【特別寄稿】

The Macro- and Micro-analysis of the Roots of Potential Violence in Japanese Society
日本社会における潜在的な暴力の基層に関するマクロ及びミクロ的分析

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Abstract

This thesis is an analysis of the roots of potential violence in Japanese society based on knowledge and theories of conflict analysis and resolution.　The Japanese seem to be enjoying their lives at first glance with improvements in　their economy compared to those who live in developing countries.　However, the current social situation, characterized by the isolation of urban living, an emphasis on competition, a lack of shared vision, and the impersonal nature of modern life, prevent Japanese people　from developing intimate human relationships and overcoming a series of social crises.　There have been many sociological analyses concerning violence in Japanese society. However, there has been insufficient analysis of this field using conflict analysis and resolution theories.　The authors attempt to access the roots of potential violence in Japanese society in terms of conflict analysis and resolution theories and knowledge.

Introduction

The Japanese have determined a national attitude with the slogan: "Catch up with European and American countries and pass them."　Compared to the disastrous scene right after World War II, nowadays the prosperity of Japan is quite surprising.　　It is said that Japan is one of the most peaceful nations in the world.　Japan's economy is the third largest in the world today.　The Japanese seem to have been enjoying their prosperity.　Contrary to this superficial view, the Japanese are now facing many problems, such as economic recession, distrust of politics, a waste problem resulting from limited urbanization, a disgraceful state of affairs within Japanese companies, overseas transfer of enterprises, increasing suicide rate, declining birthrate, and the coming of a rapidly aging society.　Although Japan has succeeded in improving its economy, it is far from a real success.　The Japanese have been feeling anxieties due to a stifling atmosphere in which most people cannot have prospects of a bright future, this being one of the invisible factors, the authors believe, causing violent behaviors and

acts. The authors intend to access the roots of potential violence in Japanese society based on the following questions: Firstly, why can't the Japanese feel spiritual peace? Secondly, what kinds of factors have made them feel anxious; thirdly, what are the sources of violent acts?

For the purpose of accessing the roots of potential violence in Japanese society, the authors will take the holistic approach recommended by J. W. Burton. According to Burton, holism is a philosophy or a way of thinking that recognizes that the whole is greater than, and therefore different from, the sum of its parts. Burton emphasizes that the sources of problems can be identified and appropriate measures taken to resolve them only if the diagnosis and treatment take place within a holistic frame (Burton, 1997).[1] With this in mind, this paper is organized according to the following: Firstly, the authors consider contemporary Japanese society using a macro-approach. Secondly, the authors use a micro approach to analyze Japanese people's mental problems based on Erik Erikson's life cycle theory. Thirdly, the authors use an integrative framework of peace building that will play a crucial role in enhancing the transformation of both the psychological and social conditions of Japanese society.

The Social Context of Japan: A Macro-Approach

There are mainly four factors that have made the Japanese feel anxiety; namely, social change associated with Japan's industrialization; the development of technology; the intensification of competition; and the flood of information from the mass media. Firstly, soon after Japan's industrialization started, the vast majority of rural youth left home and came to the cities where the bonds of human relationship were superficial and weak. The rituals of rural communities that once guided the Japanese through life have begun to become obsolete. Thus, the number of Japanese who feel lonely has increased ever more. The problem of solitary death has become a serious concern for Japanese communities. In fact, the ratio of those living alone has increased in the big cities in Japan.

The current social situation of Japanese society can be taken as one of "shattered social cohesiveness" (Dukes, 1996)[2] and disintegration of community (Dukes,

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[1] J. W. Burton, *Violence Explained*. New York: Manchester University Press, 1997, p.125-133.

[2] E. Franklin Dukes, *Resolving Public Conflict*. New York: Manchester University Press, 1996, p.127. About the term "shattered social cohesiveness," see M.E. Clark. *Ariadne's Thread, The Search for New Modes of Thinking*. New York: St Martin's Press, 1989.

1996)[3].   Burton claims that, because of the few contacts between neighbors, the functional need for close, harmonious relationships that is a feature of isolated agricultural communities does not seem to influence behavior in the modern, crowded city, nor even in the suburbs.   As a consequence, there are all manner of tensions, disputes and conflicts experienced at the community level. The problem is that, according to Burton, authorities are aware of violence and crime and of the costs of policing and control, but not of their sources (Burton, 1997).[4]   Since people know how authorities neglect dealing with their social problem,   they have lost interest in politics. According to M.E. Clark cited by Dukes, when social bonds are threatened, the result is violence. When the bonds disappear, violence becomes institutionalized (Dukes, 1996).[5] If the views of these intellectuals are true, Japanese society has the soil in which the seeds of potential violence exist.   In fact, the number of those who use violence in public places reacting to other peoples' trifling words and behaviors has surely increased in Japanese society.

