Small group stimulus of urban renewal and social control

Sharon Gear
Colby College

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SMALL GROUP STIMULUS of URBAN RENEWAL
and
SOCIAL CONTROL

by

Sharon Gear

Submitted in partial fulfillment of the requirements for the Senior Scholar Program Colby College 1962
THERE IS A NEED FOR URBAN RENEWAL

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S. G.

Colby College
May 1962
# Table of Contents

<table>
<thead>
<tr>
<th>Acknowledgements</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>List of Tables</td>
<td>v</td>
</tr>
<tr>
<td>List of Illustrations</td>
<td>viii</td>
</tr>
<tr>
<td>Introduction</td>
<td>ix</td>
</tr>
</tbody>
</table>

**PART I. SURVEY**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>THE CAUSE</td>
<td>10</td>
</tr>
<tr>
<td>II</td>
<td>THE METHOD</td>
<td>14</td>
</tr>
<tr>
<td>III</td>
<td>MORE METHOD</td>
<td>17</td>
</tr>
<tr>
<td>IV</td>
<td>ENDS</td>
<td>20</td>
</tr>
</tbody>
</table>

**PART II. PRACTICAL STUDIES**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>HYPOTHESIS</td>
<td>23</td>
</tr>
<tr>
<td>II</td>
<td>PAKISTAN TO PARK FOREST</td>
<td>26</td>
</tr>
</tbody>
</table>

**PART III. RESEARCH INTO AMERICAN CITIES**

<table>
<thead>
<tr>
<th>RE: CITIZEN PARTICIPATION</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>36</td>
</tr>
<tr>
<td>II</td>
<td>39</td>
</tr>
<tr>
<td>III</td>
<td>49</td>
</tr>
</tbody>
</table>

**PART IV. PRODUCTIVITY OF SMALL GROUPS**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRODUCTION AND PRODUCTS</td>
<td>53</td>
</tr>
</tbody>
</table>
TABLE OF CONTENTS

II. PRODUCTION TECHNIQUES .......................... 57
III. PRODUCTS .................................................. 61
IV. MONTANA VERSUS MEGALOPOLIS ......................... 65
V. FORMULA ..................................................... 75
VI. MUMFORD AND MORGAN ................................. 80

PART V. CONCLUSION
CONCLUSION ..................................................... 85

APPENDIXES ................................................... 92
BIBLIOGRAPHY ................................................ 112
ABSTRACT ...................................................... 117
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cities where Urban Renewal did not start until Federal Aid was available.</td>
<td>39</td>
</tr>
<tr>
<td>Cities where Urban Renewal has been initiated by the local government.</td>
<td>40</td>
</tr>
<tr>
<td>Cities where Citizens were either the stimulus or main force behind Urban Renewal.</td>
<td>41</td>
</tr>
<tr>
<td>Cities where cooperation between citizens, civic government and Federal Government is considered necessary for Urban Renewal.</td>
<td>43</td>
</tr>
<tr>
<td>Citizen Participation Continuum</td>
<td>45</td>
</tr>
<tr>
<td>Cities chosen for research</td>
<td>92</td>
</tr>
<tr>
<td>Statistics</td>
<td>109</td>
</tr>
</tbody>
</table>
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cities where Urban Renewal did not start until Federal Aid was available.</td>
<td>39</td>
</tr>
<tr>
<td>Cities where Urban Renewal has been initiated by the local government.</td>
<td>40</td>
</tr>
<tr>
<td>Cities where Citizens were either the stimulus or main force behind Urban Renewal.</td>
<td>41</td>
</tr>
<tr>
<td>Cities where cooperation between citizens, civic government and Federal Government is considered necessary for Urban Renewal.</td>
<td>43</td>
</tr>
<tr>
<td>Citizen Participation Continuum</td>
<td>45</td>
</tr>
<tr>
<td>Cities chosen for research</td>
<td>92</td>
</tr>
<tr>
<td>Statistics</td>
<td>109</td>
</tr>
</tbody>
</table>
# LIST OF ILLUSTRATIONS

<table>
<thead>
<tr>
<th>Figure</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is a Need for Urban Renewal</td>
<td>iii</td>
</tr>
</tbody>
</table>
INTRODUCTION

Being a Senior Scholar means involvement in a long, laborious process. A commitment is made to enter the scholar's world and to do one's best. This introduction is designed to tell of my experience and of the project's development under scholastic regime.

