

Tma03



TMA 03Part 1Describe and summarise the data in the table: The relative size of the data generates the following situation: 38% of the males and 39% of the females indicates??? they have very good relationships with their neighbours. The percentages indicate a slight difference of 1% between the two groups compared to the category??? I don??™t have a very good relationship with my neighbour??™s???. Apparently the percentage for the males increased with 1% and they both indicated the same percentages 7%. The age group 18-24 indicates a lower percentage (18%) in the positive category??? I have a very good relationship with my neighbours??? and a higher percentage (11%) in the negative category??? I don??™t have a very good relationship with my neighbours???, compared to the age group 65+ which indicates a higher percentage (59%) in the positive category??? I have a very good relationship with my neighbours??? and a lower percentage in the negative category I don??™t have a very good relationship with my neighbours. From the figures above one can easily conclude the age group 18-24 has less interest in developing very good relationships with their neighbours, they mind their own business while the age group 65+ tries to make a balance between been a good neighbour and respecting others peoples privacy. The category ??? I speak to my neighbours a lot??? social class C1 scored a lower percentage (24%) and the category ??? I rarely speak to my neighbours??? scored a higher percentage (28%). The difference is 1% to social class C2.

Social class C2 scored the highest percentage (32%) in the category ??? I speak to my neighbours a lot??? and the negative category??? I rarely speak to my neighbour??™s??? social class C2 scored the highest percentage

(29%) again. In both categories I rarely speak to my neighbours and??? I speak to my neighbours a lot??? social class C2 scored the highest percentage with a total of 61% compared to social class C1 who have a total of 52%. There is a difference of 9% between social class C1 and social class C2 in both categories. Wales & South West and Scotland scored the same percentage of 28% in the category ??? I speak to my neighbours a lot??? while in the negative category??? I rarely speak to my neighbours??? Wales & south west scored 26% and Scotland scored 23%. There is a decrease in percentages for both groups with a difference a 3% between both groups. From the data above one can easily conclude that not so many people in the UK have very good relationships with their neighbours, most of them just have causal relationships with their neighbours and most of the people just mind their own business and they follow the unwritten rules in the society

TMA 01Part 2Examine the claim that ? Good fences make good neighbours?. Definitions: fences (metaphorical) barriers to keep neighbours from intruding or meddling into others affairs or into each others privacy, so that an appropriate level of peace is maintained.

Good fences: meaningful barriers which are physically or metaphorically.

Good neighbours: Helpful, cheerful and respectful. Good fences make good

neighbours: keeping your lives divided , makes things easy and simple;

otherwise people can intrude and invade on each others private spaces

which can lead to disagreements. 1.

Counter argument: good fences make good neighbours. 2. Disagree: Good

fences do not make good neighbours. 3. Summary. ??? Good fences make

good neighbours???: neighbours that put meaningful barriers maintain

propitious relationships with their neighbours. Neighbours are expected to have a ??? general disposition towards friendliness while at the same time respecting others??? ??? need for privacy and reserve???.

(Willmott, 1986, cited in Byford , 2009 , p, 253) . Good fences prevent neighbours from intruding or meddling into each others businesses excessively, which can lead to misunderstandings and conflicts. A neighbour is suppose to be available in times of trouble; ??? friendly and be a bit of a giver, but should also ??? mind their own business ??? and not be intrusive (Crow, 2002, cited in Byford 2009, p, 254). Good fences prevent neighbours from invading onto peoples private spaces unnecessarily.