Secondly, because of the development of technology, people's jobs have been specialized and divided into small parts.   As a result, many Japanese often feel as if they are a cog in a big wheel.   The emergence of sophisticated industrial robots has threatened blue-collar jobs.   While the emergence of computer technology has made the white-collar jobs much easier, white-collar workers have constantly faced the need to master computer skills.   The more technology develops, the more people experience pressure to catch up with the speed of technological development.   Therefore, Japanese are feeling more stress and pressure than before.   In addition, Japanese have been losing direct communication skills due to the emergence of the Internet and mobile phone.   As a result, the number of those who have poor communication skills has been increasing.   Such a phenomenon is remarkable among youth in particular.   The number of children who cannot tell their opinions to their friends has increased.   Some of them behave violently to their friends because of their poor communication skills.

Thirdly, the competition between people and companies has been intensifying year by year. The majority of Japanese parents has been concerned with sending their children to prestigious universities.   This trend has resulted in escalating the

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[3] E. Franklin Dukes, *Resolving Public Conflict.* New York: Manchester University Press, 1996. pp.126-128.

[4] J. W. Burton, *Violence Explained.* New York: Manchester University Press, 1997, p.136.

[5] E. Franklin Dukes, *Resolving Public Conflict.* New York: Manchester University Press, 1996, pp.126-128. See also M.E. Clark, *Ariadne's Thread: The Search for New Modes of Thinking.* New York: St Martin's Press, 1989.

examination war.   Many Japanese parents believe that sending their children to prestigious universities is a shortcut for their children to enter the best known, stable companies in the future.   As a result, many young Japanese students feel pressure to meet their parents' expectations.   Students who are unable to catch up with school work sometimes bully at school.   In the background of the bullying at school is the irritation of students who cannot maintain good academic grades.

Even if the more fortunate among Japanese youth succeed in entering the big, ideal companies, what awaits them in the companies is a severe struggle for existence. In fact, because of the current spurts in the global economy, Japanese employees have been put into situations in which they have to compete not only with their colleagues but also with other competitors in the world.   Excessive competition in the workplace occasionally creates confrontation and conflicts among employees.

This competitive mentality has been highly valued since the western ideals of liberal democracy and industrial capitalism came into the Japanese feudal state in the process of Japan's modernization.   As a consequence, the spirit of cooperation and care about others has been lost; instead, individual rights, liberty, and individual interest have been respected.   The harmful effect of this trend is inequality and dehumanization of the Japanese.   According to C.C., Gould cited by Dukes, people are seen as asocial, egoistic individuals whose fundamental motivation in acting is the satisfaction of their own interests (Dukes, 1996).[6]   Dukes also points out that, like contemporary economics enthralled with the maximization of self-interest, this ideology cannot account adequately for sociality or cooperation (Dukes, 1996).[7]Violence against those who are considered vulnerable has happened frequently in Japanese society. Homeless people are frequently attacked by Japanese youth.   Such incidents have arisen from a lack of compassion for the socially vulnerable.   Also violence by nurses against elderly people who live in nursing homes for the aged has also been increasing. These phenomena are evidence that compassion and caring about others have been lost in Japanese society.

When considering social problems that Japanese communities are facing currently, German sociologist Ferdinand Tonnies's two conceptual models for types of

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[6] E. Franklin Dukes, *Resolving Public Conflict.* New York: Manchester University Press, 1996, p.143.   See also C.C. Gould, *Rethinking Democracy: Freedom and Social Cooperation in Politics, Economy, and Society.* Cambridge, UK: Cambridge University Press, 1988.

[7] Ibid.

human groupings and association are helpful (1957).[8] *Gemeinschaft* is an association where individuals are oriented to large groups as much as, and often more than, their own self-interest allows, and are further regulated by common social mores or beliefs about the appropriate behavior and responsibilities of members of the association. *Gesellschaft*, on the other hand, describes an association where, for the individual, the larger association never takes precedence over one's own self-interest, and these associations lack the same level of shared social mores as a *Gemeinschaft* (1957).[9] According to Tonnies, it would be necessary to continue to develop *Gemeinschaft* relationships within the contract society in the process of transition from *Gemeinschaft* or community-based society, to the *Gesellschaft*, or contract society. Tonnies suggests that contractual relations cannot satisfy human needs for recognition and support (1957).[10] This community-based society, i.e.,Tonnies's *Gemeinschaft*, has been less valued in Japanese society.

