Social Interaction and Social Processes
(Reprinted from the International Behavioural Scientist, December 1978, pp. 7-32)

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Comment
A distinction is sometimes drawn between diachronic (sequential) and synchronic (simultaneous) analyses of the components of human social life. The two types of analysis are specialized by discipline (history analyzes events diachronically, the social sciences analyze them synchronically), but they are inevitably complementary. Whenever sociology, for example, turns to the problem of social change, diachronic analysis assumes greater importance in its deliberations.

In sociology the formal isolation of the basic patterns of social life (the essential tools of synchronic analysis) was vigorously advanced by thinkers deriving their original inspiration from Immanuel Kant. These neo-Kantians include such notables as Georg Simmel, Leopold von Wiese, and Robert E. Park. Since their object was to extract the common elements in interaction, they reviewed a wide variety of historical and comparative materials. Only in this way could they hope to isolate the enduring forms and processes in human social life and determine their scope, limitations, and mutual modification.

Professor Panos D. Bardis's study of “Social Interaction and Social Processes” works within this rich sociological tradition.

Don Martindale
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“There is an eternal conflict that needs a wondrous watchfulness.”
Plato, Laws, 906a

“The tendency to aggression is an innate, independent, instinctual disposition in man.”
Freud, Civilization and Its Discontents, Chapter 6

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Introductory sociology courses usually neglect the sociohistorical, interdisciplinary, and cross-cultural approaches. The purpose of this essay, therefore, is to discuss several fundamental sociological concepts from these three points of view and thus suggest what the author considers creative teaching and writing at the introductory level. The concepts presented here are social interaction and its repetitive patterns known as social processes—cooperation, competition, conflict, and so on.

I. Social Interaction

When two or more people meet, they may act toward one another in countless different ways. A stranger, for instance, may ask where the nearest hotel is, and another person may supply the needed information. The question in this case is the stimulus and the information given is the response. The answer may easily become the new stimulus and thus lead to further responses and interstimulations. This is social interaction, which may involve two or more personalities, groups, or social systems that mutually influence one another. Interaction itself may encompass one and the same person alone. Such interaction with oneself occurs when someone analyzes a given idea or discusses the pros and cons of an important issue or decision with himself. Social interaction, then, is the way in which personalities, groups, or social systems act toward and mutually influence one another.1

Unfortunately, the established term social interaction is somewhat redundant, since inter here means between or among persons or groups, which is what social also implies. Indeed, while the adjective psychological stresses the individual, social refers to the group or collectivity, including a dyad, or two persons, as in the case of a husband and his wife.

Sociologists often employ the term social relationship as a synonym of social interaction. Symbolic interaction is also used quite frequently, but this term denotes interaction through human communication.

Social interaction is of numerous degrees. One extreme is occupied by highly intense interaction, while the opposite extreme consists in the “zero degree of social interaction,” or complete isolation. An abandoned child, for example, who has no contact with other human beings, is an isolate experiencing zero social interaction.

Erving Goffman, in his Encounters (1963) and Behavior in Public Places (1963), has distinguished two main types of interaction:

1. Focused interaction is interaction in a group of persons that have a common goal. These persons may have been familiar with one another in the past or they may become familiar for the first time during their focused interaction. An example of this is a group of students studying together for a final examination.

2. Unfocused interaction includes neither a common goal nor such familiarity even during the process of interaction. In fact, the interacting persons may be unaware of their interaction. An example given by Goffman himself is the interaction between pedestrians, who avoid disastrous collisions by following traffic etiquette and regulations.

II. Social Processes

Social processes are so important that sociology is often defined as the science of social interaction, or of social processes, since these are the ways in which social interaction manifests itself.

But, more specifically, what are social processes? Social processes may be defined as the observable and repetitive patterns of social interaction that have a consistent direction or quality. Thus, unlike a structure, which is a pattern identifiable at a given moment, a social process is not like a single snapshot, but like a series of frames in the cellulose roll of a motion picture film. In brief, social
processes are specific types of social interaction.

This concept was borrowed from biology in the 19th century. A biological process is based on two main principles: first, the existence of different entities, and second, the interaction between these entities. Obviously, quantities of the same substance, such as estrogen and estrogen, or water and water, do not interact. One of the greatest thinkers in the area of social processes was Peter Kropotkin (1842-1921), the Russian geographer and revolutionary who studied the process of cooperation. But Ludwig Gumplowicz (1838-1909), a Polish scholar who taught law in Austria, stressed competition and conflict. He and Gustav Ratzenhofer (1842-1904), an Austrian military author and officer, influenced Albion Small (1854-1926), the fourth president of the American Sociological Society (1912-1914) and founder of *The American Journal of Sociology* in 1895. Small published *General Sociology* in 1905 and gave us the famous phrase, "the ongoing of the social process." Charles Ellwood (1873-1946), a noted sociologist and national president of Pi Gamma Mu until 1936, adopted Small's ideas but emphasized the social psychological aspects of social processes, namely, mental interactions. Finally, because American sociologists had overstressed the concept of structure, the University of Chicago cultivated the study of social processes more than ever. There Robert Park explored race relations and published his classic, *Race and Culture*, in 1950, and Ernest Burgess investigated urban ecology.

There are many kinds of social process. Sociologists, however, usually deal with six of them, namely, acculturation, accommodation, assimilation, cooperation, competition, and conflict. These will be discussed in detail in the present essay.

Each social process assumes four different forms:
1. Intrapersonal—interaction between the parts of a personality.
2. Person to person.
3. Person to group or group to person.
4. Group to group.

Moreover, social processes may be divided into two major categories:
1. *Conjunctive or associative social processes*, which draw people together—for instance, cooperation.
2. *Disjunctive or dissociative social processes*, which pull people apart—for example, conflict.

These two types of social processes oppose each other, such opposition periodically leading to a fairly stable equilibrium and social harmony.

It is often asserted that a given social process is bad or good. During the Vietnam War, for instance, many student radicals considered competition for grades almost evil.² Like all other social processes, however, competition is neutral, that is, neither good nor bad in itself. In other words, its worth depends on each society's values and social norms. This explains why each culture tends to emphasize a given social process at the expense of other social processes. Thus, as Margaret Mead has indicated in her *Co-operation and Competition Among Primitive Peoples* (1937), some cultures are primarily competitive while some others are chiefly cooperative.

At any rate, the study of social processes enables us to understand the dynamic aspects of human society, which may lead to the creative control of social change.

