimination based on race, gender and social class through an agenda of 'crash'. To analyze this based on desire theory, the characters in the film can be categorized into three. The first type expresses a false self in order to adjust to the realities of American society that is racist. Another seeks the true self by expressing the natural desire that goes beyond reality. And lastly, there is a psychotic, destructive desire. Everybody has a deep desire to change a distorted reality. However, the problem is that these desires are often distorted or hidden due to social relations and power.

The french psychoanalyst Janine Chasseguert-Smirgel(1976) clearly notes the symmetry between ego-ideal and superego desire. According to her, ego-ideal is the desire to pursue the ideal of one's ego and is a desire to return to the primary narcissistic perfection that one had as a child. Superego is a desire to control the ego that was formed through the oedipus complex. That is, ego ideal is the desire to follow the pleasure principle. Superego is the desire to control one's ego ideal while following the reality principle[16].

To follow reality is to accept reality but to seek stability in one's ego. To follow an ideal or pleasure means to deny reality or the desire that follows the ego ideal without consideration of the reality. Such two subconscious desires are within mankind, leading to a constant conflict between the desire to adjust to reality and the desire to deny it[17]. This study expressed

superego desire as the false self and the ego ideal as the true self.

3.1 Various attempts to adjust to the racist reality of American society

African-American detective Graham has adjusted well to American society. But he is portrayed as not realizing the issues of racial discrimination. The orders of the white man are already internalized within him and is reinforced increasingly. He looks down on hispanics and has a prejudice against them. Even after being used by a white politician for his own benefit, he can't even speak up and protest but voluntarily hide his conscience and true self. The white prosecutor Rick, in order to gain support from African Americans, disguises a corrupt black policeman as a hero. This shows his false self to gain success in the real world. After Rick's wife is robbed by a black man in her car, she experiences trauma which is portrayed in a negative light. She suspects a Mexican locksmith as a thief, and also suspects a Latina woman who is hired help. She shows a false self that only perceives the internal trauma negatively.

The Korean couple is in human trafficking of Asian immigrants. They are willing to go against the law for survival. This, too, shows a false self of someone of color living in racist American society.

Locksmith Daniel works for safety but is often looked down on or becomes the subject of fear just because he is a person of color. This explicitly shows the false aspects of a society.

3.2 An attempt to realize natural desires by going beyond the racist reality

The scene where a white police officer saves a black woman from the scene of a traffic accident shows how genuine meeting and communication that had been hidden under the surface is brought to life along with the desire for a true self. It shows the potential and energy of overcoming a racist reality.

