

# Informal Groups and Community Change

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## I. INTRODUCTION

The formal group stems from actual behavior patterns of individual members of an organization. This is formed through face-to-face relations of members, interactions between members, and perception of individual persons between members. "The informal group whose members may or may not coincide with those of formal group is a relation of two or more persons within a larger

organization for the joint production of some satisfaction of their own."<sup>(1)</sup>

While the formal group is artificial, the informal group is "a natural growth."<sup>(2)</sup> In other words, the former is legal institution and the latter is a actual behavior pattern. Therefore, the formal group is visible, whereas the informal group is invisible or hard to find. The formal group can be explained by the logic of efficiency and informal group can be explained by the logic of feeling or sentiment. We may thus say that the

(1) Alfred Kuhn, *The Study of Society: A Unified Approach*, Homewood: Richard D. Irwin, Inc. and the Dorsey Press, Inc., 1963, p.492.

(2) F.M. Marx, ed., *Elements of Public Administration*, 2nd ed., New Jersey: Prentice-Hall, Inc., 1959 p.274.

informal group is more dynamic than the formal group. As the other characteristic, the informal group would be controlled by influence, and the formal group by authority. Accordingly, the formal leader holds a legal power to control the group, but the informal group does not hold it, except that two kinds of leaders coincides.

The community which is comprised of social units and systems contains one or more informal groups with various forms and origins. "While a small group is made up of member units which are both individual people and, even more pertinent, social systems into which these individual people are organized."<sup>(3)</sup> In a community, there appears informal or formal groups through processes of integrations. These integrations can be classified as cultural, normative, communicative and functional integration. Cultural integration is consistent with cultural standards, varying from extreme consistency to extreme inconsistency. Normative integration is agreement between cultural standards and the behavior of individuals, varying from high conformity to high violation of cultural standards. Communicative integration involves an exchange of meanings, or communication, varying from a high degree of communication between members of the group to prevalence of barriers to communication within the group. Functional integration involves the degree to which the functions of members of the group constitute mutual services, varying from extreme interdependence to extreme self-sufficiency.<sup>(4)</sup>

Since a community can be considered as a large

organization, we can apply the theories of the informal group in an organization to the informal group in a community. Therefore, we can say that the important functions or roles of the informal group within a formal organization are similar to those of the informal group in a community. The informal group may or may not act with opposite directional behavior to the goals of a community. "Since it can not eliminate the informal structure, the formal organization will be better off to learn to live with it than to fight it."<sup>(5)</sup> Therefore, it is very necessary to locate informal groups within a community.

## II. SOCIOMETRY: A METHOD TO MEASURE RELATIONSHIPS

There are several methods to search out informal groups in an organization or a community. Among them, the most important and favorable method is sociometry. Sociometry which was founded by Jacob L. Moreno in 1934<sup>(6)</sup> is a tool of measuring social distances. In short, sociometry is a method to simply reveal all structural relationships among members of a group existing in a given time.<sup>(7)</sup> When we consider only the way to identify leaders, the sociometry is the same as the reputational approach. By the reputational approach, the final list of leaders usually consists either of those individuals who have received the greatest number of nominations by the informants or of all leaders whose average

(3) Roland L. Warren, *The Community in America*, Chicago: Rand McNally and Co., 1968, p.151.

(4) Werner S. Landecker, "Types of Integration and Their Measurement," *American Journal of Sociology*, Vol. LVI, No.4 (January 1951).

(5) Alfred Kuhn, *op. cit.*, p.503.

(6) J.L. Moreno used the word "Sociometry" at the first time in his book: *Who Shall Survive? A New Approach to Problem of Human Interrelation*, (New York, 1934).

(7) Helen H. Jennings, *Sociometry in Group Relations*, Washington, D.C.: American Council on Education, 1948, p.11.

ranking is above a certain arbitrarily set limit<sup>(8)</sup>. Although the sociometry is not the only method to measure relationships between members in a community, it might be one of the excellent methods to measure those relationships.

