

At other times they go to silly metaphorical extremes. For instance, ~~because~~ the ministers are restrained ^{by secular control} from teaching their true ~~beliefs~~ beliefs. "Hence, it can be said that the greatest enemies of the ministers are the church boards and the lay bodies which are staffed by the community's political leaders." (267)

2.13/6

Similarly,

All ministers emphasize the theological points that distinguish their doctrine from the others and highlight these differences as the badge of their church. Theology itself, then, becomes an organizational device for holding and recruiting members and, as such, it becomes a branch of administration. (253)

This is a curious statement on several counts. For one thing, it assumes that theology has not previously been "an organizational device for holding and recruiting members", a point which I am ~~sure no shrewd church administrator would grant.~~ ^{sure no shrewd church administrator would grant.} ~~sure most people would dispute.~~ And if that makes it a "branch of administration," then so is anything that maintains associational loyalties-- the flower bed that spells out a firm's initials, or a pingpong table near the company cafeteria, or a company secretary's recurrent smile.

2.14/7

~~But~~ ^{But} the ~~account~~ ^{even greater, and more} of the ~~decay~~ decay of religion goes to curious lengths.

There are some who, under these circumstances, have sufficient inner strength to be tolerant, kind and understanding. ... ~~This~~ This is true of one minister and one teacher who both seem to understand the problems facing the community. ~~in~~ ~~the~~ ... The minister, then, is forced to provide a social religion to the ~~public~~ public while he practices a religion for himself which he ~~himself~~ believes to be consistent with Christianity. (311)

The implication here is that the "social Religion" that he serves up to his parishioners is not compatible with Christianity. ~~Yet in~~ ~~the~~ This is the more remarkable if the minister is ~~maintaining~~ ^{striving to lessen his own cognitive dissonance,} as described.

At some times the pressure to make a point pushes the authors into plain misstatement.

ULTTT

"The prosperous farmers dominate the school board. This is true not only because of the economic ascendancy of prosperous farmers but also because the major figure in invisible government, Howard Jones, while ostensibly representing the village, actually orients his policies to the prosperous farmers since it is to them that his economic fortunes are tied.

As a consequence of this dominance a number of facts are explained. The curriculum of the central school reflects the needs of the farmers. Though these are not the needs of the student body. ... (215-16)
 ~~They do not meet anybody's needs and only~~
 ~~explain some institutional mechanisms that filter through the curriculum~~

"the needs"
They claim that it is ~~in the interest~~ of farmers to have

the agricultural courses taught. Yet if ~~anybody~~ the youth ~~will~~ go to work in factories as claimed, it is "to their interest" about as much as ~~it is to the SAC~~ ⁽¹⁷⁹⁾ ~~interest~~ ^{needs} to bomb Russia. ~~the group's position~~

Rather, ~~the group's position~~ determines a patterned advocacy. ~~make clear the difference between~~ While thinkers of the left often ~~confuse~~ these two things, Vidich and Bensman do not.

A filter of concepts turns and tones the sense of need but these are always distinct from real ones.

of the Interpretive colorations at times approach double-talk:

2,15/7

In a sense, then, the opposition to the local leadership does not ~~necessarily~~ consist of dissident groups within the community but rather the whole trend of mass society which impinges on the local scene. In his attempts to deal with such larger trends in modern society, the hard-boiled realistic politician takes on as his adversary the major currents of change in modern society that affect the small town. Seen in this light, the political realists become genuine romanticists, and so it appears that it is precisely such romanticism which seems to keep the local society functioning regardless of the stresses and strains under which it operates. (282-3)

It is very enlightening to learn that ~~outwardly~~ finally and quintessentially these men are romantics. However, insofar as we still do not know whether the true realists are World Federalists or ^{the} Pogon-for-President party, our enlightenment has not carried us very far, and perhaps we should wait to accept this new usage until the picture clears a little.

^{may} These ~~seem~~ like captious, ~~artistic~~, philosophical arguments. But a sociological study is something to be taken literally, ~~or~~ with its metaphors ~~clearly~~ clearly circumscribed. If, as in this case, metaphor poses as stark fact, ^{sociologists} ~~we~~ are going to have ^{more} ~~trouble~~ ^{even} at literal communication than we do at present, a development not to be welcomed.

