

For some reason the notion of "ideas" has been generally eschewed by contemporary social science.*

* Festinger uses the term "belief," but in a narrower sense. The term as used here is virtually synonymous with "personal construct" as used by Kelly. For an exception to the trend see Theodor H. Nelson, "Commitment to Ideas," Interdisciplinary Paper for Harvard Department of Social Relations, 1961.

Despite the fact that ^{the} fiercest ^{materialists--} for instance, Marx-- have used the term in a manner close to common usage, denying not that ideas existed or were interesting, but that they were ^{independent} causal variables in human behavior. This is a difficult problem on several levels of subtlety, and we will ignore it here. ^{We will assume} merely that interesting ^{operational} questions may be propounded using the concept of "ideas."

Hegel and Dilthey investigated the ~~development~~ development, completion ^{or} "perfection" of ideas with a powerful internal dynamic. Weber studied ~~the~~ and attempted to characterize unities of ideas that underlay certain trends and coherences

Weber *

in the social world. The "ideal types" of ~~ideas~~ ^{especially} the models ~~of imperative control--~~ ^{we} such clusters of ~~ideas and of behavior, which~~ ^{These ideas and behaviors are} highly organized ^{perhaps almost hypnotically} ~~over-organized~~ by unifying concepts. ^{The extent of this organization-- one might almost call it hypnotic--} ~~possible organizing concepts~~ ^{For example, collegial professionalism as described by Parsons, Hughes and others} ~~each being noticed~~

UTT
* These views ^{of the three men} have been acquired through ~~integrative~~ integrative summary and hearsay, and ~~it~~ should not be fortified with any concrete reference.

is a reflection of idea and behavior ~~separately~~ ^{appear} ~~separately~~ ^{separately} under Weber's headings of charismatic tradition and bureaucratic control, are nonetheless organized in quite a new fashion.

Roughly, the notion of "organized set of ideas" as used here can refer either to behaviors or merely to mental contents, unified by ~~a~~ central concepts in either case. ~~it~~ As a rationale of this it makes no difference whether we ~~call~~ call mental contents a form of behavior, or behavioral items the result of thoughts. ~~We will limit ourselves, however, to items~~ ^{While we will allow unconscious} ~~to items~~ ^{ideas,} ~~which are fairly close to consciousness.~~ ^{we will not here discuss organizing principles which are far from consciousness.}

The organization of reference concepts can be studied as a psychological variable necessarily, to which men respond; not, as Hegel, Dilthey or Weber seem to have thought, an ontological property of the ideas themselves.

The dynamics and organization of ideas as a branch of reference theory.

By "reference theory" or "reference psychology" we shall mean any systematic study of the things or ideas that men think about. This is in line with such usages as "reference group" (Stouffer) or "professional reference group" (Vidich and Benaman.)

We will not here discuss the ontology of ideas: what they "truly" are, or what necessity really pertains to their internal dynamic.

5,27/-1

Instead we shall attempt some operational definitions.

Let me present some nonmetaphysical. In fact, philosophically quite unsatisfactory. definitions of "idea," "principle of organization" and "idea-cluster," and then look for ways of operationalizing the study of their effects upon people. An idea is any element, thing, concept or item that can be thought or thought about.

A principle is an idea that may be used to unify other ideas in the mind. Thus if an idea helps you to group two other ideas together, or set out a number of ideas into a string which is equally remembered, summarized or thought about, it is such a principle. (Such a principle need not uniquely determine the resultant grouping; for instance, at one moment you might use a given principle to organize one set of ideas A, at another moment a different set of ideas B, which may or may not have elements in common with A.)

An idea-congeries is a set of ideas which tend to stay together-- that is, tending to occur together in some context, or jointly increasing in their probability of occurrence/association in an individual's utterances. In other words, one makes you think of another.

The organization of an idea-congeries is the extent to which its component ideas are grouped by principles in a stable fashion. This idea has meaning for an individual or for a group.

the entities distinguished by cluster analysis.

... he word "cluster" is preferable, (I will use the term "congeries" to avoid confusing it with ...)

mounting a research project to study a town
The study of a town is large, difficult and delicate.

The Springdale materials (Small Town, JSI) are not so explicit or extensive or finished that it is possible to tell what kinds of planning investigation were explicitly planned into the study, or what will yet come of it.

These published materials which give a picture of the intents and strategy of the general investigation are quite impressive. Because of these unknown and good qualities, ~~it is impossible~~ in this research proposal it is impossible to

make specific criticisms of the Springdale work. Similarly, it would hardly be reasonable to plan another study in toto in this space, assuming even the range of interests and competences represented by the staff of the Springdale project.

Hence the suggestions made here will be related only to that part and those interpretations of the material reported by Vidich and Bensman, and only some of that; and it will be assumed that any suggestions for study could be tacked onto some other general study, or performed by one or two workers in a similar town.

Here are some questions which would help corroborate, demolish or reconstruct the cluster-

the cluster-notions as the authors present.

- ~~The questions and investigation are these:~~
- 1) Are the clusters described by Vidich and Bensman the best modal type on any statistical basis? (e.g., most "ideally powerful")
 - 2) Are the organizations they describe the modal organizations for clusters of behavior?
 - 3) Are the behavior-clusters which are organized as Vidich and Bensman describes more durable than those which are not?
 - 4) Are the clusters they describe more stable than those which lack this organization, and hence more likely as eventual adaptations?

These are only a few important questions that derive from the authors' theoretical formulations.

to MONSTER FOOTNOTE (27)

For the purpose of the p

single-space

* For ~~this~~ the purpose of this paper, I will give the notion "analytic power" ~~of a set of dichotomous variables~~ ^{of a set of dichotomous variables?} precise technical meaning.

Suppose we have a number of individuals whose measurements are ^{several} known on a ~~set of dichotomous variables~~ ^{set of dichotomous variables}.

Let us take a blank fourfold table, and label its axes "top" and "side" and its cells A, B, C and D.



A dichotomous variable may be arrayed on either the "top" or "side" dimension, but not both. If it is on the top, ^{either} the presence of the quality will assign an individual to one of the cells of the first column; its absence to one of the cells of the second column; or vice versa. Similarly, if the variable is assigned to the side, its presence in the individual will assign the individual to one row, its absence will assign the individual to the other row.

Roughly, the notion of "analytic power" is that property of the arrangement of dichotomous variables which will assign the most individuals to cells A and D.

For the present purpose we will use the cross-product ratio,

$$\frac{BC}{AD}$$

as our measure of association. This statistic gets smaller as the number of individuals in cells A and D increases and the number in B and C decrease.

If the array is "perfect," with all individuals in cells A and D and no individuals in cells B and C, the cross-product ratio will be zero. A and D are supposed to contain the most individuals merely by convention. BC is made the numerator because if it were zero the ratio would be undefined, and we do not wish the statistic to be undefined under perfect conditions.

The disadvantage of the statistic is that if either B or C is empty the statistic is also zero, even if the other contains a ludicrous number of individuals. However, because there is no room in this paper to iron out these problems, we will define "greatest analytic power" as that arrangement of dichotomous variables of a set which determines a distribution of individuals such that BC/AD is at a minimum.

