

**NORTH EAST INSTITUTE OF SOCIAL SCIENCES & RESEARCH,  
DIMAPUR – NAGALAND**

**DAILY LESSON PLAN (DLP)**

**SEMESTER: II Semester**

**COURSE NO: SW-202**

**PAPERS TITLE: Indian Society and Social Problems**

**UNIT: 1- Topic 1- Society, Nature and characteristics**

<b>DATE: 27-04-21</b>																																																										
<b>LESSON PLAN NO:</b>	<b>CLASS HOUR: 10:30-10:45</b>	<b>DURATION: 45 minutes</b>																																																								
<b>UNIT NO: III</b>	<b>TOPIC: Society and Culture</b>																																																									
<b>OBJECTIVES:</b>																																																										
<b>To let the students understand the meaning and concept of society, nature and characteristics of society.</b>																																																										
<b>KEY WORDS/CONCEPTS:</b>																																																										
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<b>TEACHING-LEARNING MATERIAL REQUIREMENTS:</b>				
<ul style="list-style-type: none"> <li>• Chalk Board</li> <li>• LCD projector</li> </ul>				
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<b>Reason for absence:</b>				
<b>Contribution/Inputs of second faculty member:</b>				
<b>EXPLANATION OF CONCEPT (CLASS NOTE):</b>				
<b>What is Society?</b> <ul style="list-style-type: none"> <li>◦ Society is a relatively large group of people living together in a relatively ordered community.</li> <li>◦ It is derived from the Latin word 'socius' which means companionship or friendship.</li> <li>◦ Society has become an essential condition for human life to continue. We can define society as a group of people who share a common culture, occupy a particular territorial area and feel themselves to constitute a unified and distinct entity. It is the mutual interactions and interrelations of individuals and groups.</li> <li>◦ A society can be defined as a group of a large or small number of people living in a particular place or time and are linked by common interest or goals. It can also be defined as a group of people who lived in the same geographical or virtual territory and behave according to the existing culture and morality.</li> </ul>				

Individual is the basic component of society. The interaction of individuals with each other gives birth to group. The social groups interact with each other and develop relationships with each other, leads to a society. The players in football or other games came together is not a society, but just an aggregate of people. Within the society there are patterns and groupings on the basis of likeness and differences. “Likeness” creates a chain of relations among the individuals having similarity in one or more conditions’ like same profession, same residence, same caste, family and kinship, college, age, sex etc.”

Consciousness of kind is developed and the people of similar interests are joined together rustling in the formation of various groups and categories. Without difference in cultural conditions of a society the human life would have been monotonous and probably limited in which little change is predictable. The system of give and take relationship creates reciprocal roles in human life. These differences lead to variety of human behaviours and social division of labour; the process of specialization is developed. Man is dependent on society for basic needs satisfaction i.e. food, protection, education, etc. There are societies on local as well as on national levels.

### **Definitions**

- Horton and Hunt, “A Society is a relatively independent, self-perpetuating human group which occupies a territory, shares a culture and has most of its associations within group”.
- MacIver and page, “society is a system of usages and procedures, authority and mutual aid, of many groupings and divisions, of human behaviour and of liberties”.
- Prof. Giddings, “society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together.”

### **Nature/ characteristics of Society**

**1. Society consists of people:** Society is composed of people. Without people there can be no society, no social relationship and no social life at all.

**2. Mutual awareness and mutual interaction:** Society is a group of people in continuous interactions with each other. A social interaction is made possible because of mutual awareness. Society is understood as a network of social relations. Thus, social relationship implies mutual awareness.

**3. Society depends on likeness:** The principle of likeness is essential for society. It exists among those who resemble one another in body and mind to some extent. Just as the birds of same feather flock together, men have many things in common. It implies consciousness of kind.

**4. Society rests on differences too:** If men are exactly alike, their social relationships would be very limited. People differ from one another in their looks, personality, ability, talent, attitude, aptitude, interest, taste, faith and so on. People pursue different activities because of these differences.

**5. Co-operation and division of labour:** Division of labour involves the assignment to each unit or group a specific share of a common task. For example: Common task of providing the banking service involves counter services, accountancy, loan lending etc. Division of labour is possible because of co-operation. Thus, divisions of labour and co-operation have made social solidarity of social cohesion.

**6. Society functions interdependently too:** Social relationships are characterized by interdependence of elements of society. Family is an example of interdependence of member for its smooth functioning. Today, not only individuals are interdependent upon one another, but communities, social groups and nations are also interdependent.

**7. Society is dynamic:** Society is not static, but it is dynamic. Changeability is an inherent quality of human beings. No society can even remain constant for any length of time. Changes may take place slowly and gradually or suddenly and abruptly.

**8. Social control:** Absolute freedom makes man's life like other animal beings. So society has its own ways of controlling the behaviour of its members. For this, society has formal and informal means of social control. Customs, traditions, mores, folkways, manners are the informal means of social control, whereas law, police, constitution, police are formal means of social control.

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**COURSE NO: SW-202**

**PAPERS TITLE: Indian Society and Social Problems**

**UNIT: 1- Topic 1- Elements of society**

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<b>EXPLANATION OF CONCEPT (CLASS NOTE):</b>				
<p><b>Elements of Society</b></p> <p>Society possesses a number of elements. Following are the important elements or characteristics of society.</p> <p><b>1. Likeness or Similarity</b></p> <p>Likeness or similarity is considered as an essential pre-requisite of society. In the words of Mac Iver “society means likeness. It exists among the like-beings, like-bodied and like-minded. It is likeness which provides comfort and it causes various institutions and associations to exist and continue.</p> <p>The similarity which we find in social relationship of human beings is based upon the identity of interests, objectives, mores, needs, traditions, etc. The characteristics common to human beings include among other things, interests, attitudes, tendencies, anatomy etc.</p> <p>The sense of similarity found among the people of the modern society was also present in the primitive people whose lives were based upon blood relationship. People cannot form any sort of association, intimacy and friendship without some understanding among themselves.</p> <p>An understanding of this sort is possible owing to the likeness which every individual finds in other individual. In the words of Mac Iver “Society exists among those who resemble one another in</p>				

some degree in body and mind and who are near enough or intelligent enough to appreciate that for people establish similar social relationship in a society on account of similar traditions, folkways, mores, needs etc. Thus very foundation of society rests on similarity or likeness.

## **2. Difference**

Society also involves differences. Differences within the society are not excluded. Mere similarity or likeness will bring human society very close to animal society. The essence of society depends as much on difference as on likenesses.

There can be little doubt about the fact that social relationship of the people would be restricted to a great extent in the absence of differences. There are differences everywhere in society. The biological differences of sex account for the existence of family as an institution.

Similarly, people are not alike, they are different from one another in respect of their ability, capacity, interests, tendency etc. These differences are either natural or they can be developed in course of the process of socialisation and specialisation.

Human beings differ from one another in respect of rights and duties, thoughts, ideal etc. Because of this fact the economics of society is based upon the division of labour. The division of labour implies various professions and economic activities which are not similar.

In human society or social life likenesses, as well as differences interplay on the form of co-operation and conflict or agreement and disagreement without which it is difficult to understand what society means. Thus, both likenesses and differences are considered to be equally essential for society.

## **3. Interdependence**

Inter-dependence is yet another essential element of society. It is the basis of society implies inter-dependence. It is not possible for a human being to satisfy his needs in isolation. He needs society because his nature compels him to live in it. He can by no means cut adrift from society.

Society fulfils all the needs of the people. For example, the institution of family rests on the biological interdependence of sexes. Man, who is incomplete by himself depends on his wife for his fulfilment.

Owing to the rapid advance of society the area of inter-dependence has been broadened. Not only countries, but also continents have felt the need for inter-dependence these days. In this way interdependence is considered to be an essential element of society

## **4. Cooperation**

Like inter-dependence co-operation is the basis of society. Society implies co-operation which is the fourth essential pre-requisite of society. Co-operation may be direct or indirect and it plays a vital role in every human society. People cannot lead a happy and comfortable life without co-operation.

No society can be healthy and prosperous without co-operation these days. It is a difference to mutual destructiveness of groups with opposing interests. Consequently, it leads to the protection of resources and results in economy. Not only co-operation but also conflict is necessary for the formation of society.

Both are equally essential in a healthy society. In the words of P. Gisbert co-operation is the most elementary process of social life without which society is impossible.

But conflicts are caused by the clash of human interests. Conflict is ever present in human society. It makes us think of the process of struggle through which all things have come into existence. Mac Iver has rightly said that society is co-operation crossed by conflict.

## **5. Conflict**

Conflict is an ever-present phenomenon present in every human society. Not only cooperation but also conflict is necessary for the formation of society. They must coexist in a healthy society. Conflict is a process of struggle through which all things have come into existence.

George Simmel maintained that a conflict free harmonious society is practically an impossibility. There is no denying the fact that society requires for its formation and growth both harmony and disharmony, cooperation and conflict. MacIver rightly states that “Cooperation Crossed by conflict marks society wherever it is revealed.

## **6. Groups and Institutions**

Social structure can be viewed in terms of inter relationships of the component parts. Social structure includes social groups and institutions. These are called the major groups and institutions. Four of these – the family, economic institutions, political institutions and religious institutions – centre upon getting food and other items of wealth, procreation, worship and ruling.

The community, the total organized life of a locality, is the most inclusive spontaneous grouping in the social structure. There are also the enduring phenomena of social classes, the ethnic or racial in group and the temporary grouping of crowd. These are more or less spontaneous configurations responsive to various interests that develop within the community.



## **7. Organisations**

In the larger societies of modern time, human beings deliberately establish certain organizations for the pursuit of their specific ends or purposes. These organizations, very often called associations, are group manifestations of life and common interests. To quote Maclver and Page, “The associations constitute the most conspicuous part of the social structure and they gain in coherence, definite number and efficacy as the conditions of the society grow more complex”.

## **8. Collectivities**

There are specialized collectivities such as families, firms, schools, political parties etc. (Differentiated institutional patterns almost directly imply the existence of collective and role units whose activities have different kinds of functional significance).