I used the method of sociometry to find out relational patterns in the members of an organization in Pyung-Taik County, Korea in May, 1964.<sup>(9)</sup> Some findings of the survey would be contained in this article.

### III. INFORMAL ACTIVITIES IN A COMMUNITY

A community would contain both formal and informal activity systems. In general, informal activities might predominate over formal activities in a community. This is a contrast to the fact that a legal organization is dominated by formal activity system. "We can think of at least four different action systems in a community: Homer's crowd which is composed of only few individuals — a top leader and several of his associates, this several crowds which constitute the financial power structure, the associations and press, and the entire community."<sup>(10)</sup> These action systems are informal rather than formal. Further, these activities have effects on formal activities in a community or in a larger organized body as a county or city. "Communities do not charac-

teristically have a formally organized structure like that of a bank or a school. Their subsystems may have, but they do not."<sup>(11)</sup>

The good health of a community is largely based on informal actions played in the community. Strong communities may be described as those which have actions locally oriented across the gamut of human interests, and these actions are coordinated through various associations and are integrated through a common ideology. On the other hand, many localities have at one time had many actions locally oriented and now have only a few, if any.<sup>(12)</sup>

In short, a community would be changed to the desirable direction, if its informal groups act with a community goal-oriented behavior.

### IV. INDIVIDUAL SOCIOMETRIC STATUS IN A COMMUNITY

When we study a community of  $N$  members with  $d$  choices, individual sociometric status can be calculated by the following formulas<sup>(13)</sup>:

(1) Sociometric Status Score:  $SSS$ <sup>(14)</sup>

$$SSS = \sum_{k=1}^f S_k$$

where  $S_k$ : number of choices for questionnaire,  $k=1, 2, \dots, f$

(2) Index of Choice Status:  $CSI$ <sup>(15)</sup>

(8) Roland L. Warren, ed., *Perspectives on the American Community: A Book of Readings*, Chicago: Rand McNally and Co., 1968, p.503.

(9) Anjae Kim, *A Study on Analysis of the Structure of Informal Group*, M.A. Thesis, Graduate School of Public Administration, Seoul National University, Seoul, Korea, 1964.

(10) Roland L. Warren, *op. cit.*, p.313.

(11) *Ibid.*, p.158.

(12) Harold F. Kaufman, "Toward an Interactional Conception of Community," *Social Forces*, Vol. XXXVIII, No.1(October 1959).

(13) Anjae Kim, *op. cit.*, M.A. Thesis, pp.83-100.

(14) Marjorie L. Northway, *A Primer of Sociometry*, Toronto: University of Toronto Press, 1952, pp.21-21.

(15) Haibong Kim, *Lecture of Research Methods*, Seoul: Samjungdang Co., 1962, p.238. If

$$CSi = \frac{Ci}{(N-1)d}$$

where  $Ci$ : number of members who select person  $i$

$N$ : total members

$d$ : number of choices permitted

(3) Social Status Index:  $SS^{(16)}$

$$SS = \frac{\sum I}{N-1} \pm \frac{\sum |I - \bar{I}|}{N-1}$$

where  $I$ : intensity of attitude

$\bar{I}$ : average of  $I$ , i.e.,  $\bar{I} = \frac{\sum I}{N-1}$

$N$ : total members of a community.

(4) Social Adjustment Index:  $SA^{(17)}$

$$SA = \frac{\sum I}{2(N-1)} \pm \frac{\sum |I - \bar{I}|}{2(N-1)}$$

(5) Index of Positive Expansiveness:  $PEi^{(18)}$

$$PEi = \frac{Ei}{N-1}$$

where  $E$ : number of mutual choices from person  $i$

(6) Index of Rejection Status:  $RSi^{(19)}$

$$RSi = \frac{Ri}{N-1}$$

where  $Ri$ : number of persons who reject person  $i$

(7) Index of Choice-Rejection Status:  $CRSi^{(20)}$

$$CRSi = CSi - RSi$$

where  $CSi$ : index of choice status

$RSi$ : index of rejection status

Individual status scores calculated by any formula mentioned above are all different from

each another. This is a natural phenomena resulting from the fact that human beings are not equal in their characteristics and that preference is a common character of human beings.