However, relative analytic power is an important corollary concept. The relative analytic power is, roughly speaking, the extent to which changing the arrangements of dichotomous variables on the fourfold table will change the analytic power. Several different arrangements might have the minimum BC/AD . In this case we say that their analytic powers are equal but that their relative analytic power is less. All kinds of gradients are possible, but there is no room here to analyze the different implications of different gradients.

This technique is reminiscent of factor analysis, cluster analysis, and merely the rotation of axes. It is descriptive rather than hypothesis-testing statistics. I think, though, that it gives a clue for some new ways that these problems may be operationally tested in the future.

There are ~~five or six~~ several ways we may test these points:

Handwritten notes:
- the success of the strategy of the rational farmer.
- irregular results.
- the rational farmer.

1) Interview materials for the specific economically defined classes. ^{for each (system)} General interview materials are gathered, with attention to consumption style and unifying personal comments. ^{These summary principles which the subjects describe their own lives.} These data, when analyzed by such tests as the analytic-power test, ~~will~~ should furnish ~~adequate~~ evidence for the ~~following~~ theoretical alternatives ~~or~~ alternatives in two spheres; the clustering

Handwritten notes:
- Vidich-Bensan hypothesis is a few concrete ways of the behaviors into consistent congeries, and their organization, ~~the~~ defined as the subjects' ability to explain their actions in terms of varied but consistent ways, in terms of central concepts.

A) Clustering:

i) Vidich-Bensan: the Vidich-Bensan set of behavioral clusterings supplies the greatest analytic power, i.e. other ~~or~~ or -ixed strategies are less likely.

~~ii) Null hypothesis of no special clusterings of behavior incompatible with hypothesis that which might only mean their list is incorrect, insufficient, or~~

ii) Null hypothesis: ~~or~~ their list is wrong. ^{that} This might mean there are no special clusters, or that list is incorrect, insufficient, or subject to uncharted variations.

This analysis requires testing the hypothesis, in other words, that the proposed types are the most analytic ~~the~~ appropriate; thus treating the "ideal type" realistically, not of it generally. ~~While the~~ ^{statistical} techniques of hypothesis-testing will not permit ~~the~~ ~~tests~~ of alternatives and the formulation of new hypotheses. However, in the type of analysis the theoretical rationale only supports one particular arrangement, one organization of the congeries of attributes, and ~~of~~ ~~the~~ ~~grouping~~ which has a theoretical explanation. If this grouping is empirically disconfirmed, there is no ~~way~~ immediately reconstituting it, ~~as follows~~ ~~for example, by~~ say, from ~~the~~ the empirical association of variables in the data. For this reason ~~the~~ ~~states~~ the analytic power of the typology ~~is~~ should be tested as a specific hypothesis. * ~~the~~ ~~problems~~ of probability, ~~and~~ degrees of freedom etc. will be ignored here.

B) The organization of behavior in an individual's own terms ~~is not specified by Vidich and Bershan.~~
~~is not specified by Vidich and Bershan.~~ is not specified by Vidich and Bershan.

Thus an individual may have no sense of general ~~personal~~ personal organization, and respond to suggestions and social influences ~~as they come~~ as they come; another ~~might say~~ ^{following} might say, "Well, in fact, I ~~was following~~ ^{was following} an ideal strategy on Keynesian principles."
~~It is of intrinsic interest~~ Clearly the images of "Springdale" and "the city", the chief recurrent structures ~~that Vidich and Bershan state as~~ cited by Vidich and Bershan as psychologically defenses, are not relevant to the subjects' economic behavior. Thus it is of intrinsic interest for us to investigate these alternatives.

- i) Their behaviors are organized around central ^{in typical ways} ~~typical~~ ^{referred to} ~~typical~~ ^{referred to} the strategies of economic behavior, that is, people are aware of the organization.
- ii) Organization is idiosyncratic, or varies.
- iii) There is no special organization; ~~the people don't know what they're doing.~~

C) Joint relation of clustering and organization of behavior:

~~extent to which an individual's~~ ^{extent to which an individual's} ~~behavior is organized, with the extent he conforms to the~~ ^{behavior is organized, with the extent he conforms to the} Vidich-Bershan analytic type, ~~we should find~~ ^{we should find} more usualness associated with more organization.

Self-perceived Organization of Behavior Cluster

		High	Low
Conformity to Vidich-Bershan Behavior Clusters	Usual	+	-
	Unusual	-	+

~~This suggests~~ This hypothesis means that the people who did not ~~have~~ ^{not} have a high degree of self-perceived organization ~~would~~ ^{would} have failed to hit upon the "basic" strategies. ~~It is to be noted that the Vidich-Bershan~~

~~As with the~~ ~~As with the question of what~~ ~~like to~~ ~~problem~~ This would indicate less stability to the set of behaviors which has not acknowledged its fundamental Keynesian presuppositions.*

*If the association ran in the other direction, it would require ^{interpretations} ~~interpretations~~. ~~These would probably have~~ ~~to do with~~ It is also an appealing hypothesis that a strongly-organized point of view permits the clear-minded maintenance of deviant sets of behavior. ~~But this~~ ~~is~~ ~~a~~ ~~matter~~ ~~for~~ ~~empirical~~ ~~research.~~

While there are many ^{other analytic} more possibilities-- e.g., ~~xx~~
partialing for tolerance-d-ambiguity-- this gives
an idea of the general line of attack.

~~2)~~ 2) Panel analysis to study adaptations to emergent failure
^{the project should similarly interview a several dozen}
high school students, ~~are similarly interviewed~~, and their ~~views~~ ^{attitudes}
as well as their ideas of society and the ~~opportunities~~
optimistic hopes sympathetically noted, / Over a period of several
years after graduation ^{from} (or quitting ^{school}) they are followed ^{for more interviews,} and still
asked about hopes and self-image. Over time, by simple analysis,
there should be an increase in "defense mechanisms."

Specifically, we can expect to find the "Springdale image"
~~analyses~~ ^{and "city image"} increasingly salient as they become increasingly frustrated

~~independence~~ (A crude measure of frustration may be ~~measured~~
an individual's
~~in~~ taken from the extent to which /ambitions have fallen.)

For those who had less ambition to begin with-- a ~~compound~~
compound
variable, involving ~~xxx~~ motivational level, realistic knowledge
and extent of frustration when interviews begin. More complex
for these cases. In any event, the
indices must be derived/~~from~~ ~~the~~ Vidich-Bensman prediction
~~which~~ (itself virtually inevitable)
is clear: that frustration/will ~~xxx~~ increase ~~xxx~~ the
absorption in ~~xxx~~ cushioning idea-systems.

3)

A general interview-sample of the whole town should be used here, with the general intent of testing the relationship between unanimity, ~~from measured by~~ ~~conceptual organization~~ frustration, and actual contact with the ~~negative-reference exemplars.~~ ~~In general,~~ city and the shacks.

3)

The chief positive x idea-congeries of xx psychological reference are R Springfield itself (a place of simplicity, friendliness and virtue) and "folks" (clean, pleasant, unpretentious ~~people~~.)

The corresponding negative concepts are "the city" (inchoate sinkhole of degenerate worldliness and vice), and the shack people (raucous, voluptuous, irreverent loafers.)