A. *Acculturation*

This interesting concept, which was common in American anthropology during the 19th century, was explored by J. Powell, an officer of the Bureau of American Ethnology, in his *Introduction to the Study of Indian Languages* (1880). Franz Boas, a German-American cultural anthropologist, used it in 1896. The British, on the other hand, have called this process *culture contact*. It is clear, then, that acculturation had its origin in the field of anthropology, which has influenced its development and
Acculturation may be defined as a change in the culture of a person or group through direct interaction with other cultures which results in the acquiring or exchanging of cultural features. At the individual level, this process is the same as social learning based mainly on language. At the social level, it is the modification and diffusion of the components of culture. In this way, old cultural features may vanish or change, while new customs and other cultural elements may come into existence. In brief, acculturation is a form of culture change.3

When acculturation refers to the transmission of culture to a new generation in one and the same society, the term socialization may be used. As has already been noted, the British employ the synonym culture contact. Ralph Beals has also seen an analogy between acculturation in anthropology and urbanization in sociology. Another synonym for acculturation is the melting pot, which denotes the Americanization of immigrants, and which was introduced in 1909 by Israel Zangwill, a Jewish immigrant, in his play about American immigrants, The Melting Pot.

The nature of acculturation may be understood better through the following examples:

When he visits a foreign country, a person may develop an accent or adopt some of its dietary practices. Dominican, Franciscan, Augustinian, and other missionaries in Africa influenced the natives and, to a certain extent, were influenced by them. In fact, before the spread of Christianity and Islam, revealed religion with a universal mission was nonexistent in Africa. On the same continent, the combination of native religions and European Christianity resulted in the creation of some supernatural beings among the Negroes that encompassed elements from both sources (here one old culture plus another old culture equals a new culture that is similar to both original ones). The culture patterns of immigrants change, at least to a certain extent. A minority may accept some cultural features of the majority voluntarily, or the majority may impose such features on the minority.4 The American Indians received the white man's firearms. Ghana, which used to be a great power in the Middle Ages, was partly Anglicized in later times. Similarly, the Hispanization of the Philippines, named for King Philip II of Spain, commenced in 1521, when Magellan visited the archipelago, and continued until 1898, when the Treaty of Paris transferred the islands to the United States for a price of $20,000,000. In ancient times, Alexander the Great married the Bactrian princess, Roxana (327 B.C.), which, together with other incidents, led to some mutual influences between Greece and the Persian Empire. In modern times, Japan, the most industrialized nation in the Orient, seems to be undergoing some degree of Westernization. Such industrialization may soon affect other countries similarly. Universal cultural homogeneity, however, is most unlikely, since many differences will always survive acculturation. In general, acculturation appears to be more prevalent in cosmopolitan cities, such as New York, San Francisco, London, Paris, Geneva, Hong Kong, Tokyo, etc.

Some of the forces that influence acculturation are the size of the interacting groups, their mutual attitudes, the status of each, the degree of cultural differences, and so on. Of course, there are many degrees of acculturation between a limited initial contact and complete ultimate assimilation.

As for the results of acculturation, there are countless possibilities. Below are four of them:

1. The cultural feature that emerges from acculturation may be different from those of both the donor and recipient cultures. An example of this is the potlatch of the Kwakiiutl and Tlingit Indians of the Pacific Northwest. This feast includes the giving, lending, or destroying of property in order to enhance one's status or to console a relative who has had an unpleasant experience.
2. An individual’s personality may remain basically the same, while his cultural behavior changes, as among the Ojibwa Indians in Canada.
3. One’s personality is modified first and then cultural alterations follow, as among the Polynesians in New Zealand.
4. When two interacting cultures do not differ substantially, acculturation is advantageous to both of them—for instance, it may result in progress. But when the two cultures are extremely different, the less advanced one usually undergoes some humiliation and disintegration. In the United States, for example, there is the case of the Old Order Amish, a rural group that is extremely conservative. This Christian sect still uses horse-and-buggy transportation, rejects electricity, believes in limited education, disapproves of unions, and stresses mutual aid to enable members of the group to purchase land from outsiders. The surrounding American culture, however, often imposes its modern transportation, its new technology and regulations, its compulsory education, its unionization and accompanying benefits, and public auctions of lands on Sunday, since the Amish do not engage in business activities on that day.

B. Accommodation

Even the most destructive and violent type of social conflict is often followed by accommodation. By this we mean a mutual adjustment to group conflict in which, for various compensatory advantages, the participants retain their respective identities but avoid open hostility. Accommodation, then, is a mixture of prejudice, stereotypes, and friendly interaction that facilitates adaptation to the environment. It is based on social learning, not on biological heredity. It may be conscious or unconscious, and it may be the individual or the group that makes an adjustment. The participants modify their attitudes, habits, behavior, customs, and even entire social institutions. Of course, the elements conducive to conflict are not maintained. Thus, conflict is eliminated, at least temporarily, the new state being truce, compromise, conversion, toleration, subordination, and the like. As for the advantages gained, they may be psychological, social, economic, and so on.

It was J. Baldwin who first used the term accommodation, in his Mental Development in the Child and the Race (1895). To Baldwin, accommodation was similar to biological adaptation. Franklin Giddings (1855-1931), however, thought of it as a kind of conflict. Under Georg Simmel’s influence, Robert Park and Ernest Burgess saw a cycle consisting of four successive stages: competition, conflict, accommodation, and assimilation (Introduction to the Science of Sociology, 1921). Park further stated that, unlike adaptation, which is of a biological nature, accommodation is based on social transmission and manifests itself in two universal types: superordination and subordination—for instance, father-son, teacher-student, master-slave, leader-follower, and the like.

The naturalization of immigrants, whose life style changes as they adopt a new occupation, diet, recreation, etc., constitutes an example of accommodation. Two more examples are union-management compromises and the peaceful coexistence of different faiths and nationalities. In the American South, Negroes and whites have often achieved some degree of accommodation. The U.S. Constitution itself, the oldest written document of its kind, is an example of the same social process. Indeed, this document, combined with conventions, traditions, and the informal and formal rules by which it has been interpreted, is an adjustment between North and South, small and large states, and poor and rich states. In Guatemala there is the case of the Indians and the Ladinos. In Spanish, the latter refers to clever persons who learn languages and adopt the culture of the conqueror, the first Ladinos being those who were Latinized whenever Rome won a victory. Guatemala’s population is now about 60 percent
Ladino. This includes members of any race, even Indians, who have adopted the European culture and rejected Indian traditions. Thus, Lados sleep on high beds, speak Spanish, wear shoes and European clothes, etc. Accordingly, some accommodation between Indians and Ladinos has been necessary. Conquest usually leads to some form of accommodation. In Argentina, for instance, the conquest of the desert in 1879-1880 by General Roca resulted in the elimination of the Indian frontier as far as the Negro River. The Indians were thus forced to avoid conflict and accept the authority of the national government.

The main types of accommodation are the following five:
1. Individual accommodation. This is at the psychological level and involves a person.
2. Group accommodation. The opposite refers to the social structure and is at the collective level.
3. Stable accommodation. This type has resolved major issues and resulted in substantial social harmony.
4. Unstable accommodation. This is a temporary solution of minor problems only.
5. Creative accommodation. This form is voluntary, stresses common goals, and results from only minor sacrifices by the participants.