People only go to their neighbour??™s private spaces when there is a need or it calls for urgency. It constitutes a subtle way of acknowledging that the unexpected arrival of a neighbour on the door step might be seen an ??? intrusion??? an invasion of private space, both in physical and symbolic sense (Byford, 2009, p, 258). The conversation between MR Byford and his neighbour constituted social order in the sense that they both presented themselves in a manner in which the unwritten rules and standards of a society or neighbourhood were followed, in terms of good neighbouring.; ?? |yet it is not chaotic because people have the skills and knowledge to create and maintain social order in each situation , as they do in the department store , mostly without thinking about it .(Garfinkel , cited in Taylor , 2009, p, 173). ??? Good fences make good neighbours???; good neighbours find better ways of handling disputes and conflicts in their neighbourhoods. Social identity constitutes conflicts and disputes in neighbourhoods and it also shapes conflicts and disputes resolutions.

First before describing the behaviour about which he complained, the speaker presents himself and his cohabitants as good . reasonable and tolerant neighbours. (Stokoe, 2006, cited in Byford, 2009, p, 265). ??? Good fences do not make good neighbours??? in terms of cultures differences. When we look at the African culture, what makes one a good neighbour is the fact that the fences are just considered as a physical barrier. A neighbour can walk into the neighbour??™s house and ask for food or what ever they need, or just to watch television. It appears, therefore, that, in Becedas, doors and windows did not delineate private and public space in the way that they do in some other societies, including the uk.

(Brandes, 1975, cited in Byford, 2009, p, 260). Page 2 African culture believes in helping each other a lot. Caring for elders and treating elders with respect is very important in the African society. Strong relationships are built with each other in the neighbourhoods based on mutual trust and mutual understanding. Invading ones private space does not exist in the African community unless one is hiding something. In the African communities people are too free with their neighbours and a good neighbour is one who is open and helpful. A neighbour who is reserved and does not tolerant other neighbour intruding on his private space, such a person is considered to be a bad person and one without morals. In Becedas, ??? not being intrusive ??? and ??? reserve??? were not seen as characteristics of a ??? good neighbour???, but of someone who is rude and impolite.

(Brandes, cited in Byford, 2009, p, 260).??? Good fences do not make good neighbours???, when it comes to cultural differences . the African culture believes in that a neighbourhood is a large family and everybody is expected

to be his brother's keeper. In that large family there are norms and customs to be followed, in terms helping one another, neighbours help each other a lot when one is in need e.

g. when a neighbour is sick and is unable to do house chores or lack money and needs help with personal hygiene. It is the task of the neighbours to help that person until the person is better and since the neighbourhood is one large family, they help one another without ill feelings. There are no barriers to helping neighbours; one can go as far they can manage. If you need anything you know where your (neighbours) house is. Neighbours took us under their wings to such an extent that we felt as if we had been initiated into the large family. (Brandes, cited in Byford, 2009, p. 260). Good fences do not make good neighbours in terms of cultural differences. Without barriers rises conflicts and disputes due to the fact that the neighbours sometimes try to be too private and reserved.

When this happens the other neighbours assume that the neighbour who is too private and reserved is probably hiding something and this breeds an environment of mistrust and suspicions, which later leads to conflicts and disputes. So, the complex network of practices and customs that appeared at first sight to signify the family-like harmony and cohesiveness in fact provided the community of Becedas with away of together amid a broader climate of mistrust and suspicion. (Brandes, cited in Byford, 2009, p. 261). In summary Good fences make good neighbours in sense that that people do not intrude or meddle into other peoples businesses and Good fences do not make good neighbours in sense that without barriers

in African neighbourhood, people are there for each other, they are their brothers keByford , J.

(2009) ??? living together , living apart : the social life of the neighbourhood??? in Taylor, S., Hinchliffe , S., Clarke , J and Bromley , S . (eds) Making Social Lives , Milton Keynes, The Open University. Staples , M ., Meegan , J .

, Jeffries , E. and Bromley , S . (2009) DD101 Introducing the Social Sciences, ??? Learning Companion 2?, Milton Keynes, The Open University.??? Studying identities ??? (2009) Making Social Lives (Audio CD 2) , Milton Keynes , The Open University.

Page 4C4034742SELF-REFLECTION: This assignment was interesting but at the same time challenging. Hoping for a good result.