## **9. Society is abstract**

Society is an organization marked by division of labour of some kind or other. It consists of social relations, customs, laws and mores etc. These social relations are abstract and intangible. It cannot be seen or touched. It can only be realized. In this way, abstractness is an element of society.

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**SEMESTER: II Semester**

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**PAPERS TITLE: Indian Society and Social Problems**

**UNIT: 1- Topic 2- Culture**

<b>DATE: 28-04-21</b>																																																										
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<b>EXPLANATION OF CONCEPT (CLASS NOTE):</b>				
<p><b>What is Culture?</b></p> <ul style="list-style-type: none"> <li>◦ Culture refers to the shared knowledge, attitudes and behaviours that give each society its coherence, identity and distinctive way of life.</li> <li>◦ Culture is demonstrated by the beliefs, customs, values, norms, rules, laws, governance, arts, technologies and artefacts that people generate and use as they interpret meaning from their world and solve present and future problems.</li> <li>◦ Culture is dynamic and undergoes change, and is therefore not static.</li> </ul> <p>Culture is learned. It is shared. It takes time to develop, is transmitted across generations, and is subject to change. It cannot be isolated. Culture is essential for life.</p> <p>Culture refers to the pattern of human activity and the symbols that give significance to them. Culture manifests itself in the forms of art, literature, clothing, customs, language, and religion. The way people live and what they believe constitutes their culture. Their principles and moral values also form an important part of their culture. People from different parts of the world have different cultural values. Cultural differences contribute to the diversity in people's thinking and living styles.</p> <p>The word 'culture' hails from the Latin word <i>cultura</i> which is derived from <i>colere</i> that means, 'to cultivate'. Our culture has a major share in cultivating our minds. The common traits and beliefs</p>				

that form the mind-set of a group, define their culture. Let us look at the basic characteristics of culture and its fundamental elements.

### **Meaning of Culture:**

Sometimes an individual is described as “a highly cultured person”, meaning thereby that the person in question has certain features such as his speech, manner, and taste for literature, music or painting which distinguish him from others. Culture, in this sense, refers to certain personal characteristics of an individual. However, this is not the sense in which the word culture is used and understood in social sciences.

Sometimes culture is used in popular discourse to refer to a celebration or an evening of entertainment, as when one speaks of a ‘cultural show’. In this sense, culture is identified with aesthetics or the fine arts such as dance, music or drama. This is also different from the technical meaning of the word culture.

### **Definitions**

- “Culture is the expression of our nature in our modes of living and our thinking. Intercourse in our literature, in religion, in recreation and enjoyment, says Maclver.
- According to E.A. Hoebel, *“Culture is the sum total of integrated learned behaviour patterns which are characteristics of the members of a society and which are therefore not the result of biological inheritance.”*
- According to H.T. Mazumadar, *“culture is the sum total of human achievements, material as well as non-material, capable of transmission, sociologically, i.e., by tradition and communication, vertically as well as horizontally”.*

We may define culture as the sum-total of human achievements or the total heritage of man which can be transmitted to men by communication and tradition. It is a way of life of the people in a certain geographical area. Life style and social pattern of a society being the direct consequence of the accumulated heritage of ages past distinguish and differentiate one community from another.

Culture therefore, is moral, intellectual and spiritual discipline for advancement, in accordance with the norms and values based on accumulated heritage. It is imbibing and making ours own, the life style and social pattern of the group one belongs to. Culture is a system of learned behaviour shared by and transmitted among the members of the group.

Culture is a collective heritage learned by individuals and passed from one generation to another. The individual receives culture as part of social heritage and in turn, may reshape the culture and introduce changes which then become part of the heritage of succeeding generations.

## **Characteristics of Culture**

### **1. Culture is learned**

- Culture is not inherited biologically but it is learnt socially by man in a society. It is not an inborn tendency but acquired by man from the association of others, e.g. drinking, eating, dressing, walking, behaving, reading are all learnt by man.

Culture is not biologically passed from older generations to the newer ones. It is learned through experience. The members of a culture share certain ideals which shape their lives. The future generations learn to follow the same ideals. Culture propagates through generations, which adopt their old customs and traditions as a part of their culture. The ideals they base their lives on, is a part of their culture. Cultural values are imparted from one generation to another, which is the reason why they continue. The language, the literature, and the art forms pass down from generation to generation. Culture is learned, understood, and adopted from what is taught by society and assimilated from the environment. No individual is born with a sense of culture. In the course of life, he learns it.

### **2. Culture is social**

- It is not an individual phenomena but it is the product of society. It develops in the society through social interaction. It is shared by the man of society. No man can acquire it without the association of others. Man is man only among men. It helps to develop qualities of human beings in a social environment. Deprivation of a man from his company is the deprivation of human qualities.

### **3. Culture is shared**

- Culture is something shared. It is something that an individual can pass but shared by common people of a territory. For example, customs, traditions, values, beliefs are all shared by man in a social situation. These beliefs and practices are adopted by all equally.

Every culture is shared by a group of people, usually inhabiting the same part of the world. The region they live in, the geographical conditions around them, their country's past, the belief system and values of its people, and the heritage they are proud of, constitute their culture. Being common to a group, these aspects develop a sense of unity and belonging among the people of that group. People of the same community share the same values, beliefs, and traditions. Their literature and history is the same. Their language and mannerisms, and the way they communicate is similar. Built by their belief system, their personalities share certain traits. Their roles in the family and society are defined by their culture. Their occupations and lifestyles may be influenced by their

culture. Culture gives the people a collective identity. It belongs to a community and not to any single human being. It is shared.

#### **4. Culture is transmitted**

- Culture is capable of transmitted from one generation to the next. Parents pass cultural traits to their children and in return they pass to their children and son on. It is not transmitted through genes but through language. Language is means to communication which passes cultural traits from one generation to another.

#### **5. Culture is continuous**

- It is continuous process. It is like a stream which is flowing from one generation to another through centuries. “Culture is the memory of human race.”

#### **6. Culture is accumulative**

- Culture is not a matter of month or a year. It is the continuous process and adding new cultural traits. Many cultural traits are borrowed from outside and these absorbed in that culture which adopt it, as culture is accumulative and combines the suitable cultural traits.

It is true that culture influences us, but it is also true that we influence culture. In fact, culture evolves over time and takes years to develop. It is not a set of rules made by one or more people and followed by generations. With passing time, a culture develops and even changes in the process.

The geographical location and climatic conditions of a region have a direct effect on the living conditions of the inhabitants. The climate, for instance, may influence the traditional clothing and food habits of the people living there. The geography of a region has an impact on the occupations of its inhabitants, and thus their lifestyle. It influences the art forms, sports, and other activities the people engage in, thus defining their culture.

Some traditions are created with a cultural or political purpose or in the interest of the nation. They are passed down from one generation to another. These include holidays, festivals, beliefs, and rituals. Similarly, art and literature is also passed down through generations, thus shaping the culture of that community and taking years to form.

A country's history has a major role in the formation of its culture. Even the political changes in the country's history influence its culture. In case of monarchies, each ruler has an influence on the culture of his people. The forms of government also influence a country's culture. Other countries ruling a nation impact the culture of its people. Even after attaining independence from foreign powers, the people are not freed from their cultural influences.

## **7. Culture is integrated**

- This is known as holism. All the cultural aspects are inter-connected with each other. The development of culture is the integration of its various parts. All aspects of a culture are related to one another and to truly understand a culture, one must learn about all of its parts, not only a few.

## **8. Culture is dynamic**

- This simply means that cultures interact and change. Because most cultures are in contact with other cultures, they exchange ideas and symbols. All cultures change, otherwise, they would have problems adapting to changing environments. And because cultures are integrated, if one component in the system changes, it is likely that the entire system must adjust.

Cultures undergo a gradual change. With passing time, some beliefs change, certain traditions or rituals are eliminated, language and mannerisms of people change, and thus their culture. Migration and globalization lead to a mixing of cultures. When people from different parts of the world come together, they influence each other and effectively, each other's cultures. These factors contribute to the formation of a multicultural society and sometimes, even new cultures develop.

Over time, some traditions are dropped out of a culture because they are dangerous or due to their arduous nature. Due to education and increased awareness, newer generations become flexible to change and look at concepts like religion and culture with a broader perspective and have a liberal view about them. So some rituals or customs become less rigid, some are replaced by simpler ones and some are discontinued.

Due to the exposure to various cultures across the globe, people adopt some aspects of other cultures. This affects what they teach their children, thus influencing the culture of their future generations and in a small way, leading to a cultural change. Social thinking undergoes a transition and so does culture. Gender roles change. For instance, traditionally, the males were meant to work and earn for their family, while women stayed at home and looked after the children. Today, these roles have changed. In many families, women work away from home, while men take care of the kids.

All cultures change in time although their rate of change varies. It's often seen that the politically or economically stronger countries influence cultures in other parts of the world, and lead to social changes worldwide. An example of this is the influence of American and European cultures on other countries.

### **9. Culture varies from society to society**

- Every society has its own culture and ways of behaving. It is not uniform everywhere but occurs differently in various societies. Every culture is unique in itself is a specific society. For example, values, customs, traditions, ideologies, religion, belief, practices are not similar but different in every society. However the ways of eating, drinking, speaking, greeting, dressing etc. are differs from one social situation to another in the same time.

### **10. Linked with society**

- Last but not the least one of the characteristics of culture that culture and society are one and the same. But if we say that these turn two are twin sister, it would not be wrong. Society is a composite of people and they interact each other through it. It is to bind the people within the society.

### **11. Culture is a way of Life:**

Culture means simply the “way of life” of a people or their “design for living.” Kluckhohn and Kelly define it in his sense,” A culture is a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group.”

Explicit culture refers to similarities in word and action which can be directly observed. For example, the adolescent cultural behaviour can be generalized from regularities in dress, mannerism and conversation. Implicit culture exists in abstract forms which are not quite obvious.