~~the~~ ~~strong~~ ~~internal~~ ~~organization~~ ~~and~~ ~~a~~ ~~compelling~~ ~~idea~~ ~~congeries~~ ~~do~~ ~~not~~ ~~fit~~ ~~in~~ ~~terms~~ ~~of~~ ~~analytic~~ ~~power~~ ~~regarder~~ ~~actually~~ ~~thinks~~ ~~and~~ ~~behaves~~ ~~Especially,~~ ~~we~~ ~~would~~ ~~like~~ ~~to~~ ~~see~~ ~~how~~ ~~people~~ ~~resort~~ ~~to~~ ~~these~~ ~~images~~ ~~and~~ ~~the~~ ~~way~~ ~~that~~ ~~they~~ ~~have~~ ~~described~~ ~~and~~ ~~the~~ ~~interest~~

We assume here that different kinds of ~~contact~~ with negative-reference exemplars will have different effects on the clustering and organization of the reference concepts, ~~although there~~ ~~are~~ ~~complications~~ depending on the level of frustration. Roughly, we should expect clustering to become more typical ~~of ideas and behaviors~~ (according to the Vidich and Bensman types) to become more tightly organized, as a function of increasing cognitive consonance, ~~and~~ conversely, when cognitive dissonance occurs (as in amicable, ~~equal~~ relationships with the shack people) ~~the~~ ~~individual~~ ~~must~~ ~~cope~~ ~~with~~ ~~frustration~~ by either changes in the extent and direction of affiliation-disaffiliation, ~~to~~ ~~remain~~ ~~constant~~ or changing the clustering and organization of the concepts. Their idea-congeries.

Some of the questions we should be able to ask of these data are the following:

- A) Does frustration increase the positive and negative ~~associations~~ ~~of~~ ~~these~~ ~~concepts~~ for the individual, ~~and~~ ~~his~~ ~~scale~~ ~~of~~ ~~affiliation~~ ~~with~~ ~~some~~ ~~disaffiliation~~ ~~from~~ ~~the~~ ~~others~~?
- B) Does contact with the shack people and the city make the clustering ~~more~~ ~~less~~ typical (defining "typical" in terms of analytical power, as above) ~~in~~ ~~order~~ ~~to~~ ~~cope~~ ~~with~~ ~~the~~ ~~existing~~ ~~frustrations~~?
- C) What is the relation between organization of negative-reference concepts ~~xx~~ and frustration, ~~and~~ ~~contact~~ ~~constant~~ ~~which~~ ~~and~~ ~~Bensman~~ ~~would~~ ~~predict~~ ~~that~~ ~~it~~ ~~seems~~ ~~to~~ ~~me~~ ~~that~~ ~~frustration~~ ~~increases~~ ~~while~~ ~~contact~~ ~~remains~~ ~~constant~~?

~~BIG SPACE~~

the conformance of idea-congeries to their ideal types and their organization, contact (if amicable) will increase ~~the~~ ~~number~~ ~~of~~ ~~exceptions~~ in mind and behavior, ~~which~~ ~~is~~ ~~frustration~~ ~~will~~ ~~increase~~ ~~by~~ ~~simply~~ ~~reinforcing~~ ~~the~~ ~~image~~ ~~of~~ ~~the~~ ~~others~~ ~~interview~~ ~~schedules~~ ~~for~~ ~~these~~ ~~purposes~~ ~~will~~ ~~be~~ ~~difficult~~ ~~particularly~~ ~~with~~ ~~regard~~ ~~to~~ ~~indices~~ ~~of~~ ~~frustration~~. ~~But~~ ~~this~~ ~~should~~ ~~be~~ ~~possible~~ ~~along~~ ~~the~~ ~~general~~ ~~lines~~ ~~described~~ ~~here~~.

Obviously these are not ~~research~~ ~~questions~~ about the association of two variables in a given universe, as is traditional for "research question" of classical sociology. Rather, they are ~~investigatory~~ ~~or~~ ~~concept~~ ~~validation~~, testing-- as is particularly reasonable on the examination of Vidich and Bensman's thesis-- whether their variables ~~xx~~ have the most analytic power.

We have here looked, very crudely, at some kinds of variables and types of analysis that might begin to ~~show~~ ~~make~~ ~~clear~~ ~~and~~ ~~testable~~ ~~theories~~ ~~that~~ ~~involve~~ ~~complex~~ ~~clusters~~ ~~of~~ ~~behavior~~ ~~which~~ ~~have~~ ~~as~~ ~~independent~~ ~~variables~~ ~~certain~~ ~~organizing~~ ~~principles~~ ~~in~~ ~~the~~ ~~mind~~. If the tone here has been critical of Vidich and Bensman, it is because of the book's subtlety and intrinsic interest, and the extent ~~of~~ ~~its~~ ~~involvement~~ to which their analysis ~~involves~~ the reader.

Small Town in Mass Society, by Arthur J. Vidich and

Joseph Benaman,

* Princeton:
 Princeton University Press, 1958 (hardcover);
 Doubleday and Company, Garden City, New York (paperback.)
 Page references are for the hardcover edition. The
~~As a rule the p. the two books~~
~~paginations in the~~
 paperback is paginated to 320 pages instead of
 314, so that page references ^{here} can be ^{roughly} extrapolated
 to the paper edition by adding one page
 for every ~~50~~ fifty.

is of interest ~~to~~ for a number of reasons,

having to do both with substantive issues raised in the book

and with intramural problems of team research in sociology.

In this paper I will deal with several of these topics,

noting substantive issues in particular, and tying the book in

with some correlative material both in ^{previous} sociology and in the

academic events and atmosphere that led to the publishing of the book.

The paper ends with discussion of possible research techniques
appropriate to some of the more interesting questions raised and ways
of gearing them to research projects of the "Spryngdale" kind. In the book,

I will then try to cover the book's general findings. First I would like to say what the book is about;

briefly placing ~~the~~ main points in the context of
~~identifying main points~~ context of past beliefs and content
past sociological research.
of the field.

In the ~~book's~~ preface ~~they~~ Vidich and Benaman
They list their interests as follows:

1. The specific character of the relation between the rural community and the dynamics of modern, mass, industrial society.

2. The social and economic bases of rural class structure as these are determined by both internal and external processes.

3. The relationship between the overt public life of the community as enacted by its members in public situations and the individual's private actions and experiences.

4. The analysis of mechanisms of community integration and techniques of personal adjustment as these occur in the face of social, institutional and cultural cleavages and conflicts which continuously threaten these social and cultural values which have served as bases of integration and adjustment in the past.

In summary, this study is an attempt to explore the foundations of social life in a community which lacks the power to control the institutions that regulate and determine its existence. It is in this sense that the community is viewed as a stage on which major issues and problems typical of the society are played out. (vii-viii)

From the point of view of forensic sociology, however, we might
~~another list of the book's interests~~ point up the authors' ^{emphasis} real emphasis
~~change the phrasing to show the authors' real emphasis~~ by a change of phrasing.

A) To contradict on today's terms the Tocquevillian
analysis of small-town democracy as a fund of self-reliant political
organization-- the backbone of the country, or perhaps the marrow.

B) To furnish instances for the sociological notion
that individual psychology adapts to situational features on a
more complex level than that of family or bodily engraves, long-
implanted.