C. Assimilation

Assimilation is the social absorption of an ethnic, racial, or cultural group, or of an immigrant, into an adopted society, which produces a new, common, and fairly homogeneous culture. In their new homeland, the members of an assimilated minority are scattered here and there and participate in the social life of the majority, which further decreases their visibility and distinctness. In this way, no cultural differences remain, as one nationality changes into another. Usually, it is the weaker group or the minority that is absorbed by the stronger group or the majority. Moreover, assimilation most often occurs through immigration or conquest. Intermarriage tends to accelerate this process, as it leads to the adoption of new values, attitudes, memories, sentiments, and customs. As for the time element, assimilation, which may be both a one-way process or a mutual one, is either rapid, as in the case of European minorities in the United States, or slow, as among American Negroes. When cultural pluralism is prevalent, assimilation is particularly slow and less extensive. Two old assumptions have been that the initial contact between two different groups is followed by conflict before assimilation occurs, and that the adopted society does not change as a result of such contact. S. N. Eisenstadt, however, in his The Absorption of Immigrants (1954), has demonstrated that such conflict is not inevitable. Furthermore, the adopted society often incorporates some of the other group's cultural features. In the United States, for instance, March 17 is Saint Patrick's Day, a holiday of Irish origin. On that day, people buy oxalis and shamrocks, whose three leaves symbolize the Holy Trinity, wear green, and participate in colorful parades the most famous of which is that of the Friendly Sons of Saint Patrick in New York City. In general, assimilation is influenced by ecological, racial, demographic, structural, psychological, and cultural forces. But complete assimilation is usually quite slow, as the case of Wales suggests. Wales became a separate country after the battles of Chester and Dyrham in the seventh century and remained independent until 1070. When Edward I conquered the country in 1283, the Welsh retained their language and many of their customs and even reached their golden age of literature during this period of conquest. Absorption into England is still incomplete, as Welsh-language schools and other institutions indicate.

In anthropology, assimilation corresponds to acculturation, which is a change in a minority's cultural features. Sometimes syncretism is also used synonymously with
assimilation, its meaning being the mixing of conflicting ideas and organizations. Another synonym is amalgamation, but this is a biological concept and refers to miscegenation, or racial interbreeding, that creates a fairly homogeneous physical type. A further related term is the melting pot principle, which represents the combination of the cultures of immigrants that results in a unique American culture which is often considered superior. In the United States, Americanization means practically the same as assimilation.

In the sphere of race relations, Robert Park theorized that accommodation leads to the fusing of cultures, that is, assimilation. This process is more rapid when outsiders join the opponent culture's primary groups. But when they become members of secondary groups, assimilation is slow, which results in the formation of minorities, as among immigrants. In this way, all participants identify with one another or a new nationality may emerge. When segregation occurs, it is either forced, as among American Negroes, or voluntary, as among Polish Americans. Ethnic newspapers tend to make assimilation rather slow. Park also spoke of a "race relations cycle" which consists of four stages: contacts, competition, accommodation, and assimilation. This concept, however, is characterized by a certain degree of rigidity, since these stages are not always inevitable.

The following cases illustrate the process of assimilation:

In Hawaii assimilation is much more rapid among the smaller ethnic groups, which intermarry more frequently than larger ones do. In general, mixed marriage in the United States tends to accelerate this process. Minorities that live in cultural islands, however, retain their identity for a longer time, as in the case of the old Chinatown in San Francisco—in 1940, there were 28 Chinatowns in the United States, and in 1955, 16. Partly due to their visibility, minorities of the racial type are usually assimilated quite slowly. In London, dark-skinned students from Africa are often unable to find rooms to rent. In Brazil, immigrants who differ from the majority both racially and linguistically undergo a very slow assimilation process. But color is not the only, or even the main, influence in this respect. In New Orleans, Negroes identify more with four different systems—the isolated family, matriarchy, the male gang, and the middle class—than with race itself. In South Africa, the assimilation of nonwhites is practically impossible, since the National Party supports the doctrine of apartheid (separateness). This principle was introduced in 1949—previously it was known as segregation—and involves the separate settlement, development, and economic, social, and political existence of whites and nonwhites. Hitler persecuted the Jews because he believed that they could not be assimilated, while the British think of Jewish people as strangers. Then, in the Soviet Union the government pursues the assimilation of the Jewish minority by opposing its culture and community life. Millions of immigrants in the United States, however, have been assimilated through adult education which stresses American history and the English language. But at least two other groups have refused to be assimilated. One of them is the Old Order Amish sect, which opposes ritualism, closely follows New Testament teachings, and believes in very plain housing and apparel. The other is the religious nationalist organization known as Black Muslims, which was founded in 1930 by Wali Farad in Detroit. Its members prefer to keep apart from whites, hold some orthodox Islam beliefs, and even give up their "slave names" and take Muslim ones—the boxer Cassius Clay is now called Muhammad Ali. Similarly, some French Canadians want Quebec to become a separate state.

A special type of assimilation is what is referred to as coercive assimilation. This process has been experienced by the American Indians in the United States. The element of coercion may be seen in the fact that between 1778 and 1871 approximately 1,000,000,000 acres of Indian land were taken by the whites. The Dawes Severalty Act
of 1887 further attempted to put an end to the tribal system and its communal property by giving a piece of land to each Indian. Thus, by 1934, the Indians had lost almost one-third of their tribal land. Moreover, in 1879, the Carlisle Indian School in Pennsylvania was organized away from the reservation in order to force the Indians to be assimilated through education. Actually, this was one of the many boarding schools founded by the Bureau of Indian Affairs for this purpose. The number of these schools, whose curriculum was white, was reduced under Roosevelt by the Indian Reorganization Act of 1934.

D. Cooperation

The process of cooperation involves two or more individuals or groups that intentionally combine their activities to achieve mutual advantages or common goals which are to be shared by the participants. The combined activities are fairly organized and may be similar or dissimilar. The former is typical of folk societies and the latter of modern societies. Cooperation, which is necessary for the survival of every society, may be an end in itself or a means to something else. Even the organic world is characterized by some degree of cooperation. Needles to add, cooperating groups usually have to give up part of their autonomy.

As an ethical and social norm, cooperation has dominated practically all major faiths and philosophical systems of the world.

Confucius (551–479 B.C.) not only stressed the value of cooperation, but asserted that even when one man is selfish, greedy, and uncooperative, the whole country is plunged into chaos. “Such is the law of things,” he said.

Buddhism cannot even conceive of such a thing as an isolated social unit that does not interact cooperatively with other social units. In fact, enlightenment without such cooperation is impossible. This idea is related to the concept of anatta, or non-ego. Buddhism denies the existence of a permanently isolated self. The belief in such permanence is a heresy that binds man to the Wheel of Life, an interesting system of six worlds that is whirled around by a demon and symbolizes the miseries, sufferings, and limitations of existence.

The entire Bible is replete with precepts stressing cooperation. And the rabbis of Judaism have emphasized both cooperation and an altruistic attitude behind this process.