Fourthly, because of the development of technology in the mass media, Japanese have been overwhelmed by a flood of information. This tremendous flood of information from the media is usually idealized and dramatized commercially in order to entice people to purchase products. Therefore, even if Japanese buy these products, they rarely feel satisfied. Those who appear in TV commercials and magazines are more likely to be more successful, richer, happier, stronger, and better looking than the average Japanese person. If the average Japanese would try to realize such an ideal model of life, they would only be faced with disappointment. No matter how hard people pursue real satisfaction, they only can get dissatisfaction, this being one factor of anxiety.

Dramatic social change has affected both the human mind and human interaction, and has produced many mentally disturbed people. In other words, the individual's inner conflicts have something to do with the crisis in society. Therefore, many psychoanalysts have paid attention to social sickness. Erik Erikson was one of them. Erikson's life cycle theory is very helpful in analyzing the current crisis in Japanese society associated with violence. By using Erikson's life cycle theory, the authors attempt to reveal an invisible factor that can seed a sort of violent behavior or act at any time.

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[8] Ferdinand Tonnies, *Community and Society*. East Lansing: Michigan State University Press, 1957, p. 233.

[9] Ibid.

[10] Ibid.

The Theory of Erik Erikson (Micro-Approach)

Erikson was a Freudian ego-psychologist. He basically accepted Freud's ideas as correct, including his more debatable ideas, such as the oedipal complex. He also accepted the ideas about the ego that were added by other Freudian loyalists such as Heinz Hartmann and Anna Freud. However, Erikson was much more society- and culture-oriented than most Freudians (Boeree, 1997). [11] Erikson integrated psychological, social, and biological factors. And he viewed emotional development over the life span as a sequence of stages during which there occur important inner conflicts whose successful resolution depends on both the child himself and his environment. These conflicts can be thought of as interactions between instinctual drives and motives on the one hand and social and external factors on the other.

Erikson evolved eight states of development, which he described as: (1) infancy: trust versus mistrust; (2) early childhood: autonomy versus shame and doubt; (3) preschool: initiative versus guilt; (4) school age: industry versus inferiority; (5) puberty: identity versus identity confusion; (6) young adulthood: intimacy versus isolation; (7) middle adulthood: generativity versus stagnation; and (8) late adulthood: integrity versus despair (Hopkins, 1995).[12] In the view of Erikson, each stage involves certain developmental tasks that are psychosocial in nature. If people manage a stage well, psychosocial strength results, which help them through the rest of the stages of their lives. On the other hand, if they do not do well, all future development may be endangered (Hopkins, 1995).[13]

Stage Five

For instance, stage five is adolescence, which begins with puberty and ends around the age of twenty. During adolescence, the task is to achieve ego identity and avoid role confusion. Ego identity means knowing who we are and how we fit into the rest of society. Here we are required to take all we have learned about life and ourselves and mold it into a unified self-image, one that our community finds meaningful. There is much we can do to make passing through these stages easier. For example, we should have an ideal adult culture that an adolescent can respect. Good adult role models and profound communication lines with adults are important. In addition, society should provide clear rites and rituals that distinguish the adult from

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[11] C. George Boeree, "Erik Eridson: 1902-1994." See the following website:

http://www.ship.edu/~cgboeree/erikson.html

[12] J. Roy Hopkins and Erik Hompurger Erikson, *The American Psychoogist.* September 1995, p.796.

[13] Ibid.

the child.　Without these things, the adolescent will likely see role confusion and will have feelings of uncertainty about society.　According to Erikson, an adolescent may suffer from an identity crisis when encountering role confusion (Boeree, 1997).[14]

In Japanese society, the media almost every day broadcast news of corruption in companies, of stagnation of political functions caused by the pursuit of self- interest of politicians and bureaucrats, of brutal crimes committed by adults, or of immoral acts against students by school teachers.　As such, current Japanese society is far from an ideal adult culture that an adolescent can respect.　Because of the severe entrance examination war, Japanese adolescents are busy studying.　As a result, they tend to give more priority to studying at cram schools than relaxing with their friends after school.　Most Japanese fathers who have adolescents are usually very busy securing their position at their place of work. Many Japanese mothers who have adolescents are also busy helping out their family budget as much as they can.　And profound communication lines with adults, which are necessary for adolescents, have been lost. In Japanese society, the clear rites and rituals that distinguish the adult from the child have deteriorated and have become obscured.　Many Japanese fathers feel that their authority in the family has been declining because they cannot fully play the dignified father figure.　Thus, many Japanese adolescents have encountered role confusion.