**NORTH EAST INSTITUTE OF SOCIAL SCIENCES & RESEARCH,  
DIMAPUR – NAGALAND**

**DAILY LESSON PLAN (DLP)**

**SEMESTER: II Semester**

**COURSE NO: SW-202**

**PAPERS TITLE: Indian Society and Social Problems**

**UNIT: 1- Topic 3- Social Processes: The Meaning, Types, Characteristics of Social Processes**

<b>DATE: 29-04-21</b>																																																										
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<b>To let the students understand the meaning and importance of social processes</b>																																																										
<b>KEY WORDS/CONCEPTS:</b>																																																										
<b>Society process, Associative, dissociative, accommodation, cooperation</b>																																																										
<b>METHODOLOGY:</b>																																																										
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<b>TIME MANAGEMENT:</b>					
<ul style="list-style-type: none"> <li>• Recapitulation of the previous class- 5 minutes</li> <li>• Introduction of the new topic- 5 minutes</li> <li>• Lecture- 40 minutes</li> <li>• Brainstorming- 10 minutes</li> </ul>					
<b>TEACHING-LEARNING MATERIAL REQUIREMENTS:</b>					
<ul style="list-style-type: none"> <li>• Chalk Board</li> <li>• LCD projector</li> </ul>					
<b>DUAL FACULTY SYSTEM:</b>					
<b>Planned:</b>	<input type="checkbox"/> Yes	<input type="checkbox"/>	<input type="checkbox"/> No		
<b>If not planned, reason:</b>					
<b>Name of the second faculty member:</b>					
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<b>Reason for absence:</b>					
<b>Contribution/Inputs of second faculty member:</b>					
<b>EXPLANATION OF CONCEPT (CLASS NOTE): SOCIAL PROCESSES</b>					
<p>Social processes are the ways in which individuals and groups interact, adjust and readjust and establish relationships and pattern of behaviour which are again modified through social interactions.</p> <p>The concept of social process refers to some of the general and recurrent forms that social interaction may take. The interaction or mutual activity is the essence of social life. Interaction between individuals and groups occurs in the form of social process. Social processes refers to forms of social interaction that occur again and again.</p> <p><b>Meaning of Social Interaction:</b></p> <p>Man is a social animal. It is difficult for him to live in isolation. They always live in groups. As members of these groups they act in a certain manner. Their behaviour is mutually affected. This interaction or mutual activity is the essence of social life. Social life is not possible without interactions.</p> <p>Social interactions are reciprocal relationships which not only influence the interacting individuals but also the quality of relationships. According to Gillin and Gillin, "By social interaction we refer to social relations of all sorts in functions – dynamic social relations of all kinds – whether such</p>					

relations exist between individual and individual, between group and group and group and individual, as the case may be”.

Eldredge and Merrill say, “Social interaction is thus the general process whereby two or more persons are in meaningful contact-as a result of which their behaviour is modified, however, slightly”. The mere placing of individuals in physical proximity, although it usually results in at least a medium of interaction, does not weld them into a social unit or group.

When the interacting individuals or groups influence the behaviour of each other it is called social interaction. People in action with one another means interaction of some kind. But not every kind of action is social.

When people and their attitudes are involved the process become social. Social interaction may then be defined as that dynamic interplay of forces in which contact between persons and groups result in a modifications of the attitudes and behaviour of the participants.

The two basic condition of social interaction are (i) social contact and (ii) communication.

In the words of Gillin and Gillin, “social contact is the first phase of interaction”. Social contacts are always established through the medium of someone causes sense organ.

An object can be perceived by the sense organ only when that object causes communication with that sense organ. Hence the means of communication are essential adjuncts of social contact. Communication may be the form of direct person to person or it may take place through some medium of long-range contact such as the telephone, telegraph, television etc.

Social interaction usually takes place in the forms of cooperation’s, competition, conflict, accommodation and assimilation. These forms of social interaction are called “social processes”.

### **Meaning of Social Process:**

Social processes refer to forms of social interaction that occur repeatedly. By social processes we mean those ways in which individuals and groups interact and establish social relationships. There are various of forms of social interaction such as cooperation, conflict, competition and accommodation etc. According to Maclver, “Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character”.

As Ginsberg says, “Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay”.

**According to Horton and Hunt,** “The term social process refers to the repetitive form of behaviour which are commonly found in social life”.

### **Types of Social Processes:**

There are hundreds of social processes. But we find some fundamental social processes that are found to appear repeatedly in society. These fundamental processes are socialisation, cooperation, conflict, competition, accommodation, acculturation and assimilation etc

Social process can be positive or negative. Accordingly, social process have been classified into two broad categories, variously entitled 'conjunctive and disjunctive, 'associative and dissociative'.

### **Associative Process:**

The associative or conjunctive social processes are positive. These social processes work for the solidarity and benefit of society. This category of social processes include cooperation, accommodation, assimilation and acculturation etc. Three major social processes such as cooperation, accommodation and assimilation are discussed below.

#### **1. Cooperation:**

Cooperation is one of fundamental processes of social life. It is a form of social process in which two or more individuals or groups work together jointly to achieve common goals. Cooperation is the form of social interaction in which all participants benefit by attaining their goals.

Cooperation permeates all aspects of social organisation from the maintenance of personal friendships to the successful operation of international programmes. The struggle for exists forces the human beings not only to form groups but also to cooperate with each other.

The term 'cooperation' has been derived from two Latin words – 'Co' meaning 'together and Operary meaning 'to work'. Hence, cooperation means working together for the achievement of a common goal or goals. When two or more persons work together to gain common goal, it is called cooperation. Boys cooperate in games, men in business, workers in production, and public officials in community controls and so on, in an endless variety of beneficial activities that make possible an integrated social life.

Co-operation means working together in the pursuit of like or common interests. It is defined by Green as "the continuous and common Endeavour of two or more persons to perform a task or to reach a goal that is commonly cherished.

**According to Merrill and Eldregde,** "Cooperation is a form of social interaction wherein two or more persons work together to gain a common end".

**In the words of Fairchild,** "Cooperation is the process by which the individuals or groups combine their effort in a more or less organised way for the attainment of common objective", Cooperation

involves two elements: (i) Common end and (ii) Organised effort. When different persons have the same goals and also realise that individually they cannot achieve these goals, they work jointly for the fulfillment of these goals.

The impossibility of solving many of our personal problems alone cause to work with others. Cooperation also results from necessity. It would be impossible to operate a modern factory, a large department store, or an educational system if the divisions and branches in each do not work together.

### **Characteristics:**

Following are the important characteristics of cooperation:

1. Cooperation is an associative process of social interaction which takes place between two or more individuals or groups.
2. Cooperation is a conscious process in which individuals or groups have to work consciously.
3. Cooperation is a personal process in which individuals and groups personally meet and work together for a common objective.
4. Cooperation is a continuous process. There is continuity in the collective efforts in cooperation.
5. Cooperation is a universal process which is found in all groups, societies and nations.
6. Cooperation is based upon two elements such as common end and organised effort.
7. Common ends can be better achieved by cooperation and it is necessary for the progress of individual as well as society.

### **Types of Cooperation:**

Cooperation is of different types. Maclver and Page have divided cooperation into two main types namely, (i) Direct Cooperation (ii) Indirect Cooperation.

#### **(i) Direct Cooperation:**

Under direct cooperation may be included all those activities in which people do like things together. For example, plying together, working together, carrying a load together or pulling the car out of mud together. The essential character of this kind of cooperation is that people do such identical function which they can also do separately. This type of cooperation is voluntary e.g., cooperation between husband and wife, teacher and student, master and servant etc.

#### **(ii) Indirect Cooperation:**

Under indirect cooperation are included those activities in which people do unlike tasks together towards a common end. For example, when carpenters, plumbers and masons cooperate to build a house. This cooperation is based on the principle of the division of labour.

In it people perform different functions but for the attainment of the common objective. In the modern technological age, specialisation of skills and function are more required for which indirect cooperation is rapidly replacing direct cooperation.

## **2. Accommodation:**

Adjustment is the way of life. It can take place in two ways such as adaptation and accommodation. Adaptation refers to the process of biological adjustment. Accommodation, on the other hand, implies the process of social adjustment. "Accommodation is the achievement of adjustment between people that permits harmonious acting together in social situation. It is achieved by an individual through the acquisition of behaviour patterns, habits and attitudes which are transmitted to him socially.

It is a process through which individuals or groups make adjustment to the changed situation to overcome difficulties faced by them. Sometimes new conditions and circumstances arise in the society. Individuals have learned to make adjustment to the new situation. Thus, accommodation means adjusting oneself to the new environment.

According to Park and Burgess, human social organisation is fundamentally the result of an accommodation of conflicting elements. Conflicts are bound to be there in life. Since conflict cannot continue indefinitely, the conflicting individuals or groups reach an agreement and understanding and conflict comes to an end.

Adjustment and agreement reached by the conflicting individuals and groups called accommodation. Accommodation is a process by which those once in conflict can work together in common enterprises. As end-result of a conflict there emerge arrangements, agreements, treaties and laws which define relationships, rights, obligations and methods of cooperation.

**As Maclver and Page say**, "the term accommodation refers particularly to the process in which man attains sense of harmony with his environment".

**According to Ogburn and Nimkoff**, "Accommodation is a term used by sociologist to describe the adjustment of hostile individuals or groups."

**As Horton and Hunt defines** "Accommodation Is a process of developing temporary working agreements between conflicting individuals or groups".

**In the words of Gillin and Gillin** “Accommodation is the process by which competing and conflicting individuals and groups adjust their relationship to each other in order to overcome the difficulties which arise in competition, contravention or conflict”.

It is the termination of competing or conflicting relations between individuals, groups and other human relationship structures. It is a way of inventing social arrangement which enable people to work together whether they like it or not. This led Sumner to refer to accommodation as ‘antagonistic cooperation’.

### **Characteristics:**

**Characteristics of accommodation are discussed below:**

#### **(i) It is the End-result of Conflict:**

The involvement of hostile individuals or groups in conflict makes them realize the importance of accommodation. Since conflict cannot take place continuously, they make room for accommodation. It is the natural result of conflict. If there were no conflict, there would be no need of accommodation.