A community consists of many members. Since those persons have different status scores, their patterns of social interrelationships among members are also varied. Their philosophies of life and goals of actions in the community are not equal. We see that an individual goal does not always coincide with the goal of a community. Therefore, a decision in a community can not always satisfy all of its members.

If a leader of a community tries to satisfy all desires of all members, he might fall into superficial pseudo-socialization. This stems from the fact that he disregards the "human impossibility,"<sup>(21)</sup> i.e., that a human being can not like equally all human beings. Preference of human being is inherent and further it is not a sin. Of course, we must not mistake it for prejudice.

Under these conditions mentioned above, it is important for a leader to note that decision-making on a change in a community should be processed on the principle that desires of all members are maximized subject to given constraints. In my first study, concept of individual potentiality was attempted.<sup>(22)</sup> The individual potentiality might be obtained from the following form:

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there is no limited number of choices, we use formula:  $CSi = \frac{Ci}{N-1}$

(16) Leslie D. Zeleny, "Measurement of Sociation," *American Sociological Review*, 6, 1941.

(17) Hukumu and Adha, *Social Research*, Tokyo: Tokyo University Press, 1952, p.384.

(18) Hai-Iong Kim, *op. cit.*, p.238.

(19) *Ibid.* p.238.

(20) *Ibid.* p.238.

(21) Mary L. Northway and Lindsay Weld, *Sociometric Testing*, Toronto: University of Toronto Press, 1957, p.57.

(22) An-Je Kim, *op. cit.*, M.A. Thesis, pp.100-107.

$$F = k \frac{A \cdot H}{R}$$

where:  $Pi$ : potentiality of person  $i$

$A$ : value selected of  $i$ <sup>(23)</sup>

$R$ : value rejected of  $i$ <sup>(24)</sup>

$H$ : formal status of  $i$

Individual potentialities of members of my sample have ranges from 0 to 120. Since potentiality is a potential power of a member by which he can affect others, individual potentiality score is one of the important indices by which we evaluate or recognize each member. This individual potentiality can be exploited or can contribute to the development of a community. Therefore, each member must keep his actions within his limit<sup>(25)</sup> that he can contribute to a community in which he lives and a leader of the community must help all members to display their own potentialities to the direction in proportion to desired changes of the community.

## V. INFORMAL LEADERS AND A COMMUNITY

An informal leader, sometimes called "star" which is used in sociometry, does not always correspond to a formal leader who is the leader of a formal organization. Most studies of community leadership have used one of the three techniques to identify community leaders: "the

positional approach, the reputational approach, or the decisional approach."<sup>(26)</sup>

The positional approach consists of the use of extensive lists of formal positions or offices to help define leadership. By the reputational approach, the final list of leaders consists either of individuals who have received the greatest number of nominations by the informants or of all leaders whose ranking is above a certain arbitrarily set limit. The decisional approach involves tracing the actions of leaders in regard to decision making and policy formation within the context of specific issues.<sup>(27)</sup>

While the positional and decisional approaches are suitable for finding formal leaders, the reputational approach can be used in finding informal leaders. The latter is similar to sociometric method; that is, by a sociogram or sociomatrix we identify informal leaders or stars to be those who have received the most numbers chosen by others. The leader identified by sociometry of reputational approach is a popular leader; this leader is decided by the pattern of followeeship of members. In this sense, this informal leader is different from an isolated leader or powerful leader.<sup>(28)</sup>

Findings on characteristics of informal leaders through my field study are as follows:

(1) Formal positions of informal leaders are

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(23)  $A = A1 + A2$

where,  $A1$ : sum of weights assigned to the order of choices that person  $i$  received. If there exists 3 choices, and  $a, b, c$  are weights of 1st, 2nd, 3rd choice received from person  $A, B, C$  respectively,  $A1 = a + b + c$ , and  $A2 = \frac{aN_a + bN_b + cN_c}{2}$ , where  $N_a, N_b$  and  $N_c$  are numbers of choices that  $A, B$ , and  $C$  received respectively.