A similar idea is found throughout the Koran (e.g., II, 265).

Plato (427–347 B.C.) and Aristotle (384–322 B.C.) in ancient Greece often spoke of cooperation as a creative process. In the same civilization we find the amphictyions, the first United Nations, that dealt with international cooperation (Herodotus, Histories, V, 62; Cicero, De Inventione Rhetorica, II, 23). Some of their main goals were as follows: international cooperation, combined with good order, for the sake of achieving common goals; economic cooperation, including commerce, taxes, and the issuing of coins; the cooperative building of temples; international religious festivals; solution of intrastate problems; settlement of international disputes; defense against common enemies; and formation of a body of international law.

In medieval times, Saint Thomas Aquinas (1225–1274) wrote: “Every man needs first of all the divine assistance, and secondly also human assistance, for man is naturally a social animal, not being self-sufficient for the purposes of life” (Summa Theologiae, II-II, Question 129, Article 6). Scholasticism even developed a complex typology of cooperation: divine, formal, immediate, indifferent, material, mediate, moral, necessary, passive, physical, positive, previous, simultaneous, and universal.

Five of the greatest thinkers on cooperation were Suarez, Grotius, Spinoza, Vico, and Kropotkin.

Francisco de Suarez (1548–1617), who was born in Granada, Spain, was the most
important Jesuit philosopher and theologian of his time. Known as the “Excellent Doctor,” he contributed so many brilliant ideas to the concept of cooperation that he became one of the fathers of modern international law.

Hugo Grotius (1583-1645), “The Oracle of Holland,” wrote De Jure Praedae (1604) and De Jure Belli ac Pacis (1625). These masterworks gave birth to the science of international law.

Baruch de Spinoza (1632-1677) was one of the greatest modern thinkers and one of the most popular philosophers in mankind's history. His Ethics (1677), a sublime masterpiece in five books and Spinoza's most important treatise, has been compared with a magnificent drama in five acts. Spinoza conceived of man and his world as a stupendous astronomical system, as a wondrous mechanical universe, in which society is characterized by attractions and repulsions, and the nations of the globe by gravitations and oppositions. Cooperation is based on a common human nature, the Aristotelian idea that man is a "social animal," and the reign of reason which obliterates greed and selfishness.

Gionanni Battista Vico (1668-1744), the son of a Naples bookseller, wrote Di Una Scienza Nuova (1725), a philosophy of history in five parts. This new science may be considered to be sociology, of which Vico was one of the founders. Cooperation is one of the dominant themes in the Scienza Nuova.

But the most significant treatise of all time on cooperation was written by Prince Peter Kropotkin (1842-1921), a Russian chemist, geologist, geographer, historian, economist, sociologist, officer of the Cossacks, and statesman. This was Mutual Aid: A Factor in Evolution (1902). Kropotkin discovered that, while the fierce Darwinian struggle for existence is certainly present in the animal kingdom, mutual aid is also a fact. According to his myriad zoological data, intraspecific (between members of the same species) cooperation is particularly prevalent. In his enthusiasm, however, he incorrectly overemphasized that survival among animals is directly proportional to each species' degree of social organization. Kropotkin also asserted that cooperation is conducive to evolution. Moreover, since cooperation, mutual aid, and self-sacrifice aimed at the common good are instinctive, natural evolution necessarily characterizes both the physical and social worlds. At the human level, Kropotkin averred, conflict does not actually lead to social progress.

In France, Émile Durkheim (1858-1917) considered cooperation an ancient social process and dealt with it through his concept of mechanical solidarity (simple division of labor and blind obedience typical of folk societies).

In the United States, Albion Small (1854-1926) conceived of cooperation and conflict as the two most important processes in social change (General Sociology, 1905). He further regarded both of them as creative, but he saw more advantages in cooperation. He thus advocated programs aimed at changing conflict into cooperation. Moreover, historically speaking, Small believed that, as time goes on, mankind stresses cooperation at the expense of conflict.

Below are some examples of cooperation:

Various community welfare agencies often work together to achieve their purposes. Several groups may organize themselves to oppose a common enemy. Of course, the mutual advantages are seldom equal, since the smaller and weaker groups tend to gain more, which explains why they usually are more willing to join cooperative plans. Incest taboo, that is, prohibiting marriage or sex relations between close relatives, leads to cooperation, as each group has to seek mates among outsiders, which creates new bonds and ties. The World Health Organization (WHO), a United Nations agency established in 1948, is a cooperative group organized for "the attainment by all peoples of the highest possible level of health." Its aid in the development of health administrations in various countries and its fight against many maladies are promoted.
through advisory services, international health conventions, and the publication of medical statistics. The most famous consumer cooperative was England's *Rochdale Pioneers*. This movement was organized in Rochdale on December 21, 1844, by 28 subscribers. Their cooperative store, which became quite influential, owed its success mainly to a combination of dividends on purchases and fixed interest on capital.

The chief types of cooperation are as follows:

1. **Ecological cooperation.** The combined activities of two or more organisms working together to decrease potential dangers and increase their means of subsistence.

2. **Automatic cooperation.** The impersonal combination of activities based on mutual interests—e.g., the sexual behavior of animals, the defense of two human groups against an outsider, etc.

3. **Traditional cooperation.** Cooperation based on old social norms—e.g., the medieval *guilds*, i.e., associations of persons in the same business, trade, or profession aimed at the achievement of common goals through regulation and cooperation.

4. **Primary cooperation.** Cooperation involving a combination of similar activities—usually found in folk societies.

5. **Secondary cooperation.** Cooperation based on a combination of dissimilar activities—typical of modern societies.

6. **Direct cooperation.** Doing the same work together, although this task could be accomplished individually—e.g., fishing together.

7. **Indirect cooperation.** Engaging in dissimilar activities which, when combined, attain a common goal—e.g., division of labor.

8. **Competitive cooperation.** The association of individuals or groups working together for individual gain—usually, there is some disagreement about how much each participant should receive.

9. **Antagonistic cooperation.** Cooperation accompanied by suppressed antagonisms, such suppression being based on common interests.

10. **Spontaneous cooperation.** The most natural type of cooperation, which is based not on tradition, command, or contract, but is dictated by conditions in the family, play group, neighborhood, and the like.

11. **Directed cooperation.** Cooperation based on command—e.g., schools, big business, labor unions, military activities, the atomic bomb project, etc.

12. **Contractual cooperation.** Cooperation in which the contributions and gains of the participants are specified, and in which legal or other sanctions are included—e.g., credit unions, consumer cooperatives, etc. Such cooperation becomes more common as we move from folk societies to modern societies.

13. **Coerced cooperation.** Cooperation in which the goals are not shared by all participants, and which is based on fear.