By and large, this is a correct list of what they describe
Several of these emphases are unique for community studies
and do not describe. However, it is possible to have a number
of disaffections with them.

Springdale is at once partly aware of itself and partly not. Its small town ideology praises the virtues of warmth and neighborliness, professes ~~to~~ see no differences among its people, and ~~systematically~~ quickly hides disconfirming signs. A special local, neighborly version of the Protestant Ethic ~~gives~~ a sense of social justice, ~~by~~ by permitting one to judge one's neighbor in a purely sort of way. A ~~wide~~ variety of community functions — a "mardi gras," basketball, PTA, ~~and~~ clubs — furnish collective representations and a sense of belonging.

An earlier work in which these ideas were developed was Middletown, by Robert S. Lynd and Helen Merrell Lynd, in which

* Middletown, a Study in Modern American Culture, by

~~Other aspects were shared in places, with other community studies.~~ For instance, the Lynds' Middletown also specified the Protestant Ethic into a local setting.

Lynds also (v I) →

The Outlying 'booster' images (BASKETBALL suppress (485) - differences-)

p. 14 Trans. had Image strategy in ch. XII, "The Middletown Spirit," 85 pp & vs. 'ward'.

ULTTT
 ↑
 Boosterism
 ↓
 Provision of author
 Mistaken view of the ^{public} optimism of public behavior as being unique to the small town. ⁽³⁰³⁻⁴⁾ **FNTE:** Clear the authors have been under-exposed to environments (such as Madison Avenue, ~~the~~ Hollywood, ~~the~~ small college graduate school) where the ~~adaptation~~ ^{open adoption} of a cynical or personistic view ^{is in fact} will make one seem to be ^{disagreeable} ^{disagreeable}, as well as ^{for the career} ^{opportunities}

"Simplicity" is indeed ^{West emphasized} an accurate characterization ^{the town's} ~~of the town's~~ self-image of simplicity. But side-by-side.

^{economic} also delineated the town's self-misunderstanding (the natural-gas boom is an easy example,) and a sense of urgency and of contemporaneity.

^{West} ~~also~~ ^{economic} charted the town's self-misunderstanding. ~~especially~~ In detail he emphasized the ~~economic~~ ^{quasi-subistence} economy of the town: ~~while~~ people were not aware of ~~how~~ the monetary value of the food and other supplies they grew themselves or traded, so that their understanding of money was unclear, as well as their understanding of the economic problems of people on relief.

Springdale the same ~~factor~~
with was performed by Vidich.)
factor

A town is not just a place, role and behavior. It is also
a collection of experiences and ideas that give order and meaning
personally meaning for its people.
Thus Springdale is at once partly aware of itself and partly not.

Its small-town ideology praises the virtues of warmth and neighbor-
liness, professes to see no differences among its people, and
quickly hides disconfirming signs. A special local, neighborly
version of the Protestant Ethic lends a sense of social just
justice, by permitting one to judge one's neighbor in a quiet
sort of way. A variety of community functions-- ~~xxx~~ churches,
club, American Legion parade, a "mardi gras," ~~basketball, xx~~
PTA-- furnish collective representations and a sense of belonging.

Plainville's people, although less ~~int~~
ideologically militant ~~because~~ because of the marginal ~~position~~ ^{sustenance} of
businesses and the stubborn radicalism of a ~~group~~
certain Populist old guard, were united by ideals of friendliness ~~and~~ simplicity
by ~~an~~ vague, renewable Godliness, and by basketball games.

An earlier work in which these ideas were developed was
these things were
Middletown,* in which ~~these things were~~ specified into
another
a local setting, Muncie, Indiana, in the 1920's. The Protestant
Ethic appeared there, too, in a good deal wordier fashion, ~~and~~

* Robert S. Lynd and Helen Merrell Lynd, Middletown: A Study in
Modern American Culture. ~~Harvard University Press~~ New York: Harcourt,
Brace, 1929.

Here, too, as evoked weekly by the business clubs.
basketball was also cited (485) as a factor in suppressing
differences and reinforcing the common consciousness.) The ~~xxxxx~~
extensive "image analysis" undertaken by Vidich and Bensman
in their second chapter parallels one in the second Muncie study,
Middletown in Transition.* Both of the towns share an ebullient-spirited

* ~~xxxxx~~, Robert S. Lynd and Helen Merrell Lynd, Middletown in
Transition: A Study in Cultural Conflicts. New York: Harcourt,
Brace, 1937.

public image. Yet Vidich and Bensman express the view that the
optimism of public behavior is in some way unique to the small town
(303-4.)* ~~with~~ There was less effort to sustain ~~constant~~ ^{organized} optimism

* Clearly the authors have been under-exposed to environments
(such as Madison Avenue, Hollywood, the small college, graduate
school) where the open adoption of a cynical or personalistic view,
which is in fact accurate will make one seem to be disagreeable,
as well as dangerous ~~to~~ company for the careers of your ~~xx~~
acquaintances.

in Plainville, it ~~was still characterized by West for its simplicity,~~
~~self-image of~~

However, in ~~the studies of all three towns~~ there is note made
of self-misunderstanding. ~~xxxxxx~~. In Muncie, ~~the~~
economic
for example, the expansiveness of the days of the gas boom, when
people thought it would last forever, and the refusal to recognize
the Depression when it came. West ~~page~~ ~~xxxxxx~~
~~of~~ emphasized the quasi-subsis-
tence economy of the town: people were not aware of the monetary
value of the food and other supplies that they grew themselves
or traded; ~~xxxxxx~~ their understanding of money was hence unclear,
as well as their understanding of the economic problems of people
on relief.

In its handling of face-to-face and behind-the-back dealings-- particularly of gossip-- Plainville also presented the account in Small Town (e.g. 41ff.) However, ~~What~~ Plainville showed gossip as mainly ~~a social pleasure and harassment,~~ whereas Small Town attempted to relate it to the public ideology. Similarly, both works mention the silent "bookkeeping" of favors, such as the borrowing of food or tools, in which there is no mention of repayment but the ~~x~~ favors are ~~xx~~ remembered all the same.

* When ^{the} "true-culture" tradition ~~was~~ was at its height in sociology, it was even held that gossip was a function of social decay and disorganization! See P. 1. 1

William J. Thomas and Florian Znaniecki, The Polish Peasant in Europe and America. New York. Alfred A. Knopf, 1927, volume 2, p. 1171.

#00588

They claimed that gossip was a decayed form of social opinion, not indigenous to the really flourishing culture.

#00588

The class analysis presented by Vidich and Bensman is curious in many respects. The most curious is the question of why the population percentages only add up to 90% (uncorrected in the paperback, which was set in separate type.) Was it a funny mistake, or are they leaving someone out? (51)

Then, again, it is not clear why these groupings are sufficient to be called "classes," while other possible partitionings are not. For instance, the "middle class" aristocracy amounts to 1% while the old aristocracy amounts to 1%.

