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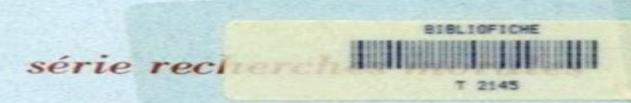
# CONFLIT, CHANGEMENT, CONVERSION

La dynamique du progrès est dans le conflit, conflit entre des désirs antagoniques, conflit entre le sujet et la réalité représentée par l'autre, conflit entre le désir narcissique en nous-même et notre désir de l'autre. A l'intérieur même du désir, comme perception d'un manque et élan pour le surmonter, c'est la composante agressive qui est le facteur dialectique par excellence, car l'agressivité unit à la défense narcissique de l'identité le travail conquérant faisant atteindre l'autre dans sa réalité résistante.

Le conflit n'est pas une fin en soi et n'a pas d'efficacité par soi seul : il doit être élaboré, avec un travail de deuil dissipant l'idéalisation narcissique, notamment de la puissance destructrice.

Au travers et au terme du conflit, la réconciliation avec l'autre s'opère par l'échange des dons, seul mode d'interrelation qui maintienne et vivifie les identités respectives. Compris dans cette perspective, le changement est un moment de l'éthique, qui est un moment de la conversion dans la foi.

L'existence croyante trouve alors son modèle dans la figure d'Abraham, à la recherche de Dieu, par la dynamique de l'espérance, dont les contrastes sont rassemblés sous la lumière de la Transfiguration.



# **Conflit Changement Conversion**

**Rosina Ehmann** 

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