**E. Competition**

*Competition* is the struggle by individuals or groups for the possession and use of goods that are limited or are believed to be limited. The demand for such goods is greater than their supply. The process of competition, which is the opposite of cooperation, is due to the finite nature of our planet and the fact that human resources are rather scarce. Its specific goals may be material goods, social status, power, positions, and the like. Moreover, competition may be personal, conscious, and direct or impersonal, unconscious, and indirect—for instance, a businessman may be either aware or unaware of the fact that his success has caused the failure of another businessman. It should also be noted that competition and conflict differ in four main ways: first, competition is directed chiefly toward a goal, not the competitor, while conflict occurs against the opponent. Second, competition continues until one of the
competitors attains the desired goal, whereas conflict is usually interrupted. Third, competition is based on rules much more extensively than conflict is. And fourth, competition never includes force or violence, while conflict may do so.

In the sphere of economic life, competition is the opposite of a monopoly, which is the control of a service or commodity by a single seller.

Conscious competition is usually known as rivalry. For instance, rivalry occurs when two auto industries compete for the same customers or when two political parties pursue the same office.

Charles Cooley (1864-1929) believed that competitors may be aware or unaware of their pursuit of the same goal. For example, a man who qualifies for a job may not know that he has been competing with other candidates. Also, a person may or may not be consciously opposed to other competitors. For instance, cotton farmers in Egypt and in Mississippi do not oppose one another at a personal level.

Influenced by the economics and biology of the 19th century and the first decades of the 20th century, Robert Park (1864-1944) and Ernest Burgess (1886-1966) thought of impersonal and unconscious competition as the main concept of human ecology (Introduction to the Science of Sociology, second edition, 1924). They further conceived of this process as interaction without social contact, which often changes into personal and conscious conflict. Park himself regarded competition, conflict, assimilation, and accommodation as the four main forms of social interaction. Because competition is unconscious, he said, it is quite prevalent in the plant and animal kingdoms. In fact, it is the most important ecological process—Park is considered the "father" of human ecology, which term he coined. He also described a community as a type of biological equilibrium in which cooperation is dominant. When this equilibrium is disturbed, competition for the limited resources occurs. As a result, a new division of labor is introduced, a new equilibrium is created, and cooperation becomes prevalent once more.

Some examples of competition are as follows:

Educational institutions compete for the same teachers and students, stores for the same buyers, and countries for the same sources of raw materials. Another example is Calvinism, the religious doctrine which stresses the supremacy of the Bible in the revelation of truth, man's sinfulness, God's omnipotence, a strict moral code, and the salvation of the elect by God's grace alone. Since Calvinism accepts no mediator between God and the individual, economic success is considered a sign of grace. This means that competition is a virtue, which promoted capitalism in the 17th and 18th centuries. 

The main types of competition are eight:

1. Ecological competition. The process of pursuing the same limited resources in a given area. This is a concept used mainly in the past and refers to individuals or groups, is impersonal and indirect, involves no communication, and occurs below the social level.

2. Social competition. "The activity of the person or group in seeking status or social position without conscious reference to the strivings of others and subject to limitations imposed by the social order." 

3. Cultural competition. The rivalry of cultural features for adoption by different groups.

4. Institutional competition. The rivalry between or among social institutions aimed at retaining or increasing the number of their members or supporters and thus perpetuating themselves. Since individual support is necessary, and since a person is unable to support too many institutions, such competition is inevitable. Another problem for competing institutions is the diversity of their goals, which makes the coexistence of these systems somewhat difficult. Churches offer an example of this type...
5. Causative competition. The pursuit of success in a behavior that leads to an ultimate goal—for instance, advertising to promote sales.

6. Effective competition. The redistributing of a scarce commodity among persons who desire it.

7. Cooperative competition. A form of competition which is limited by the participants' efforts to achieve a common objective.

8. Competitive cooperation. The association of individuals or groups working together for individual gain—usually, there is some disagreement about how much each participant should receive.

F. Conflict

Conflict, the opposite of cooperation, is a form of social interaction involving two or more individuals or groups that consciously attempt to thwart one another's goals or to defeat, injure, or even destroy the opponent. Thus, conflict is a highly intense type of competition, but the latter, unlike conflict, is guided by rules quite extensively and does not include force or violence. Even conflict, however, may not be accompanied by violence, as in the cases of strikes and heated parliamentary debates. Moreover, conflict may be directed toward inanimate objects, but in sociology this process refers exclusively to humans.

Ethology, the science of the social behavior of animals, has studied conflict extensively and intensively. One of the most famous ethologists is Konrad Lorenz, an Austrian who won the Nobel prize in 1973, and the author of On Aggression. According to ethology, four basic instincts influence animal behavior: hunger, reproduction, aggression, and fear. As for the types of conflict, they are two: intraspecific (between members of the same species) and interspecific (between different species). The functions of intraspecific conflict, which is very common, are three: establishment of equilibrium between population and environment, protection of the young, and reproduction by the strongest members of the species. In addition, intraspecific conflict is based on three principles: first, dominance, or superiority of one member over another; second, territoriality, or occupation of a piece of land by some members; and third, bonding, or peaceful and exclusive relationships between members of the species.

Thomas Hobbes (1588-1679), the English philosopher, believed that what prevailed before human society came into existence was "bellum omnium contra omnes" (war of all against all).

Charles Darwin (1809-1882), the British naturalist, reinforced the doctrine of conflict by means of his concept of the struggle for existence (On the Origin of Species, 1859). Thus, unlike Marxism, which stressed class conflict and social reform, social Darwinism neglected social reform and emphasized the "survival of the fittest" and conflict between or among societies.

Karl Marx (1818-1883) made the most important contributions to the concept of conflict, which he considered inevitable and conducive to progress. Such conflict is based on economic forces and occurs between two social classes, the bourgeoisie and the proletariat. More specifically, this class struggle is determined by ownership of the means of production and, since persons, groups, and social institutions support one side or the other, culture and society become less unified. Also, because this economic class struggle covers additional spheres, conflict intensifies. According to Marx, this conflict goes through seven stages: individual conflict, minor demonstrations, organized economic conflict, organized political conflict, revolution, dictatorship of the proletariat, and classless society.

Ludwig Gumplowicz (1838-1910), in his Der Rassenkampf, theorized that conflict
began with primitive hordes. As time went on, conflict became more extensive due to overpopulation, hunger, injustice, inequality, slavery, etc. William Sumner (1840-1910) attributed conflict to the distinction between the ingroup (us) and the outgroup (all others). Albion Small (1854-1926) distinguished six types of human interests: knowledge, health, sociability, wealth, beauty, and rightness (General Sociology, 1905). Conflict, Small believed, is generated by the opposition between knowledge and the other five interests. Georg Simmel (1858-1918), in his Conflict and the Web of Group Affiliations, which influenced Robert Park, developed a dualistic theory of conflict. In other words, he spoke of pairs of forces opposing each other: change versus continuity, nonconformity versus conformity, hostility versus sympathy, and conflict versus cooperation. He also conceived of conflict as universal and attributed some of its forms to innate aggression. Intergroup conflict, Simmel further stated, often leads to intragroup cooperation.