Stage Seven

The seventh stage is middle adulthood.　It is not unusual for those who are in this stage to be the father of adolescents.　The task of this stage is to cultivate the proper balance between generativity and stagnation. Generativity can take the form of providing the goods and services by which society functions, or providing, rearing, and socializing future members of society.　The inability to develop a productive self-concept results in a feeling of stagnation (Boeree, 1997).[15]　Due to the current economic recession in Japan and spurts in the global economy, Japanese middle-aged workers have undergone hardships.　Many Japanese companies have started to abandon the Japanese lifetime employment system that has long guaranteed the life-long job security of their employees.　Instead, many Japanese companies have begun adopting a new system in which employees who prove their ability can get ahead. As a result, competition between colleagues for higher positions in a company has become more severe than before.　Since middle-aged workers have become the primary target of dismissal notices, they are forced to spend much energy so as not to be laid off

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[14] C. George Boeree, "Erik Eridson: 1902-1994." See the following website:

http://www.ship.edu/~cgboeree/erikson.html

[15] Ibid.

by their employers. Since they are asked to provide products and services of high quality by their employers, employees have been struggling to meet such demands. Thus, developing a productive self-concept is hardly possible and has resulted in feelings of stagnation for many Japanese middle-aged workers. Some husbands behave violently toward their family members at home after work due to stress accumulated at the workplace.

Social Crisis in Japan

Personality development, according to Erikson, takes place through a series of crises. An individual must overcome a series of crises in each stage as preparation for the next developmental stage. However, the Japanese individual seems to have difficulties in managing the developmental tasks in each stage. Current Japanese social situations, which are characterized by isolated, urban living, and emphasis on competition, a lack of shared visions, and the impersonal nature of modern life prevent Japanese people from developing intimate relationships and overcoming developmental crises. This circumstance within the Japanese society is what Erikson calls diffusion of identity.

Because of this social crisis in Japanese society, the Japanese have been waiting for the emergence of a strong leader like Martin Luther King, Jr., who himself considered the crisis within society as his own individual identity crisis and showed people a new way of looking at the world by breaking with the existing religious establishment. However, Japan's hope for the emergence of such a strong leader has been betrayed. Most Japanese politicians have failed to show the public a clear vision for the future. Instead, politicians seem to have been struggling in order to make their political positions secure while Japanese public policy has been carried out mainly by bureaucratic leadership. Conflicts between ministries over vested interests have brought about a variety of social problems in Japanese society. As a result, Japanese interest in politics has weakened. This phenomenon is particularly remarkable among Japanese youth. Since politics directly affects people's lives, such an indifference to politics is not desirable for Japanese society. Japanese youths being frustrated by not being able to find hope in Japanese politics is one factor that fosters seeds of potential violence in Japanese society.

The Source of Potential Violence in Japanese Society

In the midst of this diffusion of identity in Japanese society, individuals unconsciously have been trying to find some kind of foothold to steady themselves. The more individuals feel the lack of identity, the more they tend to be attracted to a strong

or dogmatic vision.　Especially, because of the role of confusion, this trend is particularly strong among youth.　Some young individuals try to identify their identity by relying on the supernatural or by believing in such things as souls and spirits.　The interest of young Japanese in psychic powers or fortune-telling, which has arisen out of their anxieties, reflects their lack of confidence in themselves and their feelings of powerlessness.　This also accounts for the current popularity of newly emerging religious groups.　The current social conditions in Japan are convenient for religious cults to recruit young people, who crave for something supernatural.　In the mid-1990s, one of the cult groups called *Aum Shinrikyo* caused many conflicts within Japanese communities and became involved in destructive activities.　On March 20, 1995, five leaders of *Aum Shinrikyo* carried out a sarin gas attack on the Tokyo subway, killing 12 and injuring nearly 5,500 people.　This indiscriminate terrorist attack on the general population sent a great shockwave not only through Japan but to people around the world.　This cult group has been forced to be dismantled since that tragic incident. However, the group has now disguised itself and is still active.　The number of young people converted to this cult group is increasing little by little.