#### **(ii) It is both Conscious and Unconscious Process:**

Accommodation is mainly an unconscious activity because a newborn individual accommodates himself with his family, caste, play-group, school, and neighbourhood or with the total environment unconsciously. Sometimes, individuals and groups make deliberate and open attempt to stop fighting and start working together. For example, warring groups enter into pacts to stop war. Striking workers stop strike after having an understanding with the management.

#### **(iii) It is a Universal Activity:**

Human society is composed of antagonistic elements and hence conflicts are inevitable. No society can function smoothly if the individuals and groups are always engaged in conflict. They must have to make efforts to resolve conflicts, so accommodation is very much necessary. It is found in some degree or other in every society all the time.

#### **(iv) It is a Continuous Process:**

Accommodation is not confined to any particular stage or to any fixed social situation. Throughout the life, one has to accommodate oneself with various situations. The continuity of the process of accommodation does not break at all. It is as continuous as man’s breathing.

#### **(v) It is a Mixture of both Love and Hatred:**

In the words of Ogburn and Nimkoff, accommodation is the combination of two kinds of attitude love and hatred. The attitude of love makes people to cooperate with one another but it is the hate

which leads them to create conflicts and to get involved in them and then to accommodate with one another.

### **Forms or Methods of Accommodation:**

**Accommodation or resolution of conflicts may be brought about in many ways and accordingly may assume various forms, the most important of them being the following:**

#### **1. Admission of one's Defeat:**

This method of accommodation is applicable between the conflicting parties of unequal strength. The stronger group can pressurize the weaker group by its strength. The weaker party submits to the stronger one out of fear or because of fear of being over-powered.

For example, in war, the victorious nation imposes its will on the vanquished and the war comes to close when the stronger party achieves a clear-cut victory over the other. The loser has to choose whether it will admit one's own defeat or continue the conflict with the risk of being eliminated together.

#### **2. Compromise:**

This method is applicable when the combatants are of equal strength. In compromise, each party to the dispute makes some concessions and yields to some demand of the other. The "all or nothing" attitude gives way to a willingness to yield certain points in order to gain others.

In other words, it can be said that this method is based on the principle of give and take. Both the combatants should make some concessions or sacrifices voluntarily for each other because they know that conflict would cause the sheer waste of their energy and resources.

#### **3. Arbitration and Conciliation:**

Accommodation is also achieved by means of arbitration and conciliation which involves attempts of the third party to resolve the conflict between the contending parties. For example, the conflict between the employer and the employee, husband and wife, two friends, labour and management are resolved through- the intervention of an arbitrator or a conciliator or a mediator. Difference should, however, be noted between conciliation and arbitration.

The conciliator offers only suggestions in order to terminate a conflict. The acceptance of these suggestions is up to the discretion of the contending parties. It has no binding force upon them. Arbitration differs from conciliation in that the decision of the arbitrator is binding on the parties concerned.

#### **4. Toleration:**



Toleration is the method of accommodation in which there is no settlement of dispute but there is only the avoidance of overt conflict or open conflict. Toleration is found in the field of religion where different religious groups exist side by side, having different policies and ideologies.

For example, the co-existence of States with radically different economic and social system such as communist and capitalist systems are the examples of toleration. Similarly, at many places we find temples, churches, mosques etc. standing in close proximity to each other for centuries. After many years of religious conflict this kind of religious toleration has been possible.

#### **5. Conversion:**

Conversion is a method of accommodation in which one of the contending parties tries to convert his opponents to his view of point by proving that he is right and they are wrong. As a result, the party which has been convinced is likely to accept the view point of other party. For example, the conversion of a large number of Hindus to Islam and Christianity was owing to their inability to tolerate the sufferings of caste-restriction in India. This method may also occur in politics, economics and other fields.

#### **6. Rationalisation:**

Accommodation can be achieved by rationalisation. It is a method which involves the withdrawal of contending party from the conflict on the basis of some imaginary explanations to justify his action. In other words it means an individual or a group rationalises his behaviour by plausible exercises and explanations.

For example, the poor people, attributes their poverty to the will of God. Sometimes, students believe that their failure in the examination is due to the defects in the valuation of their answer scripts by examiners, they do not see the fact that their preparation for examination is quite inadequate.

#### **7. Superordination and Subordination:**

The most common method of accommodation which is found in each and every society is superordination and subordination. In the family the relationships among parents and children are based on this method. In larger groupings whether social or economic the relationships are fixed on the same basis.

Even under a democratic order there are leaders who give order and the followers who obey order. A caste society, for example, is a stratified society in which groups have accommodated to a low or high position. When individuals or groups ordinarily accept their relative positions as a matter of fact, accommodation is said to have reached a state of perfection.

**Importance of Accommodation:**

Accommodation is the way which enable people to work together whether they like it or not. Society can hardly go on without accommodation. Since conflict disturbs social integration, disrupts social order and damages social stability, accommodation is essentially essential to check conflict and to maintain cooperation which is the sine qua non of social life.

It not only reduces or controls conflict but also enables the individuals and groups to adjust themselves to changed conditions. It is the basis of social organisation.

As Burgess remarks: "Social organisation is the sum total of accommodation to past and present situations. All the social heritages, traditions, sentiments, culture, techniques are accommodations....."

Accommodation makes for group life. It is indispensable in modern complex society. In accommodation the barriers between the parties have been partially broken down, social distance weakened and formal relations established whereby groups can work together.

Thus, accommodation is essential for social harmony. It is close to cooperation and conflict and thus must take trends on both fields into consideration.

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<b>Reason for absence:</b>				
<b>Contribution/Inputs of second faculty member:</b>				
<b>EXPLANATION OF CONCEPT (CLASS NOTE):</b>				
<p><b>Assimilation:</b></p> <p>Assimilation is a fundamental social process; it is that process by which individuals belonging to different cultures are united into one. Successful accommodation sets the stage for an additional consequence of human interactions, namely assimilation. This implies the complete merging and fusion of two or more bodies into a single common body, a process analogous to digestion, in which we say that food is assimilated.</p> <p>Assimilation in social relationships means that the cultural differences between divergent groupings of people disappear. Thus, they come to feel; think and act similarly as they absorb new common traditions, attitudes and consequently take on a new cultural identity. We see the process operating among ethnic groups which enter a society with their own society's culture.</p> <p>For instance, American Indians adopted cultural elements of whites abandoning their own culture. But assimilation is not limited to this single field only. For example, husbands and wives with dissimilar background often develop a surprising unity of interest and purpose.</p> <p>The term is usually applied to an immigrant or ethnic minority in process of being absorbed socially into a receiving society, e.g. the assimilation of Africans as immigrants in American society. But this does not mean that the immigrants have abandoned everything of their culture and that they</p>				

have not contributed anything to the host country. The assimilation of Africans has contributed much to American cultural store in the form of Jazz music.

Assimilation is a slow and gradual process. It takes quite some time before individuals or groups once dissimilar becomes similar. Acculturation is the first step to assimilation. Acculturation is the name given to the stage when the cultural group which is in contact with another borrows from it certain cultural elements and incorporates them into its own culture.

The contact between the two groups inevitably affects both; though it is natural that culturally weaker group would do more of the borrowing from and would give very little to the culturally stronger group. When two cultures meet, the dominant culture becomes the common culture of the two interacting cultures. For example, before Muslim rule Malaya had the influence of native culture and Buddhism. But subsequently, Muslim culture prevailed upon the local culture.

#### **Some of its definitions of assimilation are given below:**

**According to Biesanz and Biesanz**, “Assimilation is the social process whereby individuals or groups come to share the same sentiments and goals”.

**“Assimilation”, says E.S. Bogardus**, “is a process whereby attitudes of many persons are united, and thus, develop into a united group”.

**As Ogburn and Nimkoff define**, “Assimilation is the process whereby individuals or groups once dissimilar become similar, that it become identified in the interests and outlook”.

**According to Park and Burgess**, “Assimilation is a process of interpenetration and fusion in which individuals and groups acquire the attitudes and values of other persons or groups, and by sharing their experience and history, are incorporated with them in a common cultural life”.

#### **Characteristics of Assimilation:**

**1. Assimilation is an associative process.**

**2. Assimilation is a universal process.** It is found in every place and at all times.

**3. Assimilation is a slow and gradual process.** It is gradual as the individual comes to share the expectations of another group and slowly acquires a new set of values. The process cannot take place overnight. The assimilation of the Anglo-Saxon and Norman cultures has taken more than two centuries in Britain.

**4. Assimilation is a unconscious process.** Individuals are not conscious that they discard their own values and acquire new set of values.

**5. Assimilation is a two-way process.** It is based on the principle of give and take. Assimilation takes place when groups of individuals borrow cultural elements from each other and incorporate them to their own culture. Contact between two groups essentially affects both. Both the groups discard their cultural element and substitute them with new ones.

#### **Factors Conducive for Assimilation:**

Assimilation is a complex process. There are certain factors which facilitate assimilation and other which hinder or retard it. The rate of assimilation depends upon whether facilitating or retarding factors predominate. Assimilation occurs most readily when social contacts are those of primary group – that is when they are intimate, personal and face to face.

According to Gillin and Gillin, factors favouring assimilation are toleration, equal economic opportunity, sympathetic attitude on the part of the dominating groups towards the minority group, exposure to the dominant culture, similarity between the cultures of the minority and dominant groups, and amalgamation or intermarriage. On the other hand, factors hindering assimilation are isolating conditions of life, attitude of superiority on the part of the dominant group, excessive cultural and social difference etc.

#### **The following factors may account for the ready occurrence of assimilation:**

##### **1. Toleration:**

Toleration is an important factor which facilitates the process of assimilation. Tolerance helps people to come together, to develop contacts and to participate in common cultural and social activities. When the dominant group is hospitable and tolerant towards differences, the minority groups have a greater opportunity to participate in the total community life.

##### **2. Close Social Contact:**

Close social contact is another leading factor which promotes the process of assimilation in a greater way. When the people or group of different cultures come into close proximity with each other, the assimilation process takes place very easily. The close social contact creates a good understanding among the people and the group and this creates a healthy atmosphere in which people exchange their views in a better way.