What is the purpose of confounding "professionals" and "skilled factory workers" into the same group? (57-8)

* According to Devereux, many of them are unskilled. See "Leadership and Participation in a Changing Rural Community," Journal of Social Issues, 1960, Number Four, page 10, paragraph 6. (hereafter referred to as JSI;)

the Vidich-Bensman rationale is that both groups have a "fixed ceiling on their incomes." This would seem to be a curious reason for singling out a doctor or a lawyer. For someone determined to list professionals with industrial workers, some other distinction-like their ties together in the community (60) would seem to do it better. Or again, they might be distinguished intentionally because each category has an external occupational reference group-- management in one case, the collegiate body of the profession in the other. However, after these arguments it is compelling to believe they grouped the data by these categories because together they only came to 9%. (51)

One item that throws a small amount of puzzlement on their definitions by psychology is the assertion that "only" 6 out of 50 businessmen were investing capital. (53-4) While

5.2:16b
this is not a great quantity, somewhat and somewhat unclear owing to accounting practices, for ten percent to be investing does not seem to be the stereotype we had been offered earlier. The numbers may be of interest, but it is or - to get a rounded picture.

Power?
~~Simply the Vidich-Bensman report of the centralization of power lacks for clear summary. The authors have of course attempted to say what the findings of political control really mean.~~

Power?

Similarly, the Vidich-Bensman report on the centralization of power lacks for clear summary. The authors have of course attempted to say what the findings on political control really mean:

Many points are simply overstated. For instance, Vidich and Bensman claim that "To all intents and purposes the village, the traditional farmer, the shack people, the workers, and the middle class are disenfranchised." (214) This is quite blatantly false. The traditional farmer "James West" won the Republican primary/on a platform of turning the rescals out, and came very close to winning the election, 252 to 258.

Disenfranchised people do not vote. The only Negroes in the parts of the South "disenfranchised" by could one reasonably call American socialists "disenfranchised" because they always lose? By

~~Similarly~~ as noted by Goodchilds and Harding (JGJ, 53n.) Vidich and Bensman seem to consider the shunting of problems from local government to voluntary organizations or personal arrangements, as they do in Springdale, "disgraceful."

They ~~Vidich and Bensman~~ claim to show that the domination of village business by businessmen, of town and school business by the prosperous farmers, is in some strong sense neither representative nor beneficial.

The authors ^{claim} ~~stress~~ that the village board ^{are "incompetent" (116)} do not have big vocabularies or a sense of technicalities for governing (115); moreover, their outlook, warped by "business or some other specialization" (115-6,) "prevents their acquiring a perspective broad enough to encompass the range of political sentiment represented in the community." ^{(116)*} ~~Thus they are "incompetent" (116)~~
 ~~members of the village board~~

In the spring of 1957, on assignment for a college course, I set through three ^(ten, as I recall) sessions of the Media (Pennsylvania) Borough Council. My observations there make me certain that the ^{Vidich-Bensman} description of the village board in Springdale is accurate and insightful. Thus it is the problems of interpretation and possible advocacy that need discussion.

Naturally, Vidich and Bensman do not ^{overtly} take any particular stands on issues within the community, ~~but~~ but it does seem that their general characterization of the do-nothing boards is roughly equivalent ~~to~~.

The village board is ~~not~~ criticized for "doing nothing" about ~~the~~ foreign affairs or disarmament, ^{for these} ~~but~~ are clearly outside their provenience. Similarly, if the village board does not establish, say, a museum or historical archive, they are not criticized as "doing nothing," ^{since, although they certainly may do these things, they have no particular reason to.} The term is reserved for issues in which it is also evident ^{as it happens} to somebody--Springdale's professional-industrial class--~~that~~ that something should be done.)

To say the ^{village} board "does nothing" in fact suggests that they should have done something about snow removal, parks and street lights, the specific issues on which they "did nothing."

However, ^{by 1955} any criticism of Springdale's control by social scientists would have to be on a more general level. So they ~~to~~ criticize instead

the stages of discussions and actions ^{which}

plans ^{in the way} can be effected, ~~and~~ interests can make themselves felt, ^{in the way} trends can turn to action or be deflected, ~~and in~~

the ~~other~~ ^{other} hand it is doubtful ~~that~~ the authors ~~will~~ ^{will} articulate a

The authors do not specify, though, ~~what~~ how these inequities could be ameliorated, ~~in the lack~~ of specification, ~~therefore~~. It is hard to discern what they mean. ~~But~~ it is difficult, on reflection, to see ~~what~~ philosophically they would consider more representative. For ~~the~~ it would seem unlikely that a political ~~group~~ chamber accused of not doing ~~enough~~ would increase in initiative by expanding ~~its~~ "range of political sentiment," increasing divisiveness by including, say,

shack people, ritualists, old families, or psychological idiosyncratic, or even traditional farmers; rather, throughout the book they evince an extracurricular interest in, and sympathy for, the professional-industrial class, the only liberals in Springdale.*

* That this general attitude ~~may~~ may have been shared by other members of the ~~study~~ ^{enlightening} study group is suggested by Cornell the/project's donation of \$250 to the Community Club. (JSI 48)

On the other hand it is doubtful that the authors would advocate, say,

~~generally they might advocate~~
~~what are the ways in that substantial democracy could be achieved?~~
~~One of the most obvious solutions would be a~~ simple exchange of elites, in ~~the~~ the professionals ~~†~~ would be put in charge of everything. Clearly, by virtue of education, ^{modernity,} ~~and~~ commitment to ~~the~~ the dynamic of social participation, and ~~the~~ a relation to the economic sphere which is responsive rather than aggressive (and hence ^{by some metaphysic} unlikely to be in any sense ~~parasitically~~ oriented,) they are obviously the Platonic "men of gold" best suited to rule.

However, I think it of significance that ~~the~~ this class is only 9% of the population,

while the independent entrepreneurs, ~~whose~~ whose interests run the village, are 13%, ~~and the professional farmers, who run the township, are 25%.~~ ^{composed of 25%.}

* Their figures, which, it is to be remembered, only sum to 90%. However, this is percentage by families, and we do not know whether the professional-industrial group have more, or less, children. But these figures are the only ones ~~available~~.

It there must be a permanent ^{for village} elite and if it must be drawn from some one of the Vindich-Bensman classes, on the basis of both relative size and economic commitment it is hard to see why ~~the~~ the status quo as described is not the most reasonable. Surely the professionals if they came to power as a bloc, would be likely to make ~~the~~ positive incursions of the business class mainly through taxes, more sweeping ~~and~~ and ~~uncomfortable~~ uncomfortable for the latter than the ~~business class~~ ^{business class} are the negative incursions ^{likely} for them.

Blind Retreat?

2, 16/9
~~2, 15/98~~

Planners, the authors say, feel (but cannot identify)

Sometimes

~~Let us examine this. What things have confronted them?~~
Incurious from outside, like TV, ~~the~~ the prices on the milk shed, ~~the~~ the frustrations of thwarted ambitions.

*Objectively, the community members live in a world which they do not control. They come to this world, however, with a belief in their ability to shape their own destinies. In fact, in almost every sphere of their lives they find their inherited beliefs and traditions at odds with their institutions and social environment.

But the people of Springdale are unwilling to recognize the defeat of their values, their personal impotence in the face of larger events and any failure in their way of life. By techniques of self-avoidance and self-deception, they strive to avoid facing issues which, if recognized, would threaten this total fabric of their personal and social existence. Instead of facing the issues, they make compromises and modify their behavior in some cases and reaffirm their traditional patterns in other cases. They do this, however, without any overt conscious recognition of the basic problems. (313-4)

The claim that people do not know what is going on, however, has one proviso. Objectivity is possible if it is not another escape mechanism.