(24)  $R$  is the sum of weights assigned to the order of rejection that person  $i$  received.

(25) Mar. L. Northway and Lindsay Weld, *op. cit.*, p.60.

(26) Roland L. Warren, ed., *op. cit.*, p.500.

(27) *Ibid.* p.506.

(28) J.L. Moreno, "Sociometric Theory of Leadership and Isolation," *Sociometry*, Vol. XIII, No.4 (1950).

in middle management levels; i.e., their formal positions are not too high or too low in their formal group.

(2) Informal leaders have been engaged for about eight years in their organization.

(3) It is very hard for a woman to become an informal leader in the organization whose majority is male.

(4) Informal leaders have more friends than others.

(5) Informal leaders are active and are extrovert.

(6) It is very seldom that an informal is attracted by all members of the community or the organization.

Informal leaders have important functions in affecting decision-making processes of a community. One leader or set of leaders may participate in decision-making in a wide range of issues in a community, while another leader or sets of leaders may be active in different areas.<sup>(29)</sup> Although the members of the community remain formally responsible to the formal supervisor, the informal leader uses his influence to guide the responses which the informal group makes to the formal supervisor. "Not only may informal leaders exist in addition to the line and staff relationships but they may acquire semiofficial status and authority."<sup>(30)</sup> In many cases, the informal leader holds his position on his merits rather than by appointment by a superior authority and his influence thus acts indirectly and invisibly.

The informal leader is also an opinion maker existing behind formal activities in the community. If he and his followers stand against one or more of the formal goals of the community, he may be an obstacle for the community to

accomplish successfully its goal or goals. The more followers he has, the stronger his power to affect community change. A community could be homogeneous in some aspects, but heterogeneous in others. For example, a community might consist of relatives, but their income levels or educational backgrounds are not equal. Therefore, it is common that a community contains more than one informal group and informal leader. Most pressure groups are informal and an informal group may become a pressure group when it affects formal decision-making of the community. In general, an informal group or its leader is stronger in a closed community than in an open community. On the other hand, if informal leaders understand goals or plans of the community development and change, accept them, and cooperate with a formal leader, then accomplishment of the formal leader's work would be accelerated successfully.

## VI. ISOLATES AND A COMMUNITY

An isolated person or an outsider who is unliked or disliked by all members of a community would be one of the interesting problems in the study of informal groups of a community or an organization.

In sociometry, the isolate is defined as one whom no member of an organization has selected as one's preference or one who has mostly been rejected by members. The former definition was applied to my study.

The number of isolates in a community would be a function of total number of members of a community, and number of permitted choices. Expected number of isolates might be determined

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(29) *Ibid*, p.511.

(30) Alfred Kuhn, *op. cit.*, p.501.

by the following formula:

$$I = N \left( \frac{N-d-1}{N-1} \right)^{N-1}$$

where  $I$ : expected number of isolates

$N$ : size of a community (population)

$d$ : number of permitted choices<sup>(31)</sup>.

Assuming that the size of a community and number of permitted choices are constant, number of isolates would be one of the important characteristics of group structure<sup>(32)</sup>.

Hypotheses which were tested by my research are as follows:

(1) The lower his formal position, the higher the possibility of being an isolate.

(2) Too high or too low an educational background might make the person isolated.

(3) The longer his office-holding period, the lower the possibility of being an isolate. There may be some exception in this hypothesis tested.