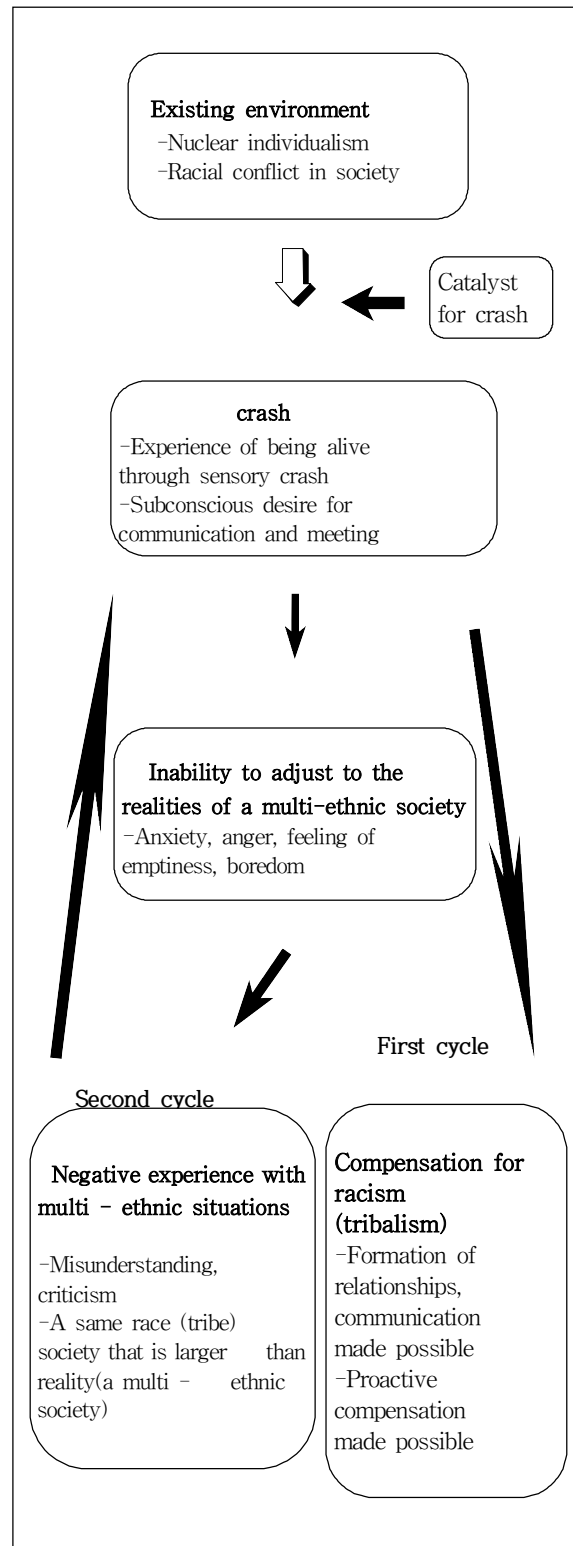
The white prosecutor couple expresses a pure emotion. Empathy, gratitude, anger towards injustice and love are all natural emotions that show even a racist society can change through the recovery of emotional desires.

Meanwhile, even when the wife of a black TV producer is sexually and racially assaulted, her husband just stands by. The false self (the exterior ego) and the true self (the interior ego) are in conflict with each other. The true self is about to explode. However, it stays inside and is never expressed through action. The gunshot girl miraculously survives. This implies that the resolution of prejudice and misunderstanding related to people of colored skin starts with the innate desire of mankind. All people can achieve genuine coming together and communication when they are in touch with their inner feelings.

3.3 Aspects of psychotic desire

The young men of African descent criticize the racist society and they suffer injustice and suppression but they do not seek change themselves as they continue to engage in violence. Their aggression needs to be re-oriented towards social renovation. Aggression in itself is power, but it must be turned toward a more creative direction. For a smoother emotional communication, conflict needs to be overcome despite the struggle to just maintain the status quo and adjust to the reality.

The desire to produce and change is always met with frustration. This is because there is always a social obstacle that suppresses the expression of desire. The racist obstacles in American society is such an example. Mutual love and communication is what all races and all people desire. Despite this, in reality it is hard to achieve because the fundamental desire for production is suppressed. In order for the desire for a true self to be expressed, humanity (values) and the social environment must be improved. But in terms of individual counseling, values are what's most important. Before we blame society, we should first start by changing individual behaviors.



[Fig. 2] The process of crash in racial discrimination and the compensation structure of racism

The various survival environment in a multi-racial American society is characterized by nuclear individualism, rational tools and political disinterest. Individuals who feel uncertain in a multi-racial society base their uncertainty on racism. To drastically create a productive relationship method that taps into reality is very hard on an individual level. Crash is inevitable. Nuclear individuals are feeble, lonely and uncertain. They eventually feel attracted to the formation of relationship, the possibility of communication and compensation function that is offered by racism. As such, the cycle of conflict and crash continue without resolution.

4. Conclusion

In American society consisting of various races, it is in a way natural that there are conflicts between different races. In conclusion, I will suggest counsel strategies skill focused on a recovery model for change.