For instance, in India the assimilation between Hinduism and Buddhism is possible due to the close social contact among the members of these two religious groups. Thus, the close physical proximity plays a vital role in promoting the assimilation process.

### **3. Amalgamation:**

Amalgamation is another promoting factor of assimilation. By amalgamation we mean, individuals or groups come into close contact to one another. It occurs when two different cultural groups establish matrimonial relationship among themselves.

For example, the marital relations among the Hindus and non-Hindus facilitate the process of assimilation. The marital relationship brings the people of different culture very close to one another. Thus, amalgamation is an important factor which promotes assimilation process through matrimonial contacts or alliances.

### **4. Equal Economic Opportunity:**

The inequality of economic status among the people of different cultural groups hinder the process of assimilation. But the equal economic opportunities facilitate assimilation process. The people or groups having equal economic position become more easily intimate. Thus, intimate relationship promotes assimilation.

### **5. Common Physical Traits:**

Common physical traits or qualities of the people of different cultures also promote the process of assimilation. The foreign immigrants of the same race can more easily assimilate than those with different races. For instance, the Indians who live in America permanently can easily assimilate with the Indian culture.

### **6. Cultural similarity:**

Cultural similarities between two groups of individuals promote assimilation. If there are similarities between culture groups, assimilation is quick to take place. Similarly, assimilation occurs most readily when two culture groups have common language. Without knowledge of language, the individual remains outside the adopted society. The first step in assimilation into a new society is, therefore, to learn language.

In reality, assimilation is a part of life itself, as the individual slowly learns to participate in the symbols and expectations of another group. Assimilation can be hastened by such devices as learning of language, getting a job and joining a union. But these things all take time.

**Factors Hindering Assimilation:**

Merely bringing persons of different backgrounds together does not assure that a fusion of cultures and personalities take place. Sometimes it results in conflict rather than fusion between the contiguous groups. There are various factors that retard assimilation. These factors are discussed below.

**1. Physical Differences:**

Differences in features, complexion of skin and other physical trait may also help or hinder in assimilation. Generally the adjustment problems are the easiest for those immigrants who in appearance are supposedly most like the people of the new land.

It may be pointed out that physical differences in themselves may not produce antagonisms or prejudice between peoples as is the case in South Eastern, Asia and Latin America, but when other factors operate to produce group frictions, physical differences give rise to inferiority and undesirability.

**2. Cultural Differences:**

Language and religion are usually considered to be main constituents of culture, Immigrants having the same religion and language can easily adjust themselves in other area or country. In America for example English speaking Protestants are assimilated with the great speed and ease whereas non-Christians who do not speak English, have the greatest difficulty in being assimilated there. Customs and belief are other cultural characteristics who can aid or hinder assimilation.

**3. Prejudice:**

Prejudice is a barrier to assimilation. Prejudice is the attitude on which segregation depends for its success. As long as the dominant group prejudices those who have been set apart, neither they as a group nor their individual members can easily become assimilated to the general culture. Prejudice also impedes assimilation between constituent elements within a given society.

Religious groups often allow the social distance created by prejudice to maintain their separateness when both would benefit by a cooperative effort in community undertakings. Prejudice within a community, within a family or within any group plays into the hands of factions who prefer disunity to a fusion of interests.



Not all prejudice is negative; however, when groups prejudice one another with unusually favourable attitudes, the process of assimilation is speeded, just as it is retarded by negative attitudes.

#### **4. Sense of superiority and inferiority:**

Assimilation is hindered by the feelings of superiority and inferiority. The people who have strong feelings of superiority, generally hate the people who suffer from a sense of inferiority. Due to this reason intimate relationship between two groups of people become difficult. Hence, assimilation is retarded.

#### **5. Domination and subordination:**

Assimilation between two groups of people is almost impossible where one group dominates the other. In this case social relation which is essential for assimilation does not develop among the people of dominant and subordinate groups. The dominant group always considers the people of subordinate group as inferior and exercises its power over them. As a result jealousy, hatred, suspicion and conflict etc. develop among them. All these hinder the process of assimilation.

#### **6. Isolation:**

Isolation also hinders assimilation. People who live in isolation fail to establish social contacts with others. The isolated people cut off entire social relationship with other people in society. Therefore, the process of assimilation becomes very difficult.

In short, it can be summed up that assimilation is a slow process of adoption and adjustment on the part of individuals. There is no abrupt change in the way of life. In short, assimilation is a process of cultural adoption and adjustment.

**NORTH EAST INSTITUTE OF SOCIAL SCIENCES & RESEARCH,  
DIMAPUR – NAGALAND**

**DAILY LESSON PLAN (DLP)**

**SEMESTER: II Semester**

**COURSE NO: SW-202**

**PAPERS TITLE: Indian Society and Social Problems**

**UNIT: 1- Topic 3- Social Processes: The Meaning, Types, Characteristics of Social Processes**

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<b>EXPLANATION OF CONCEPT (CLASS NOTE):</b>					
<p><b>Dissociative Processes:</b></p> <p>Social process which leads to negative results is called dissociative processes. These social processes result in disintegration of society. These also known disjunctive social processes. Competition and conflict etc. are examples of dissociative social processes.</p> <p><b>Competition:</b></p> <p>Competition is one of the dissociative from of social processes. It is actually the most fundamental form of social struggle. It occurs whenever there is an insufficient supply of anything that human beings desire, in sufficient in the sense that all cannot have as much of it as they wish. Ogburn and Nimkoff say that competition occurs when demand out turns supply. People do not complete for sunshine, air and gifts of nature because they are abundant in supply.</p> <p>But people compete for power, name, fame, glory, status, money, luxuries and other things which are not easily available. Since scarcity is in a sense an inevitable condition of social life, competition of some sort or the other is found in all the societies.</p>					

In any society, for example, there are normally more people who want jobs than there are jobs available; hence there is competition for them. Among those who are already employed, there is likewise competition for better jobs. There is thus competition not only for bread but for luxuries, power, social, position, mates, fame and all other things not available for one's asking.

According to, Sutherland, Woodward and Maxwell. "Competition is an impersonal, unconscious, continuous straggle between individuals and groups for satisfaction which, because of their limited supply, all may not have".

As E.S. Bogardus says. "Competition is a contest to obtain something which does not exist in quantity sufficient to meet the demand."

According to Biesanz and Biesanz, "Competition is the striving of two or more persons for the same goal with is limited so that all cannot share it".

Park and Burgess write, "Competition is an interaction without social contract".

### **Characteristics:**

By analyzing various definitions, the following characteristics of competition can be drawn:

#### **(i) It is Universal:**

Competition is found in every society and in every age. It is found in every group. It is one aspect of struggle which is universal not only in human society but also in the plant and animal worlds. It is the natural result of the universal struggle for existence.

#### **(ii) It is Impersonal:**

Competition is not a personal action. It is an 'interaction without social contact.' The competitors are not in contact and do not know one another. They do not compete with each other on a personal level. The attention of all the competitors is fixed on the goal or the reward they aim at. Due to this reason competition is known as an impersonal affair.

#### **(iii) It is an Unconscious Activity:**

Competition takes place on the unconscious level. Achievement of goal or the reward is regarded as the main object of competitors. Rarely they do know about other competitors. For example, the students of a particular class get engaged to secure the highest marks in the final- examination. They do not conceive of their classmates as competitors. Students may, no doubt, be conscious of the competition and much concerned about marks.

Their attention is focused on the reward or goals rather on the competitors. (iv) It is Continuous Process: Competition never comes to an end. It is not an intermittent process. It is continuous. As goods are short in supply there must be competition among the people for their procurement. The

desire for status, name, fame, glory, power and wealth in an ever increasing degree makes competition a continuous process in human society.

### **Forms of Competition:**

Competition can be divided into many categories or forms. They are economic competition, cultural competition, social competition, racial competition, political competition etc. It exists everywhere but appears in many forms.

#### **1. Economic Competition:**

Generally, economic competition is found in the field of economic activities. It means a race between the individuals and groups to achieve certain material goods. Thus economic competition takes place in the field of production, consumption, distribution and exchange of wealth. For example, competition between two industrial sectors for the production of goods. In modern industrial society, the materialistic tendency of people has led to economic competition to a great extent.

#### **2. Cultural Competition:**

Cultural competition is found among different cultures: It occurs when two or more cultures try to establish their superiority over others. This type of competition leads to cultural diversities in society. When one culture tries to establish its supremacy over other cultures, it gives birth to cultural competition.

In ancient times, it was found that there was a strong competition between the Aryans and non-Aryans and sometimes it led to conflict. The religious competition between the Hindus and Muslims in present day is a bright example of cultural competition.

#### **3. Social Competition:**

Social competition is mainly found in modern societies. It is the basic feature of present day world. For acquiring a high status, popularity, name and fame in society people compete with each other. Social competition plays a vital role in the determination of individual's status in society.

#### **4. Racial Competition:**

Racial competition is found among different races of the world. It takes place when one race tries to establish its superiority over the other. The whole human society is divided into a number of races and there always arises an intense competition among them. The competition between the Indo-Aryan race and Dravidian race in India is example of racial competition. Similarly, in South Africa, there is a competition between the white and black races.

#### **5. Political Competition:**

Political takes place in the political field. In all democratic countries, competition is inevitable among the various political parties and even between the different members of a political party to obtain political power. Similarly, at the international level, there is always diplomatic competition between different nations. In India, competition between Congress (I) and B.J.P. for political power is a bright example of political competition.

Besides the above types, there are two other types, of competition such as personal and impersonal competitions. Personal competition means the rivalry between the people. It occurs among the two opponents on their personal level.

In this competition, the competitors are well known to each other personally. Competition between the two students in a class-room or competition between two players in a particular game is the bright example of personal competition.

Impersonal competition, on the other hand, takes place among the groups not among the individuals. In this competition, the competitors compete with one another not on one personal level but as members of groups such as business, social and cultural groups. In India, competition between the various religious groups like Hindus, Muslims, Christians, Sikhs etc. is an example of impersonal competition.