During the early part of the fall semester cities were selected as samples for a study which was to look into Urban Renewal work in the United States. The cities were chosen from three sources: The Moral Integration of American Cities by Robert Cooley Angell; E.L. Thorndike's Your City; and Austin I. Porterfield's Crime, Suicide and Social Well-Being in Your City and State. I turned to these three particular references because I felt that the cities listed in them had undergone extensive research by other scholars which would hopefully indicate that these cities would respond to my requests or at least have information to offer. I omitted all duplications in the above list. I then chose 120 cities. This final choice included taking at least two cities from each state, and trying to include cities whose populations would range from very small, 5,200, Carson City, Nevada, to very large, 2,002,512, Philadelphia, Pennsylvania. Also capitals of the states were included whenever possible since it was presumed that such cities would have more activity all around,
including Urban Renewal Programs. The method of choosing the sample may be questioned as to being a truly "random" one. However, the validity of my sample cities depends upon the integrity of the three sources, Angell, Thorndike and Porterfield.

To each of the 120 cities was sent the following letter in mimeographed form.

Dear Sir,

In connection with a Senior Thesis on "Urban Work in the United States Today" I find myself needing extensive information about urban planning and renewal in your city.

Any materials you would send me would be very helpful. However I would appreciate as much information as you can pass on to me since this is to be a major thesis and will eventually be included in the Colby College Library.

If there are mailing or publication charges I shall be glad to pay for them.

Thanking you in advance, I am,

Yours truly,

At this point I learned the first great lesson that any scholar must learn, the lesson of being specific. Replies to this letter ranged from courteous to scornful, but all found that my request was too vague, and while those who did cooperate sent what they hoped would be helpful materials, most of it wasn't. Moreover, letters such as those from Newark, New Jersey; Las Vegas, Nevada; Meriden, Connecticut; and Hartford, Connecticut, caused a great deal of embarrassment at having sent out what now appeared to be an extremely dilettante type of request.
It now became evident that the whole field of Urban Renewal was much too vast, and that any thorough comparison would require detailed knowledge of the various stages that Urban Renewal projects have. The most profitable line of study then appeared to be to abandon the comparison and launch a study into the stimulus of Urban Renewal.

Especially appealing about this topic of stimulus was the remark made by the Bowdoin professor who handles their Urban Sociology course that to his knowledge such a study had not been made before. Moreover, stimulus seemed a good place to start because it was the beginning and this was the beginning of my knowledge about Urban Renewal.

Now a second mimeographed letter, each with a personal handwritten note on the bottom requesting specific information if their previous replies had held any clues or if not, a note to the effect that information on citizen participation was especially desired and that if they had such on hand would they take the time out of their busy day to send it to Colby. I specifically requested citizen participation-type information because my readings and the correspondence I was receiving led me to think that I could develop this paper beyond Urban Sociology into Small Group Sociology, that is small groups of citizens participating in Urban Renewal. The form letter I sent out read as follows:

Dear Sir:

In connection with a Senior Thesis on "Urban Work in the United States Today" I find myself needing even more
information about urban planning and renewal in your city than you have already been so kind to send me.

Could you supply me with information concerning the STIMULUS of Urban Renewal in your city, including: Did Urban Renewal start before or after federal aid was available? And was Renewal in your city stimulated by economic, aesthetic, or political factors or any others? Also, I would greatly appreciate particulars about the stimulus.

Would it also be possible for you to briefly indicate the main Urban Renewal problem(s) in your city in the order of importance, e.g. traffic congestion, housing conditions, recreation, etc.

Thanking you in advance for your time and trouble, I am,

Yours truly,

Here I would personally write and ask for information about citizen participation and anything else that this particular city had which was outstandingly good or outstandingly poor Urban Renewal.