00000

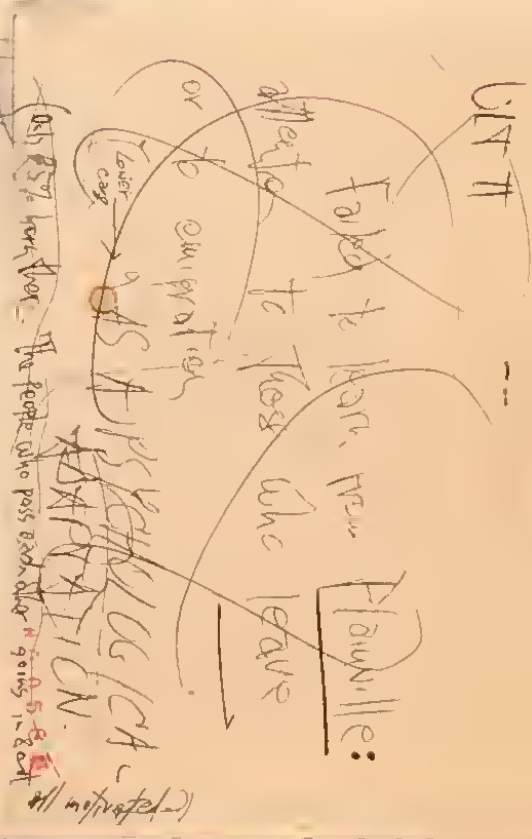
ULT II AS QUOTE
runners businessmen & others may view the world
as some societal forces enable
by attacking the forces over which
analysis may be correct in general form, it frequently
does not address the culture of the specific individual
YOU CAN'T WIN.

*
perhaps sociologist Risley, for example, lives there. (HO 58-9)

In other words, you can't win. ~~Even objectivity is an escape.~~
a position to know the world, except for the shock people, ~~the~~ ~~therefore~~ repudiate political and community participation (15!)

of failure is inevitable on the way. There is nowhere to turn in this overdetermined system that Vidich and Beers may have not ~~admitted~~ ~~the only things to do in Danville~~ ~~is~~ ~~to~~ ~~make~~ ~~about~~ ~~if~~ ~~one~~ ~~has~~ ~~any~~ ~~sense~~ ~~of~~ ~~pride~~ ~~and~~ ~~awareness~~, ~~then~~, ~~it~~ ~~is~~ ~~no~~ ~~either~~ ~~to~~ ~~fight~~ ~~for~~ ~~neutral~~ ~~or~~ ~~leave~~. ~~The~~ ~~latter~~ ~~alternative~~ ~~is~~ ~~hardly~~ ~~mentioned~~ ~~by~~ ~~Vidich~~ ~~as~~ ~~a~~ ~~psychological~~ ~~solution~~

Only a quarter of the town's occupants today were born there, and a large proportion came since the war. For its size to remain roughly constant, as it has, as many must go as come. Yet the alternative of leaving is hardly mentioned as a psychological solution by Vidich and Beers, even though it is unparalleled as a solution and apparently the alternative that the authors chose for themselves.



But from the point of view of "interdisciplinary team research," things were not going very well. Not only had the results been indecisive and disagreeable, but the staff meetings which were supposed to guide research had been of the most unsatisfactory kind, ^{misunderstanding,} rife with ~~bickering~~ ^{un} the taking of stands, the mutual/intelligibility of far-fetched theoretical formulations, ~~the taking of stands,~~ ^{for some people this was difficult to understand, as the meetings had been plagued by group-dynamics methods for the most part, and for some people this was difficult to understand, as the meetings had been plagued by group-dynamics methods} ranting and bickering. This state of affairs is of interest here because it may have had something to do with Vidich's later disaffection, ^{either from his own participation or the contamination from the resulting atmosphere and attitudes.} ~~It that is true, he is retroactively condemned.~~

* I find it also of great intrinsic ~~int~~ interest, ~~being~~ partly because of my own participant~~ship~~ observation of the same processes in academic groups of the most diverse composition. It stands in interesting contrast to the ^{harmonious} Boards of Springdale, ^{indeed,} ~~and in the Sociology-~~ ^{of knowledge sense, perhaps even more} ~~it might~~ ^{some Antil-Vidich} with material ~~of~~ reaction-formation against the Gemeinschaft Ideal. ^{in fact, shows psychological reference to country towns, being a}

~~It was a... to shift reaction to... a real community~~
~~to... with the intent of seeing leadership~~
~~in its natural community~~
 things went more smoothly ~~once the work had been re-broadened~~
 As well as with changes in the delegation, communication and confrontation ~~of~~ patterns of staff.

Arthur J. Vidich was at this time appointed Field Director, ~~and~~ ^{throughout} ~~it~~ to live in Springdale ~~for~~ the core time-period of the project, 1950-2.

collaboration
write of things in Kobryn...
They had shown the early...
(Their version, HO 58-9.)
~~claimed policy...~~

the main work of After/the project was done, Vidich ~~collected up stakes and, acquiring Benjamin as co-author from elsewhere,~~ ^{and Benjamin removed to} ~~to~~ Puerto Rico, ~~and~~ ^{where they} wrote Small Town in Mass Society. Returning with manuscript in hand, they were told by the Cornell group that they could not use the data and would have to get various permissions ^{for publication} in the town. They refused, ^{before publication.}

~~claiming policy procrastination as giving them rights to publish~~
 they could, and published anyway. (Their account, HO 58-9.)

It is not clear to the reader just what the understanding had been. According to Whyte (HO 58,1) ^{respondents} ~~in town~~ had been promised anonymity, and according to Bronfenbrenner (HO 59) this had been made clear to Vidich. In fact, Bronfenbrenner claimed that by this stage in the project an entire written, ^{within} formal code of ethics had been formulated, ^{by} the study, ^{before} Vidich was hired. ~~offered up as evidence~~ The appearance of this code in the American Psychologist would seem to corroborate this. (The code is reprinted, HO 59.) However, the publication there was in 1952; and in any case, certain key interpretations ~~are~~ cannot be made on the basis of the ~~code~~ ^{code} alone.

This heady anecdote is presented here ~~by~~ in order to explain the book's odd lack of data. Just because Small Town is a secondary analysis, in the sense used above, ~~that~~ there is no reason that ~~the~~ refined techniques of secondary analysis cannot be ~~x~~ applied to the data. Let me list here some of the data which are conspicuously missing, and hope that on some day of ~~their~~ amnesty the Cornell group will themselves publish it.

The authors include ~~some~~ 2,500 people as being ~~interviewed~~
 a part of the Springdale township and psychologically ~~interviewed~~
 in connected with the community. ~~But~~ ~~there are some 700~~
 This comprise about 750 households. The authors break the

households statistically
 into four classes
 as follows:

It seems likely that
 this is the full Sample A
 reported by Devereux
 (all of the Springdale community" that could be
 reached-- Devereux in JSI 4, paragraph 4), or not.