　　　Some key *Aum Shinrikyo* members came from backgrounds that include the nation's best educational system and prominent scientific research fields.　Among them were a former researcher at National Space Sciences, a graduate of the University of Tokyo, and an organic chemistry expert who had completed graduate studies at Osaka University. Why did these young, elite Japanese join this cult group at the expense of an otherwise promising future, and partake in an indiscriminate, murderous terrorist attack?　Various factors may be considered, but we could say in this incident that there was a sense of social crisis caused by identity diffusion.　Social crisis is most likely reflected in young people's behavior in one way or another.　Although many Japanese youths pursue the pleasures of the moment in materialistic affluence, few of them feel happy.　Most of them sense something is missing in their lives.　There are those who feel somewhat isolated from the public, and those who despise the society in which they cannot find a bright outlook for the future.　Both groups could easily find meaning in a cult leader's sweetly tempting words: "only you can understand what we are pursuing."

　　　As mentioned previously, people's jobs in Japan are specialized and divided into small parts.　If researchers work as scientists in big companies, they may feel like a cog in a big wheel.　Therefore, people's demands for a sense of meaning, a sense of purpose, and a feeling of belonging have been increasing as Japan faces its social crisis. The research scientists who were recruited to *Aum Shinrikyo* were given positions with greater authority and responsibility to study freely.　They could do whatever they

wanted in the impressive research facilities of *Aum Shinrikyo* that were isolated from the general world. The environment and conditions at the *Aum Shinrikyo* research facilities might have been considered very attractive to newly recruited researchers in pursuit of some purpose and goal. The religious cult *Aum Shinrikyo* succeeded in incorporating into its cult membership young Japanese who were looking for a stable identity.

A macro-level analysis shows that Japanese people feel anxieties while a micro-level analysis shows that Japanese individuals encounter an identity crisis. Some characteristics of contemporary social problems in Japanese society can be discerned from both a macro-analysis and a micro-analysis. These characteristics are:
First, "shattered social cohesiveness" [16] and disintegration of community, (Dukes, 1996)[17]due to rapid urbanization in the wake of industrialization and modernization; second, "alienation from the institution and practices of governance" (Dukes, 1996)[18] characterized by a mistrust of the political process, domination by the bureaucratic state, a lack of public participation in the public realm and the inability to solve public problems; third, the loss of values of caring and cooperation, loss of the meaning of life, and loss of a future vision; fourth, high emphasis on competition and individualism deriving from the Anglo-American adversary system and competitive materialism (Dukes, 1996).[19]

Almost all these problems can be traced back to the period when Japan started to follow in the steps of Western liberal democracy and industrial capitalism. Therefore, the social problems that Japanese society has very much resemble the social problems that Western societies have. Dukes explains the social problems that Western societies face. He points out that, in contemporary Western societies, traditional mediating institutions are no longer embedded in larger communities of meaning, so they cannot shoulder the burden of providing life's meaning (Dukes,

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[16] E. Franklin Dukes, *Resolving Public Conflict*. New York: Manchester University Press, 1996, p.127. Regarding the term of "shattered social cohesiveness," see M.E. Clark, *Ariadne's Thread: The Search for New Modes of Thinking*, New York: St Martin's Press, 1989.

[17] Ibid.

[18] E. Franklin Dukes, *Resolving Public Conflict*. New York: Manchester University Press, 1996, p.130.

[19] Ibid.

1996).[20]　Moreover, in spite of the importance of intangibles such as community, affiliation, and compassion, Waskow notes, cited by Dukes, that there is very little public policy which acknowledges the need to strengthen community or compassion (Dukes, 1996).[21]

　　According to Dionne, cited by Dukes, a society which no longer supports community or a common purpose, invites flight from its public life.　Dionne continues saying that, in such a circumstance, people have fewer common activities and feel fewer obligations toward others (Dukes, 1996).[22]　Dukes states that all these problems have been occasioned by the institutions of modernity: empirical science, liberal democracy, and industrial capitalism (Dukes, 1996).[23]Duke raises some problems associated with institutions of modernity, which were to be vehicles for the realization of the goals of individual happiness, fulfillment of material needs, and liberty (Dukes, 1996).[24] Similar to western societies, objectivity and efficiency have become the dominant values of contemporary Japanese society.　According to Murphy, cited by Dukes, a human being is either ignored or treated as another component of functioning society (Dukes, 1996).[25]Murphy's observation may be extended and applied to present-day Japanese society.　In contemporary Japanese society, if one is not a human being who can contribute to society, one is labeled a worthless human being.