Of the replies to the second letter only 37 were adequate, that is they contained information which made a direct reference back to my request. Yet these 37 replies were very encouraging. First, because they were numerous and second, because they were for the most part quite lengthy. Having given a specific question, the new information led on to the next stage of the project, that of analyzing the various stimuli and reaching quite an exciting conclusion to the effect that small groups of citizens were the most original and effective source of Urban Renewal. It now seemed that it would be very worthwhile to make a close examination into small group sociology to see whether this "conclusion" was true. Moreover, if small groups of citizens could be proven to be the best type of
organization for carrying out Urban Renewal, might the principles they operate on be the best type of organization for carrying out social control at large.

A great deal of the information received emphasized Federal Government aid to and control of Urban Renewal. I feel that this is counter to my stand as stated above and I hope to show that small groups of citizens are capable of handling and directing most of the problems of Urban Renewal. The hypothesis to be investigated, "Urban Renewal stimulated by a source other than governmental will be more successful" was part of the personal inquiry at the end of the second letters. This hypothesis was designed to uncover this work of small citizen groups.

Urban Renewal was chosen as the best framework within which to talk of social control of people, by people, for people because when Urbanism is a way of life individuals lose the ability to control themselves. Yet at the same time urban life offers these "lost souls" an opportunity to act meaningfully together around a matter pertinent to them, this being Urban Renewal. Urban Renewal is a topic which arouses people to act for themselves. Action comes from areas needing Urban Renewal because relief is sought from actual physical discomfort and because the problems to be solved in Urban Renewal are ones people can approach successfully with a minimum of specialized knowledge.

The emphasis put on citizen stimuli means that the citizens are the first to act, and are the stimuli to local gov-
ernment, planners, civic leaders, or others whose cooperation is needed if Urban Renewal is to be adequate.

The practical studies of Part II are meant to serve as examples to back up the theory that citizen stimuli is an important part of Urban Renewal because it forces other elements to act. However, citizen stimuli means that the citizens have learned to organize, and to control their energies and this is perhaps even a more important part of Urban Renewal, even if it only appears as a by-product.

The research studies which I conducted and present in Part III necessitated a qualification of the original hypothesis. These studies turned up the information that citizen participation was vital to the Urban Renewal, but it did not matter at what stage of the program it came as long as it was present. Admittedly it is easier to get citizens involved at the earlier stages before bureaucracy sets in, but this is not crucial. What is crucial is that the citizens learn to accept and handle this new situation. The best method of achieving such social control by working through small groups. Therefore, Urban Renewal which involves citizens will be more successful because it leads not only to improvements in the physical environment but also to control of the total environment.

The paper which follows this introduction is an examination into this double benefit when Urban Renewal is undertaken by small groups.
FOOTNOTES


3A. L. Porterfield, Crime, Suicide and Social Well-Being (Fort Worth: Texas Christian University, 1948).

4See Appendix A, pp. 91-97.

5See Appendix B, pp. 98-103.

6Urban renewal is a concerted effort by a community, through its public and private resources, to prevent and correct urban blight and decay and to set in motion long-range, planned redevelopment. It has three main elements:
1. Slum prevention through neighborhood conservation and housing code enforcement;
2. Rehabilitation of structures and neighborhoods worth saving; and
3. Clearance and redevelopment of structures and neighborhoods beyond saving.

PART I. SURVEY
Life is an end in itself, and the only question as to whether it is worth living is whether you have enough of it.

I will add but a word. We are all very near despair. The sheathing that floats us over its waves is compounded of hope, faith in the unexplainable worth and sure issue of effort, and the deep, subconscious content which comes from the exercise of our powers.

Oliver Wendell Holmes, Jr.
CHAPTER I

THE CAUSE

The city, as one finds it in history, is the point of maximum concentration for the power and culture of a community. It is the place where the diffused rays of many separate beams of life fall into focus, with gains in both social effectiveness and significance. The city is the form and symbol of an integrated social relationship; it is the seat of the temple, the market, the hall of justice, the academy of learning. Here in the city the goods of civilization are multiplied and manifolded; here is where human experience is transformed into viable signs, symbols, patterns of conduct, systems of order. Here is where the issues of civilization are focused . . . . (The city) represents the maximum possibility of humanizing the natural environment and of naturalizing the human heritage.

The above conception of a city is one that many city dwellers would scoff at. A city dweller is more likely to comment that he lives in a "metropolitan mass" where power is concentrated on such a scale as to be "called impotence," very similar to "water water everywhere and not a drop to drink." It would seem that "a metropolitan regime . . . is deeply antagonistic to every valuable manifestation of life." Between one thing and another contemporary civilization presents us with a Megalopolis such as the one Jean Gottmann writes of.