### **Role of Competition:**

Competition is considered to be very healthy and a necessary social process. It is indispensable in social life. It has played a major role in the survival of human beings. It is the basic law of life. It is extremely dynamic. It performs many useful functions in society, According to H.T. Mazumdar; it performs both positive and negative functions. They are briefly mentioned below:

#### **(i) Assignment of right individual to proper place:**

Competition assigns right individual to a place in the social system. It provides the individuals better opportunities to satisfy their desires for new experiences and recognition. It believes in achieved status. It spurs individuals and groups on to exert their best efforts. Competition determines who is to perform what function. The division of labour and specialisation of function in modern life are the products of competition. It fulfills one's desire for higher status, which one can achieve by struggling and competing.

#### **(ii) Source of motivation:**

Competition motivates others to excel or to obtain recognition or to win an award. The practice of awarding prizes and scholarships to those who occupy the few top position on the merit is designed

to foster creativity and promote striving excellence. Competition stimulates achievement by lifting the levels of aspiration for which some individuals work harder for success.

**(iii) Conducive to progress:**

Healthy and fair competition is considered essential for economic, social as well as technological and scientific progress. Through competition a proper man is selected and placed in the proper place. It is obvious that when a proper man is in the proper place the technological and general progress of the society cannot be hampered. People make their best efforts when they find themselves in competition. It is competition which has made inventions and discoveries in different fields possible.

Besides the above positive functions, competition also performs a few negative functions as well.

**(i) Competition may lead to frustration:**

Competition may create emotional disturbances. It may develop unfriendly and unfavourable attitudes among the persons or groups toward one another. Unfair and unhealthy competition has the most disintegrating effects. It may lead to neurosis through frustration and to violation of the rules by those who fail in the struggle for status according to “the rules of the game”.

**(ii) Competition may lead to monopoly:**

Unlimited competition in a capitalist economy gives rise to monopoly. It throws the real needs of the people into waste and causes starvation in the midst of plenty. It may cause fear, insecurity, instability and panic.

For example, in the economic field, businessmen seek to protect themselves against competition that is, by erecting tariff barriers against foreign competition by agreeing upon prices. Labourers unite for protecting their wages and bureaucrats protect themselves through their associations.

**(iii) Competition may lead to conflict:**

Competition, if it is uncontrolled, may lead to conflicts which are considered inimical to group solidarity or cohesion. Sometimes it may become violent involving unethical and unfair means to divert the competitors’ attention from sportsmanship which is outcome of fair competition.

Therefore, competition should always be healthy and fair.

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<b>TIME MANAGEMENT:</b>					
<ul style="list-style-type: none"> <li>• Recapitulation of the previous class- 5 minutes</li> <li>• Introduction of the new topic- 5 minutes</li> <li>• Lecture- 40 minutes</li> <li>• Brainstorming- 10 minutes</li> </ul>					
<b>TEACHING-LEARNING MATERIAL REQUIREMENTS:</b>					
<ul style="list-style-type: none"> <li>• Chalk Board</li> <li>• LCD projector</li> </ul>					
<b>DUAL FACULTY SYSTEM:</b>					
<b>Planned:</b>	<input type="checkbox"/> Yes	<input type="checkbox"/>	<input type="checkbox"/> No		
<b>If not planned, reason:</b>					
<b>Name of the second faculty member:</b>					
<b>Attendance (Tick mark)</b>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>Reason for absence:</b>					
<b>Contribution/Inputs of second faculty member:</b>					
<b>EXPLANATION OF CONCEPT (CLASS NOTE):</b>					
<p><b>Conflict:</b></p> <p>Conflict is one of the dissociative or disintegrative social processes. It is a universal and fundamental social process in human relations. Conflict arises only when the attention of the competitors is diverted from the object of competition to themselves.</p> <p>As a process, it is the anti-thesis of cooperation. It is a process of seeking to obtain rewards by eliminating or weakening the competitors. It is a deliberate attempt to oppose, resist or coerce the will of another or others. Conflict is a competition in its occasional, personal and hostile forms.</p> <p>Conflict is also goal oriented. But unlike cooperation and competition, it seeks to capture its goal by making ineffective the others who also seek them.</p> <p><b>According to J.H. Fitcher,</b> “Conflict is the social process in which individual or groups seek their ends by directly challenging the antagonist by violence or threat of violence”. As K. Davis defines, “Conflict is a codified form of struggle”.</p>					

**According to A.W. Green,** “Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others”.

**Gillin and Gillin say,** “Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence”.

### **Characteristics:**

Conflict is an important form of social process. It is a part of human society. The main characteristics of conflict are as follows:

#### **(i) It is a Universal Process:**

Conflict is an ever-present process. It exists at all places and all times. It has been in existence since time immemorial. The cause of the universality of conflict is the increase of man's selfishness and his materialist tendency. Karl Marx has rightly mentioned, that 'violence is the mid-wife of history'.

#### **(ii) It is a Personal Activity:**

Conflict is personal and its aim is to eliminate the opposite party. The defeat of the opponent is the main objective in conflict. When competition is personalised it becomes conflict. The parties, locked in conflict, lose sight of their definite goal or objective and try to defeat one another.

#### **(iii) It is a Conscious Activity:**

Conflict is a deliberate attempt to oppose or resist the will of another. It aims at causing loss or injury to persons or groups. The attention of every party is fixed on the rival rather than on the reward or goal, they seek for. So consciously, knowingly or deliberately the parties make struggle with each other in conflict.

#### **(iv) It is an Intermittent Process:**

There is no continuity in conflict. It is occasional. It lacks continuity. It is not as continuous as competition and cooperation. It may take place all of a sudden and may come to an end after sometime. If the conflict becomes continuous, no society can sustain itself. So it is an intermittent process.

**Causes of conflict:**

Conflict is universal. It cannot be definitely said when conflict came into existence or there is no definite cause for its emergence. Still then a number of thinkers have pointed out the valid causes of conflict.

Malthus an eminent economist and mathematician says that conflict arises only when there is shortage of food or means of subsistence. According to him, the increase of population in geometrical progression and the means of subsistence in arithmetical progression is the main cause of conflict between the people.

**According to C. Darwin**, an eminent biologist, the principle of struggle for existence and survival of the fittest are the main causes of conflict.

**According to Frued** and some other psychologists, the cause of conflict lies in man's innate or inborn aggressive tendency.

Some thinkers point out that the differences in attitudes, aspirations; ideals and interest of individuals give rise to conflicts. No two men are exactly alike. On account of the differences they fail to adjust themselves which may lead to conflict among them.

Social change becomes cause of conflict. When a part of society does not change along with changes in the other parts, cultural lag occurs which leads to conflict. The old generation and new generation conflict is the result of social change.

The rate of change in the moral norms of a society and in man's hopes, demands, and desires is also responsible for the emergence of conflict. For example, the moral norm that children should obey their parents have persisted in our country since time immemorial but now the younger generation wants to go in its own way. In consequence, there is more parent-youth conflict than before.

**Type of Conflict:**

Conflict expresses itself in thousands of ways and various degrees and over every range of human contact. Maclver and Page have distinguished two fundamental types of conflict. Direct and Indirect conflict.

**(i) Direct Conflict:**

When a person or a group injures, thwarts or destroys the opponent in order to secure a goal or reward, direct conflict occurs; such as litigation, revolution and war.

**(ii) Indirect Conflict:**

In indirect conflict, attempts are made by individuals or groups to frustrate the efforts of their opponents in an indirect manner. For example, when two manufacturers go on lowering the prices of their commodities till both of them are declared insolvent, indirect conflict in that case take place.

**George Simmel has also distinguished four types of conflict. These are:**

**(i) War:**

When all the efforts to resolve the conflict between two States fail, war finally breaks out as it is the only alternative to the peaceful means of solution. War provides only means of contact between alien groups. Though it is dissociative in character but it has a definitely associative effect.

**(ii) Feud:**

Feud or factional strife does not take place among the states or nations. It usually occurs among the members of the society. This kind of strife is known as intra-group but not the inter-group conflict.

**(iii) Litigation:**

Litigation is a form of conflict which is judicial in nature. To redress their grievances and to get justice people take recourse to legal means in the court of law.

**(iv) Conflict of Impersonal ideals:**

**It is a conflict carried on by the individuals not for themselves but for an ideal. For example,** the conflict carried on by the communists and capitalists to prove that their own system can bring in a better world order.

**Another eminent sociologist, Gillin and Gillin has mentioned five types of conflict: personal, racial, class, political and international conflict.**

Personal conflict is a conflict between two persons within the same group. Racial conflict is conflict between the two races-whites and Negroes in South Africa. The class conflict is a conflict between two class such as poor and rich or the exploiters and the exploited. Conflict between the two political parties for power is the political conflict. International conflict is the conflict between two nations such as between India and Pakistan over Kashmir issue.

Besides the above, conflict can also be of the following types:

**(i) Latent and Overt Conflict:****(ii) Personal and Corporate Conflict:**

Personal conflict arises among Sometimes individuals or groups do not want to express their feeling of conflict due to some reasons. The unexpressed or hidden conflict is known as the latent conflict. When the individuals or groups feel bold enough to take advantage of a particular situation, they express their feeling of conflict openly. Such open conflict is known as overt conflict. For example, the latent conflict between India and Pakistan may become overt in the form of war over Kashmir issue.

people within a group. It occurs due to various personal motives like hostility, envy, treachery etc. Corporate conflict, on the other hand, arises among groups within a society or between two societies. It is both inter-group and intra-group conflict. For example, racial riots, communal riots, war between nations, labour-management conflict etc.

**Role of Conflict:**

**At the outset, it may be said that conflict causes social disorder, chaos and confusion. It may** disrupt social unity but like competition, conflict performs some positive functions. Conflict is both harmful as well as useful for the society.