4.1 The need for a recovery model approach to racial discrimination in the US.

Human beings are feeble beings. Even though deep down there is always a seed for truth and renovation, in reality they are not brought to the surface. Mankind can overcome the limits of physicality and mentality. Through a transcendent approach, they can also access the power within[16]. Then a new way of seeing things opens up, allowing seemingly impossible problems to become easier to resolve. This is because the feeble and lacking me (the individual) is no longer the agent. A great power becomes the agent. Once this happens, the me as the exterior ego (human being) is led by the power of the interior ego and becomes a transitory existence. This is because whether you are white, black or yellow, we are all transitory existences being led by the ultimate power.

In this reality, neither racial discrimination nor

conflicts between various races do not see any resolution. This state can be defined as a state that is cut off from the world of light, truth, happiness and peace. It is like a living hell where communication and meeting never truly happens and the force that is behind all this is corrupt power (energy).

A human life is a process of struggle towards the ultimate value. Throughout this process one discovers inner resources. Therefore what is most important is the recovery of orientation towards the ultimate values. We are all the same in this regard, regardless of skin color. If one has undergone discrimination, frustration and pain due to racism, then the recovery of orientation would all the more serve as a stimulus.

Now we will review the counseling intervention strategy in accordance with the [Recovery model that promotes change] that is an application of the motivation reinforcement counseling[18].

1st stage: Stage before Deliberation

In this stage, there is no consciousness about the issues concerning a multi-race society. Therefore there is no willingness to change, either. Therefore one listens from the stance of an internal interlocutor, seeks opportunity to access through questions that are open, and the internal interlocutor holds the stance of sympathizing based on the interlocutor's subjective experience. After sufficient time has passed and a genuine experience has been provided, a comment is made about how if one needs counseling, they are always welcome to reach out. If there is resistance, you go with the flow to form trust.

2nd stage: Stage Deliberation

This is the stage where the willingness to change occurs. One realizes an issue in multi-race societies. He then acknowledges that he lacks the power to change. In this stage, one experiences both feelings of wanting to change and maintaining the status quo. Tell them that it is natural to feel this torn feeling. If they have

experience of conflict or crash in a multi-race society or have experienced discrimination they will feel the stimulus for change. Try to solicit conversation about change and summarize it for them.

3rd stage: Preparations

The first and second stages are the most difficult. They can be compared to climbing a hill. In the preparation stage, one decides to make change and looks for ways to do it. The goal and strategy of change are clarified, the plan for change is announced to others and is signed formally. For example, the black youth who had turned to violence in the movie goes through a consideration stage where he thinks about how to turn his aggression into something productive and becomes motivated to specify his plans for a change in heart and attitude. Through self-review, issues are identified and help is sought from the greater power (existence) for change.

4th stage: Execution

This is when acting on change is supported. One recognizes the difficulty of change. When there is an issue, the plan for change is re-structured. The individual must feel a sense of gratitude and reward for even the smallest implementation. The smallest implementation is interpreted as a compensation and reconciliation experience and the experience is shared with others.

5th stage: Maintenance

The individual must be shown a new way of living. For example, she can be encouraged to make self-efficacy, self-identity, subjective sense of well-being and self-determination a part of life. In particular, as the individual learns about the true meaning of life and learn how to act on it, s/he can make problem-solving, making use of information and improved communication a part of life.

Relapse: If they return to past behavior

Relapse is in no way failure. It should be explained as a step in change and an opportunity to re-try again. Relapse is a process of change and an opportunity to provide information on change.

The situation in the movie *Crash* where racism and conflict become major issues, the crash of desires is a the fundamental cause. But, this is also a long-standing issue that cannot be resolved through human ability in the traditional sense. Therefore, the correct desire for future-oriented power (original instinct) that lays hidden inside human beings needs to be tapped. Recovering a sense of direction towards permanent values, making the right choices and immersing and focusing lead to the only path of expressing the desire of the true self which is a productive desire. The potential for overcoming the reality where distorted and corrupt desires crash and conflict with each other can only be brought to the fore when the inner powers on a cosmopolitan level strikes a balance with the beautiful power of balance and harmony.

Finally, I think it is necessary that the empirical research based on the dual cognitive mediation model about the conflict and collision in multicultural communities at the next opportunity.

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