Gottmann's Megalopolis is a tremendously powerful force extending as one huge sprawling city from southern New Hampshire to Northern Virginia. Here all the
dynamics of the urbanized northeastern seaboard produce nothing but dirt, chaos, and neuroses. But Gottmann gives a description of this area's potential which the citizens can develop and work with if they wish to.

If land is used according to its capabilities, both rural and urban areas will benefit.

Farms that operate according to their land capabilities could go on producing for centuries without danger of soil erosion and deterioration. If cities were designed and built according to the proper criteria of land capability and with vision for future needs as they expand, then urban development would last much longer without having to be torn up and renewed because the land was not used with proper forethought in the first place.5

From Megalopolitan woodlands and wildlife there is another great reservoir of power.

The forests are not just trees. They are timber, water, perhaps climate; they are wildlife habitat, grazing for stock, and recreation for man. They are windbreak, flood break, monotony break. And looking into the future, they will unquestionably become a major raw material and chemical of extraordinary versatility, because, after all, they are renewable, in the magic balance of sunshine and nature.6

In manufacturing there lies more power for the Megalopolis, but it is a new type of manufacturing, that of incubating and nursing the more speculative industries. Closely connected with less of the old type of manufacturing and less manufacturing on the whole is the coming power of the commercial organization.

While the flow of materials from production to consumption becomes more and more independent of the business districts of the central cities, the management of the swelling flow of materials requires increasing employment and activity in the hubs of commerce.
There is then a great deal of power to be capitalized upon in this "White Collar Revolution". It is these people who are the inhabitants of Megalopolis and it is the power they are capable of generating or not generating that will write the future.
FOOTNOTES - PART I - CHAPTER I


2 Ibid., p. 234.

3 Ibid., p. 235.

4 Ibid., p. 278.


6 Ibid., p. 383.

7 Ibid., p. 564.

8 Ibid., p. 565.
CHAPTER II

THE METHOD

Gottmann's Megalopolis can become monster or saint, all depends upon what is emphasized.

Urban life is founded on the advantages of living and working together in a society that is highly diversified but can function as one well-organized community. The survival of the multi-million society of Megalopolis as a going concern could be threatened if to waste of space and materials, which on the whole is profitable, were added waste of human resources. (Italics mine)

Following this up with Jane Jacobs's The Death and Life of Great American Cities, the emphasis is again placed on diversity which is to be directed and organized by the individuals who live in the Megalopolis. Taking Gottmann's and Jacobs's works together there emerges a common concern for Megalopolitan Man. Now, when Lewis Mumford is added to these works, a trilogy emerges which unwaveringly focuses attention on how man's existence in this gigantic flux can have meaning.

Gottmann is appreciative of Jane Addam's desire for urban life to "improve people's understanding of each other" and of her technique for achieving this unique urban environment. The technique was to develop in humans their own ability to utilize their own powers. In the same
manner he hopes that "an improved organization and the solution of the major problems will be easier to achieve once the people have fully realized the new features of their life and environment." Jane Jacobs moves from Gottmann's gigantic scale to discuss a people's ability to gain the knowledge Gottmann deems necessary. In this work of hers, Jane Jacobs maintains that a city has diversity and that this diversity is a miniature replica of the diversity of the society itself. "Lively, diverse, intense cities contain the seeds of their own regeneration, with energy enough to carry over for the problems and needs outside themselves." Planning for vitality requires work by, with and for the citizens. Unslumming requires that "we must regard slum dwellers as people capable of understanding and acting upon their own self interests which they certainly are."6

So far the method advocated by the trilogy is using the human resources which are involved in any problem to solve that problem. The question is whether or not this will be an adequate way to combat Mumford's graphic but accurate picture of the "impotent metropolitan mass."