In 1895, Sigmund Freud and Joseph Breuer explained conflict in terms of two mutually exclusive tasks or ideas. Anna O., for instance, their famous patient, became hysterical when she was caring for her ill father; for her devotion was opposed by her wish for her father's death, which wish she had repressed.

Robert Park regarded conflict as one of the most important types of interaction which may generate relative social unity (Park and Ernest Burgess, Introduction to the Science of Sociology, 1921). He also thought that conflict develops from unconscious competition and determines the social status of both individuals and groups. Race conflict, he said, is due to cultural and color differences. As for war, it is the most destructive form of conflict and occurs when three conditions are present: aggression in human nature, tradition (e.g., Italian nationalism), and a specific situation, such as the assassination of an ambassador. Robert Maclver (Society, 1937) defined conflict as a strife among humans for some objective and distinguished two basic types: first, direct conflict, which occurs when humans impede or restrain or thwart or injure or destroy one another in an effort to attain a goal; and second, indirect conflict, which merely involves an attempt to obstruct the achievement of the same objective (this is similar to competition). George Lundberg considered conflict the termination of communication (The Foundations of Sociology, 1939), while Ralf Dahrendorf has revised the Marxist theory of conflict. More specifically, he has stressed power and authority at the expense of social class. This creates opposition between groups that enjoy power and groups that lack power, conflict thus being inescapable. Anatol Rapaport describes three kinds of conflict: fight, whose goal is to injure the enemy; game, whose objective is merely to win over the opponent; and debate, which is aimed at convincing the other side of the value of a point. Max Gluckman sees conflict as a series of oppositions generated by the very structure of social organization. Finally, Lewis Coser believes that functionalism has neglected the study of conflict, although it is found everywhere in human society. Because conflictive relations overlap, a person or group may be one's enemy in sphere A, but one's ally in sphere B. This tends to make society rather stable, which means that regulated conflict is somewhat creative. Coser defines conflict as a strife over values or claims to power, status, and limited resources, in which the goals of the opponents are both to gain the desired values and neutralize, injure, or eliminate one another.

At the present time, conflict theory stresses bargaining, voting, compromise, and the like as means to social harmony.

Some of the causes of conflict are egoism, or the tendency to satisfy one's needs at the expense of other human beings; the scarcity of resources (power, material goods, and services); different interests and values; and economic changes, industrialization, urbanization, etc., which create new life styles that lead to strife.

Conflict, which is universal, may occur at the physical, spiritual, or intellectual
levels. It may involve any group, from the family to the nation, and may manifest itself within or between groups. It may be organized or unorganized, and temporary or enduring. Its degrees also vary considerably. Having begun with ancient feuds and tribal struggles, it later became a strike,\textsuperscript{13} riot,\textsuperscript{14} revolution,\textsuperscript{15} civil war, and world war.\textsuperscript{16} Of course, the object of conflict presents many degrees of importance, too.

The conflict model, developed by Marx and his present-day followers, is based on the central idea that the best analysis of society considers both potential and real conflict. Subordination of some groups to others is taken for granted, and social harmony is regarded as the result of the imposition of the will of those in power through education and the mass media. When power moves from one group to another, a major social change occurs. Most sociologists accept many of these ideas.

Specific examples of conflict are creditors versus debtors, buyers versus sellers, ruled versus rulers, and the like. In Israel, the so-called Black Panthers, a group of Oriental Jews, are in conflict with the majority. The Russian Revolution of 1870-1905 was due to poverty among the peasants, starvation wages, humiliating working conditions, denial of fundamental rights, the political weakness of the bourgeoisie, and the absolutism of the tsar. In ancient Rome, Spartacus, a Thracian shepherd, managed to organize 90,000 slaves, brigands, and dissidents, and captured most of southern Italy (73 B.C.). Throughout history, conflict has been discussed in mythology, religion, philosophy, literature, etc. The Aztecs spoke of the Feathered Serpent versus the Smoking Mirror. The Mayas described the struggle between the evil Giants and the Heavenly Twins. In China we find Yang versus Yin, or light versus darkness. In India there is the strife between Indra, the upholder of heaven, and the Serpent Demon. In Zoroastrianism, Ahura-Mazdah, the lord of light, opposes Ahriman, the lord of darkness. In Babylonia the evil goddess Tiamat threatens the gods of good. In Egypt the malevolent god Set attacks Osiris. In Greece, Zeus combats the Titans and Giants. In the North, Nidhug, the serpent of death, gnaws at the roots of Ygdrasil, the tree of life. Heraclitus (540-475 B.C.) said that “conflict is the father of all things.” Pythagoras (500 B.C.) spoke of the strife between good and evil. Plato (427-347 B.C.) wrote about class conflict, or the rich versus the poor (cf. Marx). In the New Testament, “Michael and his angels fought against the dragon.” Seneca (4 B.C. - 65 A.D.), the Roman philosopher, believed that “\textit{Militia est vita hominis}” (human life is conflict). Voltaire wrote in his \textit{Mahomet}: “\textit{Ma vie est un combat}” (my life is a struggle). And so on.

As for the functions of conflict, the oppressed usually aver that conflict is creative, while the ruling classes condemn it as destructive and attempt to regulate it. Even scholars are similarly divided in this respect. One of the common arguments is that, since conflict is prevalent, it is necessary for progress. Moreover, political leaders often advocate law and order, thus gaining power and influencing social change. Such change also occurs when the affected groups organize social movements with various social goals. Some of the specific functions of conflict are as follows:

1. It creates new social norms.
2. It identifies problems to be solved.
3. It generates group solidarity when there is some threat from outside (indeed, the early trade unions used to sing, “Solidarity Forever”).
4. When a certain degree of conflict is expressed, major explosions may be prevented.

The main kinds of conflict are the following eight:

1. \textit{Cultural conflict}. Hostility between two culturally homogeneous groups that try to eliminate some of each other’s cultural elements—e.g., Dutch versus French in Belgium, French versus English in Canada, and 845 different languages and dialects in India (according to the census of 1951).
2. \textit{Class conflict}. Violent opposition between two distinct groups each of which has
special social characteristics—religion, education, occupation, income, etc.—for instance, lower classes versus upper classes, workers versus employers, radicals versus reactionaries, liberals versus conservatives, and so on. The conservative groups usually control their society's resources, goods, and services mainly for their own benefit. When the exploited classes fail to secure a fair share of this wealth, conflict often results.

3. **Race conflict.** The struggle between two racial groups motivated primarily by race consciousness. Not infrequently, however, there are various nonracial motives leading to conflict.

4. **Revolutionary conflict.** A violent and rather rapid strife that involves new social norms and movements. In this case, the government may change drastically and authority may pass from one political party or social class to another. Revolutionary conflict is progressive, not conservative; swift, not evolutionary; violent, not peaceful; and all-encompassing, not limited.