　　Because of the strong influence of modern western democracy, individual rights are highly valued in Japanese society.　However, the adverse effects of respecting individual rights have become a serious problem in Japanese society.　According to Gould cited by Dukes, strong emphasis on individual rights produces possessive individuals or asocial, egoistic individuals whose fundamental motivation in acting is

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[20] E. Franklin Dukes, *Resolving Public Conflict*, New York: Manchester University Press, 1996, p.126-127.

[21] Ibid. See also A. Waskow, From compassion to jubilee, Tikkun, 5(2), 1990, pp.78-81.

[22] E. Franklin Dukes, *Resolving Public Conflict*. New York: Manchester University Press, 1996, p.130. See E. J. Dionne, *Why Americans Hate Politics*. New York: Simon & Schuster, 1991.

[23] E. Franklin Dukes, *Resolving Public Conflict*. New York, Manchester University Press. 1996, p.141.

[24] Ibid. p.140.

[25] Ibid. p.141, See J.W. Murphy, *Postmodern Social Analysis and Criticism*, Westport, CT: Greenwood Press, 1989.

the satisfaction of their own interest (Dukes, 1996).[26] While concepts of mutual values, cooperation, caring for others, participation in public activities, responsibility for others, and public goods have been less valued, concepts of liberty, advancement of interest, individual rights and privacy have risen in value in Japanese society, which contributes to further accelerating the disintegration of communities and the increase of egocentric people.

Peace-Building Approach and Conclusion

A macro-analysis of contemporary Japanese society shows that Japanese people feel anxieties that have arisen from the dilution of human relationships and the disintegration of the community. And a micro-analysis of the modern Japanese mind illustrates that Japanese individuals face an identity crisis. The current social situations, which are characterized by isolated, urban living, an emphasis on competition, a lack of shared vision, and the impersonal nature of modern life prevent Japanese from developing intimate relationships and overcoming a series of social crises. Because public policy led by bureaucratic leadership is dysfunctional and unable to solve social problems, anxieties pervade throughout Japanese society while Japanese individuals encounter a diffusion of identity that results in creating a social crisis in Japan. Those who feel that the mainstream of the culture are leaving them behind, and those who do not cope well with rapid change in society may incessantly feel frustration and irritation, these sometimes becoming the factors to plant the seeds of potential violence.

In the matter of dealing with the Japanese social crisis, which creates seeds of violence, the concept of public conflict resolution advocated by Dukes should be put into practice to promote the transition from anxiety toward spiritual peace in contemporary Japanese society. As keystones to develop a foundation for the practice of public conflict resolution, Dukes advocates three broad goals for the field of public conflict resolution, all of which are necessary in order to promote within contemporary Japanese society a capacity for dealing with anxiety and identity crisis (Dukes, 1996).[27] These three broad goals are:

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[26] E. Franklin Dukes, *Resolving Public Conflict.* New York: Manchester University Press, 1996. See C.C. Gould, *Rethinking Demoracy: Freedom and Social Cooperation in Politics, Economy, and Society.* London: Cambridge University Press, 1998.

[27] E. Franklin Dukes, *Resolving Public Conflict.* New York: Manchester University Press, 1996, p.156.

1. Inspiring, nurturing, and sustaining a vital communal life: an engaged community
2. Invigorating the institutions and practices of governance: a responsive governance
3. Enhancing society's ability to solve problems and resolve conflicts: a capacity for problem solving and conflict resolution.(Dukes, 1996)

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https://www.boundless.com/sociology/understanding-social-groups-and-organizatio n/social-structure-in-global-perspective/tonnie-s-gemeinschaft-and-gesellschaft

日本社会における潜在的な暴力の基層に関するマクロ及びミクロ的分析

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要約
論文の内容は日本社会における潜在的な暴力の基層を、マクロおよびミクロ的視点から分析した。なぜ、暴力事件・事故がひっきりなしに起こるのか、またはこれらの事件・事故がおこる要因が潜在するか、の問題意識で研究をすすめた。紛争解決学理論を用いて、アイデンティティ危機、社会からの孤立、過剰経済競争、公共倫理の欠如などの古くもありまた新しくもある社会現象の原因を分析して、望ましい対処方を提示した。