Idleness, n. A model farm where the devil experiments with the seeds of new sins and promotes the growth of staple vices. Ambrose Bierce, The Devil's Dictionary.
FOOTNOTES - PART I - CHAPTER II

1 Gottmann, p. 450.


3 Gottmann, p. 723.

4 Ibid., p. 738.


6 Ibid., p. 271.
The Exploding Metropolis has this advice to offer:

Planners and architects have a vital contribution to make, but the citizen has a more vital one. It is his city, after all; his job is not merely to sell plans made by others, it is to get into the thick of the planning job himself.¹

And this would seem to be good advice, consistent with what has already been discussed, for planners, architects and any other outsiders are only to contribute when those who are part of the problem are activated.

A comprehensive piece of work has been done by Svend Riemer in his book The Modern City in evaluating the citizen's responsibility. Riemer reiterates the argument:

Democratic social planning is impossible without citizen participation. The planning expert has to promote his planning objectives successfully so that they will be accepted and approved of by the citizenry. Not even the best planner can derive a good plan for the people without knowing what the people want, without having solicited some articulate expression of their preferences .... To ensure full acceptance of a planning project, and to guarantee its survival in the long run, the plan must stem from the people themselves, the people should feel that they are participants in the planning process.²

There is of course the problem that the planner and the city sometimes cannot wait for the citizens to
wake up, but any initiative demonstrated by them must be carefully protected so as not to stifle spontaneous interest. This however, will be dealt with in a later stage of the paper.

When Riemer makes the comment that "sociologists encourage neighborhood planning because it is expected to strengthen informal means of social control" he has brought back one of the earlier points, that of instilling order into Gottmann's Megalopolitan chaos. This problem of social organization and control is another point which will come up again after an examination into citizen participation. It is citizen participation, the people of the community entering effectively into the planning process which is now the focus of this paper.
FOOTNOTES - PART I - CHAPTER III


3 Ibid., p. 416
CHAPTER IV

ENDS

Hopefully, citizen participation will emerge as the key tool in achieving Gottmann's "Novus Ordo Seclorum". In this new environment, he describes the people as responsible for themselves. They must manage to the best of their ability the region and its problems. If the citizens fail to do this, if complacency and resignation were to set in, then the great Megalopolitan experiment would be jeopardized and balance of our world might shift.

Another aim is to make obsolete those plans that do not fit real situations and plans that ignore or abuse existing institutions. If citizens who live in the situation and are involved with the institutions instigate new plans it is felt that such plans would come closer to what is really needed. Ultimately the objective is to orientate people towards thinking in terms of the realities of organic life so that they will be able to establish social control out of the disharmony and conflict around them, recognizing this disharmony and conflict as part of any natural organic structure. With such social control the city could represent "the maximum possibility of humanizing the natural environment and of naturalizing the human heritage."
FOOTNOTES - PART I - CHAPTER IV

1 Gottmann, p. 777.

2 Mumford, p. 6.
PART II. PRACTICAL STUDIES

1. The problems that concern selection are defined in terms of the culture of the community and the experience of its members.  

2. Not only will the problems be set but the solutions selected will be shaped by the culture of the community.

Closely tied in with these two ideas are many points that are made by John H. Mooney in his book The American Indian. He presents the statement that "the community is a race which does not have some folkways peculiar to itself, these folkways in turn related to other institutions, upon which go to make characteristic pattern of communal life." Mooney says the changes in a community should come only when the people are aware, act, and ask. Organization then, is not imposed on the people,
CHAPTER I

HYPOTHESIS

A Community in the Andes, Problems and Progress in Muquiyauyo by Richard N. Adams was written as an anthropological study. However, it is only a matter of labels as whether to call it an anthropological or sociological work. Similar studies of American life are called sociological, but that is another question. What is important is that Adam's work holds two important ideas for this project.

1. The problems that demand solution are defined in terms of the culture of the community and the experience of its members.

2. Not only will the problems be set but the solutions selected will be shaped by the culture and experience of the community members.

Closely tied in with these two ideas are many points that are made by John Kinneman in his book The Community. Kinneman presents the statement that "the community is rare which does not have some folkways peculiar to itself, these folkways in turn related to other institutions which go to make up the characteristic pattern of communal life." Kinneman feels that changes in a community should come only when the people are aware, act, and ask. Organization then, is not imposed on the people,
it grows from then and so will be in consistency with and not exceed the needs of the people.