Sample A, above, is 741 households, 2450 individuals,
 of which 1497 are adults not in school. All may be
 seen from this unrelatedness. Cornell is still not
 helping as much as they ought.

Vidich and Berelson seem to split data on income data
 from about 700 persons who are organized into
 into approximately 700 households. (16)

TABLE I: Vidich-Berelson Classes

1	Middle Class	Independent entrepreneurs Prosperous farmers Professionals and skilled Industrial workers*	13% 25% 9%	xxxxx
2	Marginal Middle Class	Aspiring investors Economically and socially immobile ritualists Psychological idiosyncrasies	10% 10% 2%	
3	Traditional Farmers		10% (52 and 524)	
4	"Old entrepreneurs"		1%	
5	Shack people		10%	

obvious questions.
 display leads directly to

First, these are households. How many people in each category?
 Where are the other ten percent?
 What were the criteria for coding?

The profiles of each class lead to a nice
 general idea of the different kinds of people in them, but whether
 the profile characteristics were defining of the class categories
 as coded above, a posteriori or what, is unstated.

Maybe income? Money figures are given for in some of the classes passed in Ch. 3
 -- range of capitalization for the rational farmers, average
 income for teachers, for instance. Were these the only criteria?

~~It is that case the~~
~~some data would be merely derivative.~~
 We suspect it is not, and would
 like very much to know how
 some data coincides with
 those classes.

The household incomes-- that is, stated income-- are distributed
 as follows, where I is income (in thousands) and percentages
 refer to households:

TABLE II: Income Distribution in Springdale

Less than \$2000	9% (households)
\$2000 - 4000	35%
\$4000 - 6000	21%
Over \$6000	7%
Refusals, etc.	8%

(Abridged from 17)

3, 21 / 2, 21, 9
2, 21, 9

survey data on class
So much for the ~~xxxxxxxx~~ presented by Vidich and Bensman.

It could be argued that their weightless percentage figures (expressed in households!) are not just unenlightening but positively pernicious: for they lead, as the authors undoubtedly hoped, to an unattached sense of shrewd intuition. These figures just seem to boil, as it were, out of the tabulating machine.

However, in this paper, let us be more charitable. We cannot forget their descriptive profiles ^{of the different classes,} which are both clear and interesting, to which the survey data is undoubtedly connected.

However, ~~merely~~ ^{merely} ~~merely~~ ^{merely} for our comprehension of it, and not out of mistrust, we would like to have ~~instead~~ the following ~~xxxx~~ cross-tabulation:

TABLE 3: Desiderata

	N (households)	N (people)	N (children)	N (voters)	N (unemployed)	Income	Groups	Religions	Memberships	Mean education	etc.
1.											
2.											
...											
5.											

Vidich & Bensman "Classes"

This is not Utopian at all. According to Devereux, ... In the early summer of 1952 a complete canvass was made of every household in the Springdale community to obtain basic census-type information for all members of the household. In addition, an inventory of organizational memberships and positions was obtained for 741 households and 2450 individuals. (JSI 4)

That means that the data exist for ~~many~~ ^{many} most of these points of interest, perhaps all. If there is still bitterness at Cornell, a commendable outlet for it would be the supplying of precise data to supplant the berries of information that Vidich and Bensman leave hanging.

This would not necessarily either show up ~~for~~ Vidich and Bensman, or put the donor-analyst in a subordinate position. One of the most impressive features of middle-class face-to-face ~~real~~ relations is the power to embarrass by being sportsmanlike. The work of S. Potter is illuminating in this regard.

JTNT.

~~This does not let Vidich and Bensman off the hook~~ As far as the correctness and analytic power of their class-schema is concerned, there are still a number of questions we might reasonably ask.

If we follow

~~Robert~~ Berstedt, who holds that definitions can be true and that establishing empirically the reasonableness of logical necessary concepts is a proper part of sociological endeavor, rather than accepting ~~them~~ ^{logically necessary} ~~them~~ ^{logically necessary}.

* Robert Berstedt, "Nominal and Real Definitions in Sociological Theory," In Hewlett Gross (ed.), Symposium on Sociological Theory. W. W. Platt. Row, Peterson, 1951.

we will then be able to ~~develop our own~~ judge better the appropriacy of their concepts for Springdale, one possible tactic in the much larger quest of trying their ideas out on the rest of the world.

the study,
 All the time and in all their doings, according to ~~xxxx~~
~~xxxxxxxx~~ Springdalers are frankly or covertly oriented to
 thoughts of the city. To be aware of Springdale, they argue, is
 in a way to be aware of the things they do not want it to stand for.
 The city represents/crime, cruelty, lasciviousness, anonymity,
 and every ~~xxxx~~ conceivable kind of cynical, ~~xxxx~~ malicious
 threat. But this negative image is not just a tradition: it is
 structured and motivated. The evil image is the Springdaler's
 justification for ~~xxxxxxxxxxxxxxxx~~ his enormous tax differential
 over ~~xxxx~~ the city men. The Springdaler, ~~xxxx~~ caught and committed
 in particular markets, must orient his actions in adaptation
 to far-flung structures of price and control. ~~xxxx~~ It ~~is~~ ^{would be} impossible
 for him
 not to be aware of his situation; yet he must grasp at a sense of
 integrity that eludes him because ^{he} is economically, educationally
 and technologically disadvantaged. Hence it is little wonder that
 he is driven ~~xxxx~~ to a sense of his own moral superiority.

Here again we see, in the authors' presentation, a cluster
 of behaviors united by a central idea; like Weber's model of
 bureaucracy, it runs a central conceptual thread through a collection
~~xxxxxxxxxxxxxxxx~~

4,10/9

of behaviors, particular and categorical, to which a human actor
 can
~~xxxx~~ orient himself. It can, like the models before, be expressed
 as a collection of ^{items} ~~things whose behaviors~~ ~~xxxx~~ linked by a thread
 of logical or ontological importance; or it can be regarded as
 a central idea ~~xxxxxxxx~~ which people find to be of central merit
~~xxxxxxxxxxxxxxxx~~ in organizing the things that they do and
 think about.

~~xxxxxxxxxxxx~~

Another such example from the community-studies tradition
 may be found in Deep South*. The authors found all of life

* Allison Davis, Burleigh B. Gardner, and Mary R. Gardner,
Deep South: A Social Anthropological Study of Caste and Class.
 Chicago: University of Chicago Press, 1941.

in the southern city studied to be an enormous psychic and
 symbolic conspiracy to keep the Negro in his place.

However, the insinuating influences of mass society have
 far less of a personal quality, and are much less ~~xxxx~~
 susceptible to a sense of personalistic involvement.

Political Control.

4,5/5

In their studies of ~~the~~ political control in Springdale, Vidich and Bensman found ~~that~~ that the ~~Village Board~~ and ~~Town Board~~ were essential two lobes of an interlocking directorate. The village ~~was~~ was run by the businessmen, ~~who~~ who oriented to ~~maintain~~ low taxes, and insolation and inaction; the township was run by the prosperous farmers, for the purpose of keeping ~~the~~ their roads up. While the two controlling groups were not the same, they existed comfortably in accommodation and perpetuated themselves in power. All things in Springdale can change: appearance, population and ~~its~~ ~~entire~~ and its entire character as a town, but ~~the~~ the same individuals and groups persisted in power.* (272)

This is not because the leaders have a "coldly and rationally derived calculus" (262); ~~it is not~~ it is not class interest, but an "intricate structure of leadership and... techniques of domination" (211) that ~~controls~~ controls the mechanism.