5. **Overt conflict.** Open strife.

6. **Covert conflict.** Hostile attitudes or clandestine destruction. This is typical of conquest, captivity, slavery, frustration, etc.

7. **Destructive conflict.** Struggle allowing no compromise and stressing the opponent's injury and annihilation.

8. **Constructive conflict.** Hostility between two groups that oppose each other's goals but also seek compromises conducive to harmony.

### III. Methodological Note

Some of the social processes discussed in the present essay have been studied by means of interesting attitude scales. Below is a brief description of a few of these instruments:

1. **Lakie Competition Scale.** This is a device measuring attitudes toward the "win-at-any-cost" philosophy in athletics. The scale consists of 22 items and the possible range of scores is 22-90.\(^7\)

2. **McCue Competition Scale.** This technique deals with attitudes toward competition in team games and stresses the following areas: personality, recreation, physical development, skill, safety, human relationships, and public relations. Its 77 items give a theoretical range of scores from -154 to +154.\(^8\)

3. **McGee Competition Scale.** McGee's instrument covers attitudes toward participation in team games by high school girls. It includes personality involvement, recreation, physical development, public relations, safety, skill, and relationships. The 70 items result in a possible score of -70 to +70.\(^9\)

4. **Cohen Conflict Scale.** This instrument, which measures conflict and tension in the family, gives scores that range between 0 and 8.\(^10\)

5. **Cohen Explicit Opposition Scale.** Cohen's second scale explores social aggressiveness in the family.\(^11\)

6. **Day-Quackenbush War Scale.** This 13-item technique studies attitudes toward three types of war: cooperative, defensive, and aggressive.\(^12\)

7. **Stagger War Scale.** Stagger's technique consists of 27 items and measures attitudes toward war. The possible range of scores is 1.24-4.76.\(^13\)

**Summary**

Sociology is usually defined as the science of social interaction, which is an extremely important concept. In the present essay this concept has been explored in detail and the ways in which it manifests itself have been analyzed. These ways are known as social processes, the chief ones being acculturation, accommodation, assimilation, cooperation, competition, and conflict. Each of the main social processes
was defined and described, examples and the kinds of each were given, and the main
theories concerning each were presented. An effort was also made to reveal the
continuity which characterizes man's thinking, from ancient times to the present and in
various cultures, about social interaction and social processes.

An unusual feature that has been added to the present essay is a methodological
note. This contains some of the best research scales measuring attitudes toward social
processes. Since such techniques represent part of the most rigorous and scientific
thinking in sociology, it is useful for the students to be exposed to this valuable
approach. It is further hoped that the students will scrutinize a few of the original
studies describing these attitude scales and even employ them to conduct minor surveys
merely for the sake of becoming familiar with some of the ways in which sociological
research is done.

NOTES

1Cf. Gunter Remmling and Robert Campbell, Basic Sociology, Totowa, New Jersey: Littlefield, Adams,
1970, p. 367; A. Hare et al., editors, Small Groups, revised edition, New York: Knopf, 1965; Robert Bailes,

Science, "Medical Education," September 14, 1973; pp. 1027-1029; Howard Becker et al., Making the


4Ralph Linton, editor, Acculturation in Seven American Indian Tribes, New York: Appleton, 1940.


17W. Lokie, "Experienced Attitudes of Various Groups of Athletes Toward Athletic Competition,"

18B. McCue, "Constructing an Instrument for Evaluating Attitudes Toward Intensive Competition in

Quarterly, 1956, pp. 60-73.

20Melvin Cohen et al., "Family Interaction Patterns, Drug Treatment, and Change in Social Aggression,"
Archives of General Psychiatry, July 1958, pp. 50-56.

21Ibid.

22D. Day and O. Quackenbush, "Attitudes Toward Defensive, Cooperative, and Aggressive War,"

1942, pp. 131-142.

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3Beals, Ralph, and Harry Hoijer, An Introduction to Anthropology, fourth edition, New York:

4Broom, Leonard, and Norval Glenn, The Transformation of the Negro American, New York: Harper,
1965.
SOCIAL INTERACTION AND SOCIAL PROCESSES


Self-Test
1. Define social interaction and explain why this term is redundant.
2. What is the difference between social interaction and social processes?
3. What four different forms does each social process assume?
4. Distinguish between conjunctive and disjunctive social processes.
5. Define acculturation, give examples, and discuss some of its results.
6. What is accommodation? Give some examples and explain its main kinds.
7. Define assimilation and give a few examples.
8. What is cooperation? Give some old and modern examples and discuss several of its forms.
9. Explain competition, give a few examples, and distinguish its most important types.
10. Define conflict, give some examples, present a brief outline of the history of this concept, mention a few of its functions, and explain its main kinds.
11. Briefly describe a few attitude scales dealing with some of the social processes.

Research Suggestions
1. Describe the most important forms of social interaction in which you engaged today.
2. Write a short paper on social processes not discussed in this essay.
3. Discuss a form of acculturation in your community.
4. Write a brief history of the melting pot concept and present its positive and negative results.
5. Research the acculturation of an American Indian tribe.
6. Write a detailed paper on the potlatch custom.
7. Find a case of academic accommodation in your school newspaper and write a research paper about it.
9. Compare Park’s “race relations cycle” with recent race relations in the United States.
10. Interview a sample of students on some race issue and write a paper on your findings.
11. Evaluate coercive assimilation.
12. Write a paper on the concept of cooperation in some major religions.
13. Do you think international political cooperation is gradually becoming more dominant? Explain in detail.
14. Outline examples of cooperation in your family.
15. Interview students and instructors on the value of competition for grades and write a paper on the pros and cons. Compare such competition with later competition for employment, promotion, etc.
16. How has competition in the history of your major field promoted science?
17. There is a fairly new field called polemology. Write a paper about it.
19. Research a case of conflict between students and administrators in your school.
20. Do you accept the Marxist conflict model? Why?
21. Make a list of examples of conflict found in world literature.
22. War has made many important contributions to mankind. Write a paper on this subject.
23. Select one of the attitude scales presented in this essay and use it in a research project on your campus.