RECY PROCP

It will be remembered that the
Vulich-Benzman ~~definition~~ ^{notion} of 'class,'
above, ~~was~~ consisted of a cluster of
affiliates unified by a central
principle ...

(M) A. ...

Spheres
micro +

Biological

Systems &
Affiliates

CONCEPT
OF ...

RECH PROP

1 Their interesting models are cluster models of psychological reference systems

~~2 This is today's version of Hegel.~~

2 HEGEL & DILTHEY investigated the 'perfection' or completion, or development, of ideas with powerful internal dynamic.

3 WEBER sought to apply this kind of model to ~~the~~ certain trends and coherences in the social world.

⇒ I WOULD MAINTAIN THAT HIS WORK TYPES WERE IN FACT INVESTIGATIONS ~~of~~ ~~the~~ ~~power~~ ~~of~~ ~~overorganized~~ ~~highly~~ ~~organized~~ ~~for~~ ideas.

(⇒ THE CLUSTERS DO NOT necessarily ~~conform~~ ^{fall} to the way he drew them. E.g., collegial ~~professorialism~~.)

4 THIS IS NOT TO SAY THAT REFERENCE THEORY SHOULD STEER AWAY FROM ATTENTION TO THE ORGANIZATION OF REFERENCE CONCEPTS. Rather, it should realize that the organization of complex ideas is a psychological variable to which men respond; not, as Weber thought an ontological property of the ideas themselves.

a. FOLDFOLD
FALING;
GUTTMAN
METHODS

5 Let us not delve into the ontology of ideas. Rather, let us take them as given: ~~of "ideas," "principles"~~ ^{of "ideas," "principles"} let us present ~~some~~ ^{some} nonmetaphysical* definitions of ~~"set of ideas"~~ ^{"set of ideas"} and "idea-cluster," and then look for ways of operationalizing their effects upon people. *In fact, principle, really, or, satisfaction.

An idea is any element, thing, concept or item that can be thought or thought about.

A principle is ~~a unifying~~ an idea that may be used to unify other ideas in the mind. Thus if ~~it allows~~ ^{an idea helps} you to group two other ideas together, or ~~to~~ set out a string of ideas, it is such a principle. (Such a principle need not ~~be~~ 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-cluster is a set of ideas which tend to stay together — that is, ~~be associated~~ ~~all as increase together~~ all jointly increasing their probability of association ^{reply by an individual} at the same time, or tending to occur together in ~~any~~ ^{some} context. ~~There may or may not be unanimity among different people as to the contents of a given~~
~~The organization of an idea-cluster is a set of the e~~

The organization of an idea-cluster is the extent to which its elements are ~~organized~~ grouped by principles in a stable fashion.

NOTE THAT NONE OF THESE DEFINITIONS SPECIFIES EITHER ~~THEIR~~ LOCUS, PERSONNEL OR EXTENT OF UNANIMITY. Thus the idea can be held by a person, ~~a party~~ a dyad, a clique, a party, a polity. It can be in a book which no living person has read. Highly similar ~~ideas are~~ idea-clusters can be ~~held~~ ~~by individuals~~ ~~in a group~~ shared by individuals even though the contents tend to differ. The ~~organizing~~ principles with which two persons organize ^{the same} ~~the same~~ idea-clusters ^{may be entirely} ~~with exactly the same contents~~ different. ~~except for the organizing principles~~

LOOK AT CONVENTIONAL MEASURES OF ASSOCIATION, & PROPOUND SOME NEW ONES appropriate to cluster-agreement

COMMENTS ON THE SEMINAR

Organizational Measures.

The ~~se~~ difference between the early "disorganized" meetings and the later "organized" ones was ~~to me indistinguishable, except that in the latter~~ in my estimation fictitious, save that in the "organized" meetings ~~there would be~~ ~~no interruptions~~ instructors would interrupt to say, "Well, that brings us to the next topic, which it ~~to~~ had not."

#00591

But

Having regularly assigned papers on defined topics was, to my surprise, a very good thing. It helped me in my writing of them ~~by~~ by supplying clear matters requiring research, while not being long enough to arouse ego-involvement and consequent resentment of the restrictions. More importantly, it raised my opinion of certain other members of the seminar from ~~contempt~~ extreme contempt to grave exasperation, thereby lowering my sense of departmental persecution relative to the other graduate students by about 20%. It was a shock to learn that people incapable of oral expression except by shibboleth and repetition, or of the sure reception of new ideas except from designated ~~and~~ official sources, were in fact capable of ~~writing~~ writing clearly and literately.