* Approximately ~~this~~ this ~~conclusion~~ conclusion results from a study of Atlanta, Georgia (Floyd Hunter, Community Power Structure Chapel Hill).

4,6/5

~~Some~~ certain University of North Carolina Press, 1953; and from ~~contemporary~~ contemporary-studies historical ~~of~~ of the whole nation (C. Wright Mills, The Power Elite, New York: Oxford University Press, 1959.)

The Lynds, in the first Middletown volume, had a chapter on the ~~of~~ dirtiness ~~of~~ of politics. In the second volume they explicitly turned their attention to "The X Family," ~~the~~ the family, apparently, who ~~ran~~ ran Muncie.

Other insights about the holding of power had appeared in Hunter's, above; for instance, in his detailing of the way that "understructure" people are recruited and held to do ~~legwork~~ legwork and lower administration.

Enlightenment.

Vidich and Bensman treat generally of the blunting of issues and the quashing of enlightenment within the small-town ~~community~~ ~~community~~. The specification down to local units perverts or thwarts the efforts of enlightened people in service or higher administration. In both ~~Springdale~~ Springdale and Plainville, a number of ~~a~~ points of similarity appeared ~~in~~ around associational groupings.

4.7/5

particularly the school and churches. Schools in both towns are seen as being caught (owing to pressures) with an inappropriate curriculum, and of keeping teachers and ministers vulnerable and exposed. Hence the ministers cannot express their broadminded and enlightened views (Small Town, 234-5,) and issues of professional involvement for them become thwarted into meaningless cognate forms: ecumenicalism becomes an unofficial "no poaching" rule between churches, (245;) the ideal of missionary initiative becomes the norm of neighborliness. (255)

4.8/5

An interest in the function of churches, and an emphasis on their part in the community, even though large numbers do not participate, are common to both studies of Plainville, Muncie and Springdale. ^{But while the Lords emphasize the inspirational of the old integrative church and West emphasizes the competition among churches.}

4.8/5

and the sporadic migrations from denomination to denomination within the town, Vidich and Bensman lay great emphasis on the moratorium that prevents similar things from happening in Springdale.

Walker*

• Charles R. Walker, Steeletown, New York: Harper and Brothers, 1959, 1950.

~~xxxxxxxxxxxxxxxx~~

~~xxxxxxxxxxxxxxxx~~ quotes a minister in an industrial town as saying that he can reach more people by staying away from "issues". (223)

^{the} blunting of intelligence from outside: for example, West explained the anomalous position of the agricultural expert from outside: ~~shorn of influence~~

For example, the agricultural expert ~~from outside~~ was shorn of direct influence in Plainville, ^{by a lack of general community trust,} and had to disseminate his knowledge through opinion leaders, who would set an example and have results all could see. ^{this was why} ~~no one knew~~ for him when ~~everyone wondered who~~

that planting ^{a highly successful cover crop 2.5/2} ~~been first to plant Korean lespezes, he also recalled that it~~ had been his idea. ~~(22-3)~~ (22-3)*

* Selznick, in TVA and the Grass Roots, also documents the blunting of intelligences which others try to bring into the community. Selznick documents the way that agricultural expertise cannot go straight to the people who need it most, but becomes diluted by the associational groupings who least need it.

497-8) the

Moreover, as the Lynds pointed out (Middletown, ~~XXXXXXXXXXXX~~)

ebb and flow of mass society ~~XXXXXX~~ -- markets, fashions, public moods-- leave accretions at different rates and in different places. This requires that everyone ~~XX~~ make continual adaptive adjustments ~~X~~ within the framework of whatever decisions or ~~XXXXXXXXXX~~ referent commitments bind him. To Vidich and Bensman this means the "surrendering of illusions" peculiar to every class: the shack people "surrender" before birth, i.e., fail to acquire aspirations of any ~~XXXXXX~~ consequence. Aristocrats and ^{traditional} farmers are unaware of the ~~XXXX~~ adaptations necessary to remain culturally solvent; rational farmers build their farms; fee professionals ~~lose~~ interest in the hierarchy of advancement ~~XXXXXX~~ they have been trained to attack. (299-301)

Thus Springdalers cushion themselves ~~XXXXXXXXXXXX~~ in adaptation to dissonance, discomfort, and, we must presume, provincialism. With gimmicks to make life livable by blunting harsh reality-- for example, separating gossip from the public front, ⁽⁴⁵⁾ as ~~XXXX~~ is the Springdale norm ⁽⁴⁵⁾ by the discrete choice of his own ~~XXXX~~ psycho-~~XXXX~~ strategic path, he enters upon a ~~XXXXXX~~ ~~XXXX~~ regimen of actions which ~~XXXX~~ permanent sources of anxiety or frustration to be

ignored,
forgotten
mentally ^{OR} sequestered.

The view of personal adjustments which Vidich and Bensman present--

~~It is~~ that personal & psychic ad ptations are ~~to~~ strategic adaptstions of orientation, interest and loyalty to environmental, economic and situational factors ~~in the environment,~~

~~whereas~~ ~~interest~~ and ~~loyalty~~ ~~was~~ ~~strategically~~ ~~formed~~ is not unlike

by the position taken Gerth and Mills:

Hans Gerth and C. Wright Mills, Character and Social Structure:

The Psychology of Social Institutions. New York: Harcourt, Brace, 1953.

Most of the various interpersonal situations in which which we are involved exist within institutions, which make up a social structure; and changes of social structure make up the main course of human history. In order to understand men's conduct and experience we must reconstruct the historical and social structures in which they play roles and acquire selves. For such regularity of conduct, and of the motives for this conduct, as we may find will rest upon the historical regularities of these social structures, rather than upon any suprahistorical, biological elements assumed to be innate and constant with the organism. (14)

While the emphasis here is on "roles" and "history," it might as easily be on "acts" and "situations," of which roles and history are composed. The important thing here is the view's explicit acknowledgement of the variability of the occasions and determinants of action; ~~action~~ ~~that~~ ~~carries~~ ~~with~~ ~~it~~ ~~in~~ ~~the~~ ~~view~~ ~~of~~ ~~the~~ ~~occasions~~ ~~and~~ ~~determinants~~ ~~of~~ ~~action~~;

~~possibilities~~ ~~of~~ ~~care~~, interest, calculation-- ~~and~~ ~~the~~ ~~idea~~ ~~of~~ ~~the~~ ~~possibility~~ ~~of~~ ~~that~~ ~~most~~ ~~of~~ ~~the~~ ~~advanced~~ ~~epi-~~ ~~problem~~, and at least the possibility of that most ~~of~~ ~~the~~ ~~advanced~~ ~~epi-~~ ~~problem~~, will come to care ~~about~~ ~~the~~ ~~possibility~~ ~~of~~ ~~that~~ ~~most~~ ~~of~~ ~~the~~ ~~advanced~~ ~~epi-~~ ~~problem~~, should certain courses be chosen.

the ques-
tion of what
one