At this point it seems best to take careful note of exactly what the "method" is that is being studied in order to arrive at a theory. This is very well explained in C.H. Cooley's *Human Nature and the Social Order*. Cooley is interested as is this paper in the type of social control that will lead to man's well being. The best method of achieving this is for man to make a choice.

"Choice is a process of growth, progressive mental organization through selection and assimilation of the materials which life presents." Behind choice goes thought which is a "response to communication" and ultimately the recognition that ideas constitute the self. Communication, thought, choice, ideas, self knowledge. Here is a vital sequence and the basis for the hypothesis of this paper:

"Urban Renewal stimulated by a source other than governmental will be more successful." Behind the hypothesis lies the thought that Urban Renewal resulting from individual citizen's actions means that the citizen has participated in the process of communication, thought, choice, ideas and self knowledge, the whole of which takes place most successfully in small groups and that the organization resulting from this process will provide the conditions necessary for man's well-being.
FOOTNOTES - PART II - CHAPTER I

2Ibid., p. 200.
4Ibid., p. 217.
6Ibid., p. 20. I wish you'd come and look at it." We walked through a green wheat field, spangled with yellow mustard blooms, to the brink of a raw cut-bank against which the current was pounding. Even while we watched, another clank fell into the gray water.

"Look," I told him, "you see the gravel bar across the river? You and your neighbors start on the down-stream side, and carry away boulders until you've cut a channel right across the bar. Then the water will flow in the channel and will stop cutting here." (If it had been possible to stay three days, I could have enlisted all the Girsba men and completed the job at once.)

"That's fine!" he said casually, "Please ask the Mir Sahib to order us to do it, and we will."

"Would the Mir be angry if you did this on your own initiative?"

"Or, not at all. It is merely our custom never to do anything unless the Mir orders us."

John Clark put down the above conversation as an example of his efforts, in Hunza, a secury of the Himalayas just over the northern border of Pakistan, to teach one community how to use its own resources. He
CHAPTER II

PAKISTAN TO PARK FOREST

It has ever to be remembered that great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves, and become something only in so far as they embody the claims of its component individuals.

Herbert Spencer

"Sahib," he said, "the river is cutting away my field, and I wish you'd come and look at it." We walked through a green wheat field, spangled with yellow mustard blooms, to the brink of a raw cutbank against which the current was pounding. Even while we watched, another chunk fell into the gray water.

"Look," I told him, "you see the gravel bar across the river? You and your neighbors start on the downstream side, and carry away boulders until you've cut a channel right across the bar. Then the water will flow in the channel and will stop cutting here." (If it had been possible to stay three days, I could have enlisted all the Gircha men and completed the job at once.)

"That's fine!" he said happily. "Please ask the Mir Sahib to order us to do it, and we will."

"Would the Mir be angry if you did this on your own initiative?"

"Oh, not at all. It is merely our custom never to do anything unless the Mir orders us."\(^1\)

John Clark put down the above conversation as an example of his efforts, in Hunza, a country of the Himalayas just over the northern border of Pakistan, to teach one community how to use its own resources. He
intended to create a working model of independence for other areas of Asia. When he stops to look back on his experiences in Hunza he observes that objectivity, dissatisfaction, creative confidence, individuality, and responsibility are five fundamental principles necessary for spiritual, intellectual and physical development. He found that the people he dealt with did not have all five of these requirements and he found that he could not give them to the Hunza. Rather, he concludes that "there is but one way to give ideas, and that is through the people who hold them." From his practical study John Clark realized that the natives of Hunza must be the ones to lay out and guide their own progress, all he could do was supply the minimum of education necessary for the techniques and ideas to be implanted. Clark's method can be found practically unchanged, in two recent books on modern Urban Renewal, Millsapaugh's The Human Side of Urban Renewal and Small Town Renaissance by Richard Poston. The first of these books deserves a great deal of attention because it is the only one of its type I was able to find and its contents are priceless for this thesis. The Human Side of Urban Renewal describes the Urban Renewal programs in several cities and the comments made on each of the projects are worth noting. The Baltimore Pilot Program was one of the first such rehabilitation programs undertaken in the country and a great deal of valuable
information can be gathered from it. In May 1951, the Baltimore Pilot area consisted of fourteen square blocks in East Baltimore with seven hundred and fifty houses, almost all of them built before 1900. The United States Public Health Service rated ninety per cent of these houses as "substandard", and forty per cent as "seriously deteriorated". A third had no central heating; almost one half had no mechanical refrigeration and three quarters were badly infested with rats. The alleys were the sites of outhouses, raw sewerage and trash. The commercial establishments were small and included a few insignificant factories as well as the usual taverns, corner groceries, confectionaries, beauty parlours, auto repair shops and storage warehouses. The residents were mainly self-respecting white and negro workingmen's families. The neighborhood had a reputation for stability. But the Urban Renewal program was launched before the residents were properly prepared. Neither the city officials nor the people knew each other. The city did not know what the people wanted and the people did not know what the city intended to do. Fear, panic, resentment were the citizens' reactions and as the program developed these feelings did not abate because the citizens remained ignorant of financing, contracting, and budgeting and other methods which are a large part of Urban Renewal. Yet
in a few cases "wherever attitudes were changed they were changed by the hard experience of solving real problems." Noticing this, the Baltimore Pilot Program then discovered that participation was the way to reach the people, it also established a nine point list of educational needs:

1. Elementary reading and arithmetic. (The Housing Bureau's pamphlets were never fully effective, because so many of the residents could not read them.)

2. How to prepare a budget.

3. How to finance the purchase of a home.

4. The privileges and responsibilities of home ownership.

5. How to make simple repairs and maintain the home. In this

6. How to secure an honest and competent contractor.

7. How to ensure the fulfillment of the contract. Did not

8. Neighborhood organization. promised for the Mount Royal

9. How to deal with City Hall and the nature and location

of social agencies and the Legal Aid Bureau.

New Orleans' first Urban Renewal program had similar problems as those just described in Baltimore. In New Orleans the start of Urban Renewal came from the top levels of city government with technical assistance from outside experts and the approval of the Eisenhower administration. This was unique not because of the lack of neighborhood grass roots but because of major backing from officialdom. The New Orleans project showed little in that

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in the way of positive results. To remedy this there commenced fostering of the social organization of neighborhoods where rehabilitation was being attempted and programs to teach the residents how to help themselves, to spend their money more wisely, and to make their influence felt in city government, after all "you can't have benefits without responsibility." 

When it came time to start another Urban Renewal project in Baltimore the city used its previous experiences to good advantage. The area needing Urban Renewal action was Mount Royal; however, the city refused to approve plans until the three men who had asked for action in this area secured the support of five hundred residents in an Urban Renewal rally. This pressure the city could not ignore and Urban Renewal was promised for the Mount Royal area. Unlike the first Baltimore project, this one came from the citizens. At one point there were six hundred members and they were so willing to work and board meetings became so crowded that it was decided to split up into subsections. Also ten lawyers volunteered to take the neighborhood's part in cases that required litigation. The results in this area were action by an effective neighborhood group that was tackling its own problems and solving them.

Another of the cases recorded in this book is that of Hyde Park and Kenwood of Chicago. This is a most remarkable tale of Urban Renewal for the number of citizens
who participated and their great involvement. Julia Abrahamson and Julian Levi were the two organizers of the area. From a meeting in the Abrahamson apartment came an organization of block groups under captains which made much of its role as a self-styled "grass roots" organization. It depended for effectiveness directly on:

local residents and property owners and their powers through the democratic process. True to Julia Abrahamson's Quaker philosophy, its only club has been persuasion. Confronted with a recalcitrant slum owner, Mrs. Abrahamson's approach was not "You had better reform." It was: "How can we share this problem?"

Likewise, Levi's approach to the government officials went as follows:

This is a neighborhood project that the residents are willing to undertake themselves. We aren't looking for handouts. All we want is the authorization to go out and do a job.

Because of Julia Abrahamson's organization of the citizens and Levi's insistence on citizen support as half of the battle in Urban Renewal, Hyde Park was approved by the mayor's office as an area to be renewed.