Further, common characteristics of isolates are those that they are not active or social and they do not work at positions or jobs having important related functions in their organization.

Usually the lack of attachment to the community leads to apathy, but under critical conditions it may lead to extremist responses. "Under routine conditions people who do not participate in any kind of social group in the community civic clubs trade unions, church-affiliated groups, or even social and athletic clubs tend to be indifferent toward everything beyond their immediate,

private concerns."<sup>(33)</sup> People who feel apart and unidentified tend to overstep the bounds of legitimate methods and carry the dispute into disruptive channels. When there are few or none who identify with or have an attachment to community, then there are essentially no norms.

People who are isolated within their communities or organizations can contribute little to their communities or organizations. Sometimes, they may be useless or injurious to their communities. People who have fewer attachments to the community are less likely to support the rules according to which community affairs are generally conducted. "Such people are less likely to support the right of those with whom they do not agree in expressing their opinions."<sup>(34)</sup>

The finding which results from the hypothesis mentioned above is in the same context as "People in the lower economic and educational brackets also have fewer attachments to the community."<sup>(35)</sup> We can easily find out the fact that isolates often make their own small groups. Therefore, there is a difference between complete personal isolation and isolation from the community. Mental health deteriorates under complete personal isolation; but the health of the community deteriorates when many people are isolated from the community itself, even though they have family ties.<sup>(36)</sup> Both leaders and isolates should try to eliminate any factors which make someone isolated in a community.

(31) J.L. Moreno and Helen H. Jennings, "Statistics of Social Configurations," *Sociometry*, Vol. 1 (1938), pp. 342-374.

(32) Leo Katz, "The Distribution of the Number of Isolates in a Social Group," J.L. Moreno, ed., *The Sociometry Reader*, Illinois: The Free Press of Glencoe, 1960, p. 254.

(33) William Kornhauser, "Power and Participation in the Local Community," Roland L. Warren, ed., *op. cit.*, p. 496.

(34) *Ibid*, p. 496.

(35) *Ibid*, p. 496.

(36) *Ibid*, p. 496.

This is desired not only for healthy community development, but for isolates themselves.

## VII. FUNCTIONS OF THE INFORMAL GROUP AS A WHOLE IN A COMMUNITY

Functions of the informal group in a community can be considered in three categories of relationships. The term "function" means any force having an effect on one or more of these relationships.

First, an informal group has functions affecting the members of a community. An informal group might be a good place in which members give vent to their frustration concerning a formal organization or formal activities of a community. By participating in an informal group, some people feel belongingness and stability in their community. Further, informal group functions with the force of controlling members' behavior by their own norms: this function is called internal control. A group norms act as a frame of reference for members' behavior. This principle states that such a function makes group norms and dominating values become internalized through the processes of communication by individual face-to-face contacts.<sup>(37)</sup>

As a second class of functions, we consider the effects of informal group on formal leaders. On community decisions of major importance, actions are considered and developed by top leaders and their immediate followers, or members of the community, and then spread out to a wider group of top leaders and members for further support and basic decision-making.<sup>(38)</sup> If

there are informal groups which stand against formal leaders and their decisions, then formal leaders will have greater difficulty in carrying out their decisions. On the other hand, if a formal leader has informal groups which cooperate with him, his decisions will be easily accepted by all members and will be executed more quickly and easily. It is noted that formal leaders should consider existing informal groups when he tries to decide any issues which are related to the community's problems. He thus should be careful in his decision-making processes and in dealing with members of his group.<sup>(39)</sup>

As the third and last category of relationships, informal groups have functions affecting the community as a whole. This stems from relationships between community goals and goals of its informal groups. "When the new man accepts the group goal, whether or not they seem best for him or the larger organization, he has made his major bargain and is a member."<sup>(40)</sup> On the other hand, if formal group goals are far from informal group goals or norms, then the informal group might tend to interfere with the accomplishment of formal goals.