Happenings.

Not I feel I was not allowed to talk enough, and ~~that~~ particularly with all the time that was wasted on recurrent pseudo-issues "historical approach," "science versus humanism" which I feel certain I could have ~~been~~ cleared up in ~~five~~ five minutes of ~~uninterrupted~~ uninterrupted explanation. But it was evidently the will of the group ~~that~~ that I not to so. Lounsbury and Effrat should also have been aided in saying more.

#00591

The occurrence of bizarre stand-taking by certain members of the seminar could ~~to~~ well have been stopped; I have the feeling it was exaggerated by ~~visiting~~ ^{professors} visiting, but I could be wrong.

~~Clearly the instructors responded to special points rather than~~

Generalities.

I believe that the reading of primary sources is for the graduate student a waste of time, ~~and~~ in fact a positive danger: the likelihood is high that he will find things in the material ~~not~~ included in the field's stereotype of the work, a kind of knowledge that will only work to his detriment on examinations.

The chief ~~reason~~ reason for such a seminar-- indeed of graduate school, it seems to me-- is not to engineer ~~the~~ meeting of minds, which in three years of graduate study I have never observed, but to let ~~unhappy~~ students ~~to~~ hear professors say what they would never dare or deign to write down.

Hence I would advocate much more talking by the professors, of an ambulatory, unconnected, free-floating type, full of allusions, ~~and~~ analogical ideas, and ~~and~~ imprecise references to other people's work.

It was about an average seminar. It brought its problems along from the previous semester. It was too big. But the professors should have said much more anyhow.

~~CLASS (yuk yuk)~~

ULT II

- ! "Only" 6 out of 50 businessmen are investing capital. 53-4
presumably in contrast to investor renewal. Not clear how it relates to profits. (instead of?)
- ! This is some buoyancy.
How many hung off capital?

Power: is it really bad?

The blunting of Issues

The quashing of enlightenment

ULTN (Another main point of book)

SPECIFICATION DOWN TO LOCAL UNITS which prevents (or, at best, hinders) the impact of enlightenment.

Eg. ~~sec education~~ → principal's reverse policy
ministers' secret enlightenement ↘

VB & Plainville:

2.6/2

A number of points of similarity appeared in connection with the associational groupings, particularly the school and churches. Schools in both towns are seen as being caught with (owing to pressures) with an inappropriate curriculum, and ~~bring~~ keeping and of making their people vulnerable and exposed.

ULTN

Specifications of problems to local level that blunts them. RELIGION:
Ecumenicalism → No poaching (245²)
Missionarism → neighborliness (255³)

MINISTERS SECRETLY

Walker, in Steeltown, quotes a minister as saying that he can reach more people by staying away from "issues" (223.)

An interest in the function of churches, and an emphasis on their part in the community even though ~~it~~ large numbers do not participate, are common to both books. Where Plainville emphasizes the competition among churches, and the sporadic migrations from denomination to denomination within the town, Vidich and Benamen lay great emphasis on the moratorium that prevents similar things from happening in Springdale.

Continual orientation toward city;
negative;

ambivalent → MAINTENANCE OF
EVIL IMAGE

ULT II

! GUILT OVER THE ADVANTAGES
OVER THE CITY is another reason
the village is driven to a sense of
moral superiority.

Psychological adaptations: PERPETUAL MASS ~~CULTURE~~
ORIENTATION

ULT PERVASIVE REFERENCE

! Deep South found the whole
of 'Southern' life to be an enormous
^(Economic, psychic) and symbolic conspiracy to keep
the Negro in his place;

much as WB find the whole
of Spr. society an enormous adaptation
to 'mass society' with special attention to ^{reflected} of the CITY.

ULT II

Lynds: (v. I)

THE INSINUATING INFLUENCES OF MASS SOCIETY INTRUDING AND RECEIVING AT DIFFERENTIAL RATES, ^{remaining to} ~~accrue~~ as facets of local culture.