**Positive Functions:**

**Following are the positive functions of conflict.**

**(i) It promotes the solidarity and fellow-feeling:**

The conflict which promotes the solidarity and fellow-feeling within the groups and societies is known as corporate conflict. This conflict tends to increase the moral and promote the solidarity of the in-group, threatened by the out-group. For example, in war time cooperation and patriotism among the citizens of a nation are more perfect than in peace time. "Inter-group conflict", to quote Ogburn and Nimkoff is a potent factor in promoting inter-group cooperation."

**(ii) It enlarges the victorious group:**

The victory won through the process of conflict enlarges the victorious group. The victorious group either increases its power or incorporates new territory and population. In this way conflict makes possible the emergence of a larger group.

**(iii) It leads to redefinition of value system:**

Conflict may lead to a redefinition of the situation by the contesting parties. Generally, the parties which are in conflict with each other give up the old value system and accept new ones when the conflict is over. In this way conflict may give rise to new types of cooperation and accommodation.

**(iv) It acts as a cementing factor in the establishment of intimate relations:**

Conflict in certain cases acts as a cementing factor in the establishment of intimate and friendly relations among people or parties that were involved in it until a short time ago. For example, the end of the verbal conflict between lovers, friends and married couples leads to the establishment of relations which are now more intimate than before.

**(v) It changes the relative status of the conflicting parties:**

Conflict changes the relative status of the contestants and of the non-contestants as well. For example, after the Second World War, both Germany and Japan lost their status as great powers. China today has become a leading Asian power; United States has emerged as a super-power.

**Negative Functions:**

**The negative functions of conflict are mentioned below:**

**(i) It causes social disorder, chaos and confusion:** War, a type of conflict, may destroy the lives and properties of which are involved in it. It may bring incalculable damage and immeasurable suffering to a number of people. The warring parties generally incur great losses. They gain nothing in comparison with the loss incurred. The modern mode of warfare which can destroy million of people and vast amount of properties within a few minute, has brought new fears and anxieties for the mankind.

**(ii) It disrupts social unity and cohesion:**

Conflict is regarded as anti-thesis to cooperation. It disrupts normal channels of cooperation. It is a costly way of settling disputes. The results of intergroup conflict are largely negative. Conflict weakens the solidarity of the group by diverting members' attention from group objectives. It violates the national integration in a greater way which may lead to the disorganisation of the society.

**(iii) It causes a lot of psychological and moral damage:**

The morale of individuals touches a new low in conflict on a personal level. It makes people psychologically weak. It spoils the mental peace of man. It may even make the people to become inhuman. In case, conflict does not come to quick end, it makes the conflicting individuals very

weak and apprehensive about losing something. Therefore, it is quite likely that- it may lead to their moral deterioration.

### **Distinction between competition and Conflict:**

**To clarify the distinction between conflict and competition the following points may be noted:**

- i. Conflict takes place on a conscious level, competition is unconscious.
- ii. Conflict involves contact, competition does not.
- iii. Conflict may involve violence, competition is non-violent.
- iv. Conflict is personal, competition is impersonal activity.
- v. Conflict lacks continuity, competition is a continuous process.
- vi. Conflict disregards social norms, competition does care for norms.
- vii. Conflict diverts members attention from group objectives, competition keeps members alert to the goal or objective.

**NORTH EAST INSTITUTE OF SOCIAL SCIENCES & RESEARCH,  
DIMAPUR – NAGALAND**

**DAILY LESSON PLAN (DLP)**

**SEMESTER: II Semester**

**COURSE NO: SW-202**

**PAPERS TITLE: Indian Society and Social Problems**

**UNIT: 1- Topic 4- SOCIAL DISORGANIZATION**

<b>DATE: 05-05-21</b>																																																										
<b>LESSON PLAN NO:</b>	<b>CLASS HOUR: 10:30-10:45</b>	<b>DURATION: 45 minutes</b>																																																								
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**TIME MANAGEMENT:**

- Recapitulation of the previous class- 5 minutes
- Introduction of the new topic- 5 minutes
- Lecture- 40 minutes
- Brainstorming- 10 minutes

**TEACHING-LEARNING MATERIAL REQUIREMENTS:**

- Chalk Board
- LCD projector

**DUAL FACULTY SYSTEM:**

**Planned:** ☐ Yes ☐ No

**If not planned, reason:**

**Name of the second faculty member:**

**Attendance (Tick mark)** ☐ Full time ☐ Half time ☐ Quarter time ☐ Absent

**Reason for absence:**

**Contribution/Inputs of second faculty member:**

**EXPLANATION OF CONCEPT (CLASS NOTE):****SOCIAL DISORGANISATION**

In sociology social disorganization means disruption or breakdown of the structure of social relations and values resulting in the loss of social controls over individual and group behavior, the development of social isolation and conflict, and a sense of estrangement (hostility, separation, distancing) or alienation from the mainstream of one's culture; the condition or state of anomie.

When the various parts of society are properly adjusted, we have social order and a well-organized society, but when they fail to adjust themselves to the changing conditions, the result is social disequilibrium (imbalance, uncertainty) or disorganization leading to social problems.

**Definition:**

Emile Durkheim defined social disorganisation as “a state of disequilibrium (imbalance, uncertainty) and a lack of social solidarity or consensus among the members of a society.”

According to Mowrer, social disorganization is “the process by which the relationships between members of a group are shaken.”

According to Elliott and Merrill, “Social disorganisation is the process by which the relationship between members of the group are broken or dissolved.”

Social disorganisation refers to serious mal-adjustments rather than un-adjustments in society so that they fail to satisfy the needs of the individuals satisfactorily.

Social disorganisation, therefore, is to be considered in terms of functional disequilibrium, it is disequilibrium within customs, institutions, groups, communities and societies.

### **Characteristics of Social Disorganisation**

The main characteristics of social disorganisation are the following:

#### **(i) Conflict of Mores and of Institutions:**

As we have studied earlier every society has its mores and institutions which regulate the life of its members. With the passage of time, these mores and institution become obsolete. New ideals arise and new institutions are formed. The existing mores come into conflict with new mores.

Some people want to replace them by new ones. This destroys consensus in society. With the destruction of consensus, social organisation breaks up and social disorganisation ensues. In the Indian society we can see such conflict of mores and institutions.

If, on the one hand, there are critics of caste system, on the other hand there are its staunch supporters. There is a strong difference of opinion on a number of other issues like divorce, family planning, untouchability, love-marriage, joint family system, women education, widow remarriage, education etc.

On the one hand, we denounce caste system while on the other we apply casteism in the selection of candidates for political offices, recruitment to public services and admission to educational institutions. There is much confusion of mores in our society and so we are passing through a state of social disorganisation. Elliot and Merrill called social organisation fundamentally a problem of consensus and when there is disagreement concerning mores and institutions, the seeds of social disorganisation have been sown.

#### **(ii) Transfer of Functions from one Group to Another:**

In an organised society the functions of different groups are defined and predetermined. But as society is dynamic, the functions of one group are transferred to another. Thus most of the functions once performed by the family stand transferred today to nurseries, schools and clubs. This has caused family disorganisation. Thus transfer of functions from one group to another is characteristic of social disorganisation.

#### **(iii) Individuation:**

Man today thinks in terms of self. The functions of different groups are determined in purely individualistic terms. Under the impact of individualism every person thinks upon all the important

matters of life from his individual viewpoint. The young men and women want to take decisions on such important matters as marriage, occupation, recreation and morality in accordance with their individual prejudices, interests and attitudes. This trend has set in a dangerous process of social disorganisation.

**(iv) Change in the Role and Status of the Individuals:**

In an organised society the roles and status of people are defined and fixed. Their functions are well defined and they carry on the tasks allotted to them. They enjoy the status in accordance with their role in society. A primitive society suffers less from disorganisation because it is stable and its members follow the professions allocated to them.

But in course of time our norms change which also brings a change in the roles and statuses of the people. They no longer are treated as fixed and the people begin to choose from amongst the different role which causes disequilibrium. Thus the women are no longer confined to homes.

They work in offices. This change in the roles of women has caused family disorganisation. The Government of India is making efforts to raise the status of the lower classes which has led to disorganisation in the caste system. Faris writes, "Social disorganization is the disruption of the natural relation of persons to a degree that interferes with the performance of the accepted tasks of the group."

In any instance of social disorganisation the following conditions may be present in one way or another either individually or collectively.

1. diversity of opinions
2. heterogeneity of population
3. mutual distrust
4. uncertainty and insecurity
5. individuality and variety in inter-ests and attitudes
6. emphasis on rights rather than on duties
7. contradiction between status and function
8. lack of clarity in status and roles
9. conflict of mores and conflict between institu-tions
10. absence of or decreased social control
11. conflict between society and individual, and
12. disregard of values, norms and laws.

### Symptoms of Social Disorganisation:

Social disorganisation is an indication of the existence of diseased or disruptive elements in society. Just as a disease is known by its symptoms, so social disorganization may be known by its symptoms. Mabel, A. Elliot and Francis E. Merrill have pointed out that social disorganisation may be of three types i.e., **disorganisation of the individual, the family, and community**.

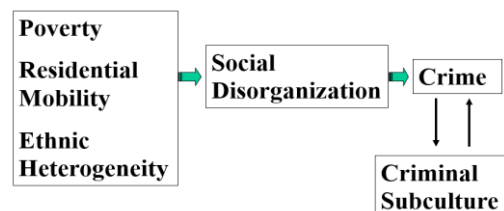
**Among the symptoms of personal disorganisation** they included juvenile delinquency, various types of crime, insanity, drunkenness, suicide and prostitution.

**Among the symptoms of family disorganisation** they included divorce, illegitimate births, desertion and venereal disease.

**Among the symptoms of community disorganisation** they included poverty, unemployment, crime and political corruption. It may be, however, noted that no definite distinction can be made among the three types of disorganisation because they are interdependent.

Calvin F Schmid listed the following symptoms of disorganised communities: high rate of population mobility, high rates of divorce, desertion, illegitimacy, dependency, delinquency and criminality, a disproportionately high rate of males, a low rate of home ownership, high rates of suicides, commercialized vice and death from disease and alcoholism.