The pure informal suborganization, whose leadership, rewards, and goals are all controlled from within the group, and not at all by higher authority would have strong power to affect the achievement of formal goals within a community. Therefore, formal leaders must try to make formal goals or decisions correspond to informal group's goals.

We thus note that it is very important for a community to take as a first step of its development a meeting of interested citizens of the

(37) W.G. Goode and P.K. Hatt, *Methods in Social Research*, New York: McGraw-Hill Book Co., Inc., 1952, p. 249.

(38) Roland L. Warren, *op. cit.*, p. 42.

(39) J.L. Moreno, "Preface," J.L. Moreno, ed., *op. cit.*, p. vi.

(40) Alfred Kuhn, *op. cit.*, p. 494.



community, including representatives of civic organizations who agree to meet and discuss community development problems, potential and programs, although "this group would talk not about solutions, but about methods and approaches that should be established to work out solutions" (41)

An informal group is a dynamic path of communication. Informal groups constitute channels of information and opinions up to the top leaders and of policy decision and execution down through the various crowd members, with their respective followers at lower levels in the power hierarchy. Sometimes secret and important information transfers through informal channels. Although informal groups are generally the silent groups, their hidden activities are very dynamic and lively.

## VIII SOCIOMETRIC CHARACTERISTICS OF A COMMUNITY AND COMMUNITY CHANGE

Sociometric characteristics of a community as a unit can be classified into three categories: inward convergence, outward divergence and interrelation pattern among members. Each category might be measured by several methods. These methods would have mathematical formulae dependent upon the number of permitted choices.

### A. Inward Convergence

#### (1) Case of Unlimited Number of Choices

##### a) Index of Group Coherence: $IC_0$

$$IC_0 = \frac{R}{U}$$

where  $R$ : total number of reciprocal choices

$U$ : total number of one way choices (42)

The larger the value of  $IC_0$ , the stronger the coherence of the community.

##### b) Index of Group Cohesiveness: $Ih$

$$Ih = \frac{R}{nC_2}$$

where  $R$ : total number of reciprocal choices

$n$ : size of the community (persons) (43)

The larger the value of  $Ih$ , the stronger the cohesiveness of the community.

##### c) Index of Group Integration: $It$

$$It = \frac{1}{I}$$

where  $I$ : total number of isolates (44)

The larger the value of  $It$ , the more integrated the group.

##### d) Index of Ingroup Preference: $I_p$

$$I_p = \frac{\frac{C_s}{n_i - 1}}{\frac{C_0}{N - n_i}} = \frac{C_s(N - n_i)}{C_0(n_i - 1)}$$

where  $N$ : size of population

$n_i$ : size of group  $i$

$C_s$ : number of choices within the group

$C_0$ : number of choices from the group members to other group members (45)

The larger the value of  $I_p$ , the higher ingroup preference the group has.

#### (2) Case of Limited Number of Choices

##### a) Index of Group Coherence or Integration:

$$I_c$$

(41) Economic Research Division, Development Department, State of Ohio, *How to Get Started in Community Development*, (Community Development Series I), State of Ohio, 1968, p.4.

(42) Hui-Dong Kim, *op. cit.*, p. 239.

(43) John H. Lundberg and Mary Steele, "Social Attraction Patterns in a Village," *Sociometry*, I, 1938, pp. 375-419.

(44) Hui-Dong Kim, *op. cit.*, p. 239.

(45) Yung-Bok Ko, *Social Psychology*, Seoul: Minjosa Publishing Co., 1964, p. 148.

$$I_c = \frac{R \cdot q}{U_1 \cdot p}; \quad p = \frac{d}{n-1}, \quad q = 1-p$$

where  $R_0$ : number of reciprocal choices

$U_0$ : number of one-way choices

$p$ : probability being selected

$q$ : probability not being selected

$n$ : size of group

$d$ : number of permitted choices<sup>(46)</sup>

The larger the value of  $I_c$ , the stronger the group integration.

b) Index of Non-attraction:  $I_n$

$$I_n = \frac{1}{\sqrt{\frac{CI}{N-n_i}}d}$$

where  $CI$  number of choices from other groups to the group

$N$  size of population

$n_i$  size of the group

$d$ : number of permitted choices

The larger the value of  $I_n$ , the weaker the interrelationship between the group and other groups in the population.