~~THE DRIFTING, BOOSTER IMAGES (BUTTERFLY APPROX. etc.)~~
~~THE ARTIFICESS OF POLITICS~~

though culture has somehow always been accretion, more & more today we must

ALL ADAPT, ACCORDING TO THEIR CLASS...

ULT II

THE LIST OF 'SURRENDER OF ILLUSIONS' peculiar to each class. 99-301.



ENUMERATE!

#005

to FAILURE

To dissonance, discomfort, and, we must presume, Provincialism



ULT II

Theme.

GIMMICKS TO MAKE LIVE LIVABLE BY BLUNTING HARSH REALITIES.

E.g. SEPARATION OF CLASS FROM THE PUBLIC FRONT. 45

ULT II

Psycho-strategic approach (discrete alternatives) CLUSTERS

ULT II

Life-style & personal 'psychology'

viewed biologically that is. is the content of alternative choices, all of which they try to enumerate.

00503

ULT II

PERSONAL ADAPTATIONS ARE TO ENVIRONMENTAL & ECONOMIC factors. 299-302 (Note 302)

Is this generally the diff. Mills position?

00500

The view of personal adjustments which Vidich and Bensman present, while it could be roughly associated with much of American sociology, seems to be most explicitly presented by Gerth and Mills.



ULT II

Gerth-Mills view (overleaf or 'roles' & 'history' - no mention of situations)

Most of the various interpersonal situations in 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 social structure 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 upon any supernatural, biological elements associated with and consistent with the organism." (14)

Lynds also: (v I)
the dirtiness of politics

ULTT

Middle/low in Transition

added a new emphasis on
"the X family,"
who ran Monroe.

ULTT

Also from Hunter (Ch. 4)

SUMMONING OF
'UNDERSTRUCTURE' people
to do legwork & lower admin.

ULTT

'Linking pin' function 271E
(this is FROM HUNTER?)
The central group - Jones (p. 70 successful)
Palmer
horassman

'The road effect'

UPTT

Mid. in Trans. also emphasized very dramatically
 the ⁱⁿ of changes rate finances & the
 business ideology & meeting
 or Relief. (Ch. 9)

Politics

ULT II Another crux? B's Italian.

ALL THINGS CHANGE EXCEPT THE POWER ELITE. Nice Q, 272² (mainly Ital. part)

#005 9

ULT II

Leaders do not have a "coldly and rationally derived calculus." 262⁵

#005 9

ULT II

They claim 'psychological time' of group decision procedures beats 'class' or 'interest' analyses — after propounding just such analyses for town, village and school board.

They talk explicitly, though, to make this clear, that these are "preliminary steps" toward a full account (210-3) and there is an "intricate structure of leadership and... techniques of domination" (211A). ~~interrupting~~ #005 9

ULT II

~~Mills, Power Elite~~

~~former elaborations of the notion of centralized power.~~

~~(Quote his own repudiation of the group thesis? 25 C)~~

~~"the position generally associated with Mills ~~etc~~ might best be expressed..."~~ #005 9

ULT II

Chapter "The major dimensions of class" never (?) mentions dimensions
ms lead delineates 5 groups,
2 subgroups. ("Configurations" - Prot. 2, 512)

If they mean these, to be dimensions of possible variation, they should definitely have a goodness-of-fit index.

They don't dimensionalize class, they partition

ULT II

A footnote referring us to Weber, Prot. Ethic, (53), is about the only explanation of their psychological p of class.

ULT II

EXPERIMENTAL SECTION (Classified by explanation) Slu.

ULT 3

Werner's first volume, Social Life of a Modern Community, for LIFE STYLE of the six classes

000550

ULT 2

~~Werner: ...~~
Werner: ...

2.7/3

While Vidich and Beneman do not appear to share W. in Lloyd's stratigraphic notion of social class, they do take his best associated with the Yankee City studies, they do take his idea that different classes have different life-strategies.



~~Warner~~
Broader local version of
Protestant Ethic.
Tara's ec. self-understanding. (Eg history of gas.)
Mud/leaves
#00588

Warner, LIFE-STRATEGIES

#00587

ULT II

THEY MAY BE LIKE MILLS; THEY'RE
ALSO LIKE PARSONS!