Dictionary

1. Accommodation. A mutual adjustment to group conflict in which, for various compensatory advantages, the participants retain their respective identities but avoid open hostility.
2. Acculturation. A change in the culture of a person or group through direct interaction with other cultures which results in the acquiring or exchanging of cultural features.
3. Amalgamation. Miscegenation, or racial interbreeding, that creates a fairly homogeneous physical type. Often used synonymously with assimilation.
6. Antagonistic cooperation. Cooperation accompanied by suppressed antagonisms, such suppression being based on common interests.
7. Apartheid. Separateness in South Africa. The separate settlement, development, and economic, social, and political existence of whites and nonwhites.
8. Assimilation. The social absorption of an ethnic, racial, or cultural group, or of an immigrant, into an adopted society, which produces a new, common, and fairly homogeneous culture.
10. Automatic cooperation. Impersonal combination of activities based on mutual interests.
11. Bonding. In ethology, peaceful and exclusive relationships between members of a species.
12. Bourgeoisie. The capitalist class in Marxism.
13. Causative competition. Pursuit of success in a behavior that leads to an ultimate goal.
14. Class conflict. Violent opposition between two distinct groups each of which has special characteristics—religion, education, occupation, income, etc.
15. Class struggle. In Marxism, the conflict between the bourgeoisie and the proletariat. Its stages are seven: individual conflict, minor demonstrations, organized economic conflict, organized political conflict, revolution, dictatorship of the proletariat, classless society.
16. Coerced cooperation. Cooperation in which the goals are not shared by all
participants, and which is based on fear.


18. Competition. Struggle by individuals or groups for the possession and use of goods that are limited or are believed to be limited.

19. Competitive cooperation. Association of individuals or groups working together for individual gain.

20. Conflict. Social interaction involving two or more individuals or groups that consciously attempt to thwart one another's goals or to defeat, injure, or even destroy the opponent.

21. Conflict model. A system by Marx and his followers based on the idea that the best analysis of society considers potential and real conflict; that some groups are subordinated to others; that social harmony results from the imposition of the will of those in power; and that when power moves from one group to another, a major social change occurs.

22. Conjunctive social process. An associative social process.

23. Constructive conflict. Hostility between two groups that oppose each other's goals but also seek compromises conducive to harmony.

24. Contractual cooperation. Cooperation in which the contributions and gains of the participants are specified, and in which legal or other sanctions are included.

25. Cooperation. Intentional combination of activities by two or more individuals or groups to achieve common goals which are to be shared by the participants.

26. Cooperative competition. Competition limited by the participants' efforts to achieve a common objective.

27. Covert conflict. Hostile attitudes or clandestine destruction.

28. Creative accommodation. Voluntary accommodation stressing common goals and resulting from only minor sacrifices by the participants.

29. Cultural competition. Rivalry of cultural features for adoption by different groups.

30. Cultural conflict. Hostility between two culturally homogeneous groups that try to eliminate some of each other's cultural elements.

31. Culture contact. The British term for acculturation.

32. Debate. Conflict aimed at convincing the other side of the value of a point (Anatol Rapaport, 1960).

33. Destructive conflict. Struggle allowing no compromise and stressing the opponent's injury and annihilation.

34. Direct conflict. Conflict between humans impeding or restraining or thwarting or injuring or destroying one another in an effort to attain a goal (Robert MacIver, 1937).

35. Direct cooperation. Doing the same work together, although this task could be accomplished individually.

36. Directed cooperation. Cooperation based on command.

37. Disjunctive social process. A social process that pulls people apart.

38. Dissociative social process. A disjunctive social process.

39. Dominance. In ethology, the superiority of one member of a species over another.

40. Ecological competition. Impersonal and indirect pursuit of the same limited resources in a given area, which occurs below the social level.

41. Ecological cooperation. The combined activities of two or more organisms working together to decrease potential dangers and increase their means of subsistence.

42. Effective competition. Redistributing of a scarce commodity among persons who desire it.
43. **Fight.** Conflict whose goal is to injure the enemy (Anatol Rapaport, 1960).
44. **Focused interaction.** Interaction in a group of persons that have a common goal (Erving Goffman, 1963).
45. **Game.** Conflict whose goal is merely to win over the opponent (Anatol Rapaport, 1960).
46. **Group accommodation.** Accommodation at the collective level which involves the social structure.
47. **Guild.** Medieval association of persons in the same business, trade, or profession aimed at the achievement of common goals through regulation and cooperation.
48. **Indirect conflict.** Conflict between humans which involves only an attempt to obstruct the achievement of the same objective by the other (Robert Maclver, 1937).
49. **Indirect cooperation.** Engaging in dissimilar activities which, when combined, attain a common goal.
50. **Individual accommodation.** Accommodation at the psychological level which involves a person.
51. **Institutional competition.** Rivalry between social institutions aimed at retaining or increasing the number of their members or supporters and thus perpetuating themselves.
52. **Marxism.** The system of Karl Marx, which stresses class conflict and social reform.
53. **Mechanical solidarity.** Cooperation based on a simple division of labor and blind obedience, which is typical of folk society (Émile Durkheim).
54. **Melting pot.** Acculturation or Americanization of immigrants (Israel Zangwill, 1909).
55. **Overt conflict.** Open strife.
56. **Potlatch.** A feast among the Kwakiutl and Tlingt Indians including the giving, lending, or destroying of property in order to enhance one's status or to console a relative who has had an unpleasant experience.
57. **Primary cooperation.** Cooperation involving a combination of similar activities.
58. **Proletariat.** The working class in Marxism.
59. **Race Conflict.** Struggle between two racial groups motivated primarily by race consciousness.
60. **Race relations cycle.** The sequence of contacts, competition, accommodation, and assimilation (Robert Park, 1926).
61. **Revolutionary conflict.** Violent and rather rapid strife that involves new social norms and movements.
62. **Rivalry.** Conscious competition.
63. **Rochdale Pioneers.** A cooperative store organized by 28 subscribers in Rochdale, England, in 1844.
64. **Secondary cooperation.** Cooperation based on a combination of dissimilar activities.
65. **Segregation.** The separate settlement, development, and economic, social, and political existence of different races.
66. **Social competition.** The process in which a person or group seeks status without conscious reference to the efforts of others, and which is subject to limitations imposed by society.
67. **Social Darwinism.** The philosophy that emphasizes social conflict and survival of the fittest.
68. **Social interaction.** The way in which personalities, groups, or social systems act toward and mutually influence one another.
69. **Social process.** An observable and repetitive pattern of social interaction that has a consistent direction or quality.

70. **Social relationship.** A synonym for social interaction.

71. **Socialization.** Acculturation involving the transmission of culture to a new generation in one and the same society.

72. **Spontaneous cooperation.** The most natural type of cooperation, which is based not on tradition, command, or contract, but is dictated by conditions in the family, play group, neighborhood, etc.

73. **Stable accommodation.** Accommodation which has resolved major issues and resulted in substantial social harmony.

74. **Survival of the fittest.** The Darwinian idea that the superior members of a species win over weaker members.

75. **Symbolic interaction.** Social interaction through human communication.

76. **Syncretism.** The mixing of conflicting ideas and organizations, often used synonymously with assimilation.

77. **Territoriality.** In ethology, occupation of a piece of land by some members of a species.

78. **Traditional cooperation.** Cooperation based on old social norms.

79. **Unfocused interaction.** Interaction among people who have no common goal and are not familiar with one another (Erving Goffman, 1963).

80. **Unstable accommodation.** Accommodation involving the temporary solution of minor problems.

81. **Urbanization.** According to Ralph Beals, a sociological equivalent of acculturation in anthropology.