## B. Outward Divergence

Index of Ingroup-cleavage:  $I_c$

$$I_c = \frac{CI}{N - C_{ni}} \cdot \frac{C_0}{C_{ni}}$$

where  $CI$ : total number of choices in population

$C_{ni}$ : total number of choices in group  $i$

$C_0$ : number of choices taken from population to group  $i$

$C$ : number of choices taken from group  $i$  to population<sup>(47)</sup>

The higher the value of  $I_c$ , the stronger the outward divergence of the group.

## C. Interrelationships among Members

a) Ratio of Interest:  $RI$

$$RI = \frac{C}{N}: \text{for case of unlimited choices}$$

$$RI = \frac{C}{N \cdot d}: \text{for case of limited choices}$$

where  $C$ : total number of choices taken by all members

$N$ : size of the group

$d$ : number of permitted choices<sup>(48)</sup>

The larger the value of  $RI$ , the more interested the group members in each another.

b) Sociation Index:  $S$

$$S = \bar{I} \pm D = \frac{\sum I}{N(N-1)} \pm \frac{\sum (I-1)}{N(N-1)}$$

where  $\bar{I} = \frac{\sum I}{N(N-1)}$ : average intensity

$D = \frac{\sum (I-1)}{N(N-1)}$ : standard deviation of intensity

$I$ : intensity of each member

$N$ : size of the group<sup>(49)</sup>

Sociation index is to find the strength of relationships between members.

The larger the value of  $S$ , the more sociated the group.

As we have seen above, there are many models to search out sociometric characteristics of a community as a whole; that is, community characteristics. Each model should be tested as to its validity and reliability.

It would be very hard to interpret a calculated result of any index. Each index can not express all of the community characteristics. An index is only a method to compare several communities or groups, but it is not related to the problem of what kinds of group behavior should be adopted as indications of the group cohesiveness or members' interactions.<sup>(50)</sup>

(46) Jun E. Criswell, "The Measurement of Group Integration," J.L. Moreno, ed., *op. cit.*, p. 257.

(47) Yung Bok Ko. *op. cit.*, p. 149.

(48) J.L. Moreno, ed., *op. cit.*, p. 44.

(49) L. D. Zeleny, "Measurement of Sociation," *American Sociology Review*, 6, 1941, pp. 173-188.

(50) Huku nu and Adha, *op. cit.*, p. 379.

Although a community consists of its members, characteristics of the community as a whole are different from each member's characteristics. The total sum of all members' characteristics can not always be equal to a community's characteristics. In a community, there exists three conditions regarding a community norm and individual opinions of members. One condition would be the opinions and values of a new individual member, a second condition is the community norm, and a third condition is the new individual's present opinions which have been affected by a community norm. If the first and third conditions are not compatible with the goals of the community, there may be difficulties in planning and executing any existing policies.

Through my research it was found: (a) that the effects of group norms on each member are inversely proportionate to group size; (b) that the solidarity of a group is proportionate to the number of homogeneous factors of its members and the number of face-to-face contacts among its members; and (c) that the more independent the group from other groups, the more cohesive the group.