The attempt to codify the
life-strategies with Keynesian economic
functions (76^{3+}) is reminiscent of the
Parsonian school: that any similarity
can be "ultimately" proven to be an isomorphism.
#00583

STRONG POINTS

Image analysis

SEMI-INTERPRETIVE, 'INSIGHTFUL' ANALYSIS

BUT THEIR LITERARY GOODNESS TAKES THEM TOO FAR,
[VERBALEN POINT

'the rural surrender'

(which has no good meaning albeit ill-documented)

APPAREN: CERITRATED/CE/ER/ET

TO POSSIBLE GRAVE MISINTERETS.

ULT II

Shroud image analysis.

↳ talks → way of alluding to egalitarianism. 50-2

ULT II

What they're good at

NICE interpretation of the image' of The Kall paragraph, 102-3

ULT II

(Semi-interpretive ^{Example} ~~part~~ of book.)

Basically, an historically indigenous local culture does not exist. The cultural imported by successive waves of migration and the successive waves of migration associated with each combine to produce a culture consisting of layers or segments of successive historical eras "superimposed" and "conflict" before "sprawled" culture. The conflict between culture appears to be a different eye of ~~the~~ 86-?

ORIGOS:

ULT II

! multiplicative economic trans. at every point.
! ... - ultimate focus -
... to be what one's worth.
42 →

ULT II

! Strange: ABILITY TO ADJUST OWN
... RATIO INDICATES
... EC MOBILITY! 60%

Non sequitur:

sequitur

it detest ... or is twisted in a
easy to make ... an advantage for
the community ... Practising the central (and
peripheral and
or the state-supported
"own life" 295

ESTION THE ...

ULT II ... apparent contradiction

! ... are "minimized"
~~...~~ so that "few items of
business outside of routine and legally required
firm over ... the decision-making stage."
The careful observer will note that
... of formal voting
... been made." 114?

ULT II

! ~~the~~

"To all intents and purposes the village, the
parish, the shack people, the workers
and the mines are disfranchised" 217B
! James West was the
close in the election.

ULT II

Absurd

! ~~the~~

"It can be said that the greatest
enemies are the
church boards and the lay bodies
which are staffed by the community's
leaders." 267+

ULT II

METAPHORICAL

! ~~the~~ **ANTIPATHETIC INTERPRETIVE EXTREME:**

"All ministers emphasize the theological points
that distinguish their doctrine from the others
and highlight these differences as the badge
of their church. Theology itself then,
becomes an organizational device for
identifying members and as
such becomes a branch of administration."
217C

2, 11/5

There are other lacunae in the exposition.

Often interpretive or descriptive non sequiturs break the logical flow, if not the prose.

For instance,

~~Strom~~ Vidich and Bensman ~~repeatedly~~ appear to underline the same point with two contradictory items of evidence: first, ~~the~~ decisions by the village board are "minimized" ~~leaving them prey to settlement by machinations of the~~ invisible government, so that "few" so that "few items of business outside of routine and legally required action ever reach the decision-making stage" (112,)

2, 12/5

(Thus the issues are left prey to settlement by the machinations of the invisible government.) Yet "The careful observer will note that even in the absence of formal voting several decisions have been made" (114) ~~There is~~

Presumably this shows how brazen ^{the} invisible government really is, allowing ~~itself~~ itself to be observed in this manner.

~~are~~ scattered through the text, A number of overdrawn points, occasionally extending themselves into apparent contradictions and grave misinterpretations, ~~press~~ ^{in this reviewer's opinion}

For example, the intrusion of an economic tinge into many summary descriptions, ~~is~~ Thus through gossip

One learns about domestic discords, sexual aberrations, family skeletons, ill-gained wealth, feuds, spite fences, black sheep, criminal records and alcoholism. The major preoccupation, however, is reserved for "what he's worth" in the strictly monetary and material meaning of the expression. (42)

Again, the fact that doctors and lawyers can set their own hours, ^{which makes them seem independent,} somehow indicates ~~that they are really tied more closely than apparent~~ ^{to the strict logic of the} ~~to the strict logic of the~~ ^{in other words, the assumption of leisure} ~~is an indication of an~~ Their self-determining of their work/leisure ratio to accommodate for leisure, is a decision which partly reveals their psychological orientation to economic mobility. (60)

In other words, the conception of leisure is the indication of unrest.