### The Social Disorganization Model



#### • Social disorganization:

- ✓ Sparse local networks, weak social ties
- ✓ Low organizational participation
- ✓ Lack of cohesion and trust among neighbours

#### • Result:

- ✓ Inability to solve problems and pursue goals
- ✓ Parents less able to socialize and control youth
- ✓ Breakdown in surveillance

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**SEMESTER: II Semester**

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**PAPERS TITLE: Indian Society and Social Problems**

**UNIT: 1- Topic 4- SOCIAL DISORGANIZATION THEORY**

<b>DATE: 06-05-21</b>																																																										
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**TIME MANAGEMENT:**

- **Recapitulation of the previous class- 5 minutes**
- **Introduction of the new topic- 5 minutes**
- **Lecture- 40 minutes**
- **Brainstorming- 10 minutes**

**TEACHING-LEARNING MATERIAL REQUIREMENTS:**

- **Chalk Board**
- **LCD projector**

**DUAL FACULTY SYSTEM:****Planned:**

Yes	No
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**If not planned, reason:****Name of the second faculty member:**

<b>Attendance (Tick mark)</b>	Full time	Half time	Quarter time	Absent
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**Reason for absence:****Contribution/Inputs of second faculty member:****EXPLANATION OF CONCEPT (CLASS NOTE):****SOCIAL DISORGANIZATION THEORY**

Social Disorganization theory was developed by two researchers. Clifford Shaw and Henry McKay, who began their research while working for a state social service agency. Main research was a book named “Juvenile Delinquency in Urban Areas” published in 1942. They were interested in how crime developed within a changing urban environment and how ecological factors impacted crime rates at the neighbourhood level.

In sociology, the social disorganization theory is one of the most important theories developed by the Chicago School. The theory directly links crime rates to neighbourhood ecological characteristics; a core principle of social disorganization theory is that place matters. In other words, a person's residential location is a substantial factor shaping the likelihood that that person will become involved in illegal activities. The theory suggests that, among determinants of a person's later illegal activity, residential location is as significant as or more significant than the person's individual characteristics (e.g., age, gender, or race). For example, the theory suggests that youths from disadvantaged neighbourhoods participate in a subculture which approves of delinquency, and that these youths thus acquire criminality in this social and cultural setting.

### **The Chicago School**

- Chicago School gathered empirical evidence from the slums of the city. Empirical = information gained by means of observation & experimentation
- Correlation between conditions of poverty & high rates of crime. Conditions of poverty include inadequate housing & lack of economic opportunities, failing school systems.
- Neighbourhood conditions greater determinant effect than ethnicity, race, or religion.

### **MAIN IDEA OF SOCIAL DISORGANIZATION THEORY**

Social Disorganization links crime rates to neighbourhood characteristics and the impact that these neighbourhood characteristics have on a neighbourhoods ability to institute social control for the prevention of criminal victimization.

### **Important Neighbourhood Characteristics**

#### **RESIDENTIAL MOBILITY:**

High levels of people moving in and out of a neighbourhood. Residential mobility lowers a neighbourhoods ability to regulate itself. Because of the high rate of population turnover neighbours do not get a chance to know each other or build bonds with each other. In many of these neighbourhoods, residents do not care to know each other or make friends because they know they will not be in the neighbourhood very long. Those who can move do, leaving only those who cannot afford to move to become criminals and victims.

#### **MIXED LAND USE:**

Areas that have a combination of both residential and commercial land use. Apartments and multi-family homes mixed in with commercial establishments such as fast food, liquor stores, discount stores, etc.. This mixed land use makes it difficult to regulate the neighbourhood because of the large number of non-residents that come into the area.

#### **HETEROGENEITY:**

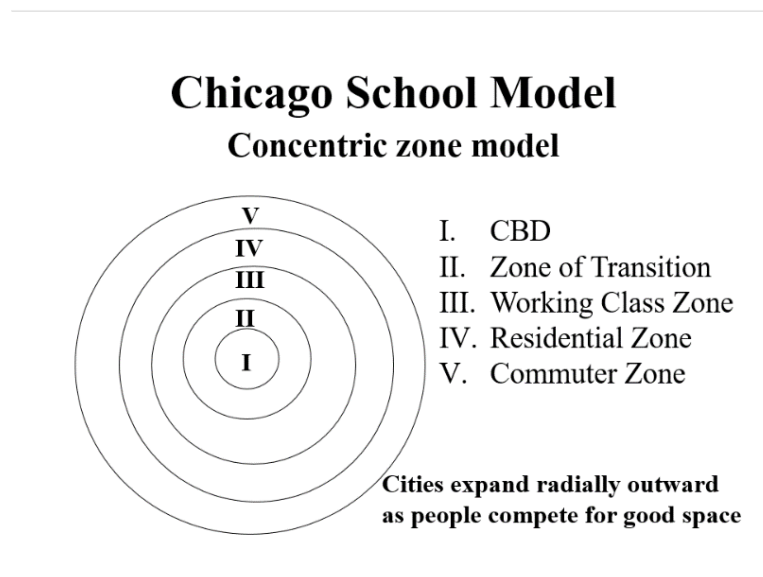
Neighbourhoods that have a high mix of residents of different races and ethnic backgrounds. Generally, people of these neighbourhoods are less trusting of others who are of different race or ethnic groups. In some cases there are also major cultural and language barriers. Heterogeneity inhibits the ability of residents to work together for the common good of the neighbourhood, particularly for crime reduction.

## **LOW INCOME/HIGH UNEMPLOYMENT:**

Neighbourhoods that have high levels of unemployed men and overall income levels that are low. These characteristics further inhibit peoples ability to help others and encourages them to be deviant. Income and unemployment problems help encourage crime.

### **Impact of Neighbourhood Characteristics**

- Because of these neighbourhood characteristics there is poor social control, residents are uninterested in community matters and social institutions such as schools are weak and disorganized.
- This allows crime to flourish and for gangs to develop in the neighbourhood, residents all turn the other way, move away or in general care very little.
- Crime and its norms and beliefs are then transmitted from one generation to the next through social interaction of young juveniles with older criminals.
- With the general absence of supervision and community social control in the neighbourhood this happens fairly easily.
- Crime is merely a normal response to the disorganized social conditions of the areas.



### **Location of Socially Disorganized Neighbourhoods**

One of the main elements of Shaw and McKays work is the idea of concentric zones and how settlement patterns impact neighbourhood characteristics and thus crime levels.



## **Shaw and McKays Concentric Zones**

### **Central Business District:**

Area where main business of the city is done, almost no residential areas at all, almost completely commercial. High crime area.

### **Zone of Transition:**

Most disorganized of all neighbourhoods; mixed use, high residential mobility, heterogeneity, low income. This is where immigrants would move b/c they could only afford to live here. No social control, no sense of community. Highest crime rates in the city, regardless of who lived there race or ethnicity wise. Consistently high crime rates over time.

### **Zone of Working man's Homes:**

More stable and residential than zone of transition. Limited commercial land use, less heterogeneity, mobility, etc. Lower crime rates than zone of transition.

### **Zone of White Collar Workers:**

Much more stable, lower residential mobility, etc.. Much more social control and much less crime.

### **Suburbia:**

High dollar area, no residential mobility, homogeneous population, high employment, etc.. Good social control to regulate residents and keep out crime Least crime of all zones

## **Shaw and McKays social disorganization theory**

delinquency does not appear to be randomly distributed across Chicago neighbourhoods, rates of delinquency appear to cluster in certain neighbourhoods, delinquency rates are highest closest to the central business district; especially industry/commerce areas, delinquency declines as you move away from CBD

## **Findings**

- Crime was highest in zone of transition (Zone 2), lowest in commuter zone
- High crime persisted in Zone 2 regardless of which ethnic group lived there
- Groups that left Zone 2 committed less crime, groups that entered committed more crime
- Same pattern for other social problems

### **Shaw and Henry D. McKay**

In the 1940s, two criminology researchers from the “Chicago School” of criminology, Clifford Shaw and Henry D. McKay developed social disorganization theory through their research.

The theory of social disorganization states a person’s physical and social environments are primarily responsible for the behavioural choices that a person makes. At the core of social disorganization theory, is that location matters when it comes to predicting illegal activity. Shaw and McKay noted that neighbourhoods with the highest crime rates have at least three common problems, physical dilapidation, poverty, and higher level of ethnic and culture mixing. Shaw and McKay claimed that delinquency was not caused at the individual level, but is a normal response by normal individuals to abnormal conditions. Social disorganization theory is widely used as an important predictor of youth violence and crime.

### **Shaw and McKay discovered that there were four (4) specific assumption as an explanation of delinquency.**

1. The first assumption is the collapse of community based-based controls and people living in these disadvantaged neighbourhoods are responding naturally to environmental conditions.
2. The second is the rapid growth of immigration in urban disadvantage neighbourhoods.
3. The third is business located closely to the disadvantaged neighbourhoods that are influenced by the “ecological approach” of competition and dominance.
4. The fourth and last assumption is disadvantaged urban neighbourhoods lead to the development of criminal values that replace normal society values.

Social disorganization theory suggest that a person’s residential location is more significant than the person’s characteristics when predicting criminal activity and the juveniles living in this areas acquire criminality by the cultures approval within the disadvantaged urban neighbourhoods. Therefore, location matters when it comes to criminality according to social disorganization theory. Using spatial maps to examine the residential locations of juveniles referred to Chicago courts, Shaw and McKay discovered that rates of crime were not evenly dispersed across time and space in the city. Instead, crime tended to be concentrated in particular areas of the city, and importantly, remained relatively stable within different areas despite continual changes in the populations who lived in each area. In neighbourhoods with high crime rates, for example, the rates remained relatively high regardless of which racial or ethnic group happened to reside there at any particular

time, and, as these previously “crime-prone groups” moved to lower-crime areas of the city, their rate of criminal activity decreased accordingly to correspond with the lower rates characteristic of that area. These observations led Shaw and McKay to the conclusion that crime was likely a function of neighbourhood dynamics, and not necessarily a function of the individuals within neighbourhoods.