## IX. CONCLUSION

Social interrelation of people start from the formation of social atoms. The social atom is the smallest functional unit in a society. The social

atom is not only the center of attraction, rejection and indifference, but also the social nucleus at which emotional, social or cultural relations are intersected.<sup>(51)</sup>

Social interrelationships among members of a community are a function of time, since the social atom changes depending on time dimension. The rank correlation coefficient<sup>(52)</sup> of a community varies between +1 and -1. However, it is shown by several studies that if the difference between two time points were not so great, the rank correlation coefficient would have a relatively larger value; that is, the community would not have much change in the formal status of its members.<sup>(53)</sup>

Informal groups and their informal activities in a community play important roles in both decision making and implementation of any policies of the community. Accordingly, we can say that an informal group activity is an independent variable whose functions are community change or community development. This variable might be the controllable one. In other words, an informal group activity might be controlled or coordinated especially by a formal leader of the community.

First, the leader of a community should find out the informal groups and their characteristics in his community. This can be done by sociometry or other methods. Herein, the leader must pay attention to the fact that a human being's

(51) J.L. Moreno, "The Social Atom: A Definition", J.L. Moreno, ed., *Sociometry Reader*, Illinois: The Free Press, 1960, p. 52.

(52) The rank correlation coefficient can be calculated by the following formula:

$$R = 1 - \frac{6 \sum d^2}{N(N^2 - 1)}$$

where, R: rank correlation coefficient

N: number of members of a community

d: difference of individual status between two time points

(May L. Northway, *A Primer Sociometry*, Toronto: University of Toronto Press, 1952, p. 11)

(53) May L. Northway and Lindsay Weld, *op cit.*, p. 24-69.

real opinion or philosophy are sometimes far from his externally expressed behavior.

Second, the leader should recognize the existence of informal groups and should guide them in the desirable directions. This is necessary in order for the leader to accomplish efficiently the planned community development with a minimum cost to the community. For the individual who becomes dissatisfied with organizations devoted to time-consuming projects related to the lesser issues, the course of direct political alignment is still open to many more persons than actually participate in political activities.<sup>(54)</sup> In general, participation in actual political and administrative decision-making processes is a minority rather than a majority of the community. Sometimes, the minority would become dictatorial in some or every area of the community activities. This phenomenon might be more common in a closed society than in an open society and more visible in less or under-democratized countries than in democratized countries.

It is necessary for a leader to note that the greater the number of individual needs satisfied in the community, the stronger the propensity of the individual to identify with the community, and the higher the productivity of the individual in the community or the organization. The leader must have both instrumental ability and ability to motivate members of the community. "He must know how the actions of the members of the group can be coordinated to reach the goal."<sup>(55)</sup> The leader may motivate through communication, as by clarifying goals and showing why they will bring satisfaction — an exercise of moral power and also motivate through transac-

tions by giving desired rewards in return for the member's contributions — an exercise of authority. "In the informal group the authority rests upon rewards available within the group, not on rewards provided by the larger organization."<sup>(56)</sup>

Third and last, the leader of community should be interested in such members with special informal status as stars and isolates in his community. Since the star may be an opinion maker through informal channels or may be an informal leader controlling and leading his informal group, his hidden power and effect can not be neglected in every area of the community. The formal leader of the community thus must persuade the star to assist him in his policies or decisions for the community development, and must conciliate an informal minority group to understand and agree with the goals for their own community. The fact that a community contains one or more isolates may be unfortunate for both the isolate himself and the community. The more the isolates in the community, the worse the community. The leader must eliminate factors which have made the isolate to be isolated in his community. Some factors stem from characteristics of the isolate or the community *per se*. Some factors depend upon patterns of interrelationships of members of the community. If the isolate is neglected by the leader or the community for a long time, his isolation would be chronic. As soon as the leader finds out the isolate in his community, he must try to make the isolate identify with the community, and to participate in activities in the community.

In summary, the informal group and its leader which always exists in a community should be

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(54) Charles M. Bonjean and David M. Olson, "Community Leadership", Roland L. Warren, ed., *op. cit.* p. 520.

(55) Alfred Kuhn, *op. cit.*, p. 497.

(56) *Ibid.* p. 497.

considered with "deep understanding," and should be persuaded to coincide with the goals of the community development and to go along with the planned community change.

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