The other Chicago area noted for remarkable citizen participation is the Back of the Yards neighborhood. Mayor Daley remarked that "we accomplish very little in government unless we have what you have in Back of the Yards - active citizen participation, a binding together of the forces of the community to do good." The organization set up in this area by Saul D. Alinsky had
objectives so broad that they have been described as a revitalization of democracy. This self-government was learned by people coming to grips over real problems to learn real answers, as was the case in Mount Royal and Hyde Park. Now instead of being manipulated by the political machine, Back of the Yards commands respectful attention from the administration. Here in Chicago Urban Renewal has gone further than peeling paint and rickety stairs into the self-interest of the people.

The total impact of The Human Side of Urban Renewal is twofold. First, there are pointers about Urban Renewal such as the necessity for citizen organization and participation, education and a fact not mentioned before that where there are more homeowners there will be more interest and cooperation. The second contribution of this book is to point out Urban Renewal's side effect of democratic action, all of which sounds similar to Cooley's process of thought, choice, growth, self-knowledge.

Unexpected as it may be the same type of behavior as the above examples show is found in Park Forest, Illinois, the community made notorious by Organization Man. Park Forest is a typical Megalopolis haven. Those who live here follow the Social Ethic of group "creativity", belongingness, and belief in science
to achieve the "belongingness". Yet when Klutznick, the developer of Park Forest gave free land to the people for church sites with the understanding they were the ones who were to decide what denominations would be established, a "grass-roots" fight was made by a great number of the younger people living in Park Forest for one non-denominational church to be built, that would encourage the members to keep their original affiliations and that would be able to pay a decent salary to one minister. And in the end this "grass-roots" action group got what it wanted. Indeed, this is a far cry from the Hunza farmer who just watched as his land fell away.

Summary ... Studies such as the ones discussed above firmly support the necessity not only of citizen participation in Urban Renewal but also of citizens as the original stimulus to community action. The next part of this paper was undertaken as a research program to see if cities in the United States were aware of the importance of citizen involvement which the above descriptions hold to be vital.
FOOTNOTES - PART II - CHAPTER II

2 Ibid., p. 269.
3 This book is dealt with in Part IV, Chapter IV.
5 Ibid., p. 175.
6 Ibid., p. 97.
7 Ibid., p. 97.
9 Millsbaugh, p. 182.
PART III - RESEARCH INTO AMERICAN CITIES

RE: CITIZEN PARTICIPATION

But to qualify for this, the Federal Government requires that the slow growth of citizen participation, even other factors, is a

participation claims on water can be found in work

Information from states of "workable programs" to evidence

"workable programs", the main is

been personal letters I received.
In certain cities there were differences between the sources which lead one to classify the city in the "negative" category, whereas if one had taken the "Workable Program" form as evidence, a decision could have been different. But I believe it is only fair to say that there are cities which gave adequate replies to the second letter sent out requesting such information. I next intend to present the cities as they stand for or against citizen participation and show that the cities which have or encourage citizen participation are also better cities in other ways. However, one important point is to be noted at this time, and this is the part Federal aid plays in the Urban Renewal process. The government offers three for every one of a city's dollars. But to qualify for this financial aid the Federal Government requires that the city present evidence of citizen participation, among other things, in a "Workable Program." The question now is whether or not what citizen participation a city claims on paper can be found at work in that city. Bearing this in mind I did not consider information from copies of "Workable Programs" as evidence of citizen participation. Instead, having eliminated "Workable Programs", the main sources for my judgements have been personal letters I received and city publications.
In certain cities there were discrepancies between the sources which led me to classify the city in the "negative" category, whereas if I had taken the "Workable Program" into consideration my decision would have been different and I believe false. Now, only a word about cities which pull this type of double-dealing to get financial aid. It is only the city which is hurt by fostering Urban Renewal without actual citizen participation. Such a city will suffer from disorganization because it affords its Megalopolitan brood no opportunity to learn how to change and control themselves.

In the next chapter are the cities classified according to the amount of citizen participation connected with their Urban Renewal programs. Also in the following chapter are the statistics used to investigate the relationship between "good" cities re: citizen participation and "good" cities in general.
FOOTNOTES - PART III - CHAPTER I

1See Introduction, pp. 3-4.

2See Appendix C, pp. 104-106.

3See Sociology Files, Lovejoy Building, Colby College, Waterville, Maine.

Albuquerque, New Mexico
Austin, Texas
Garrison, Texas
Portland, Maine
Trenton, New Jersey
Wichita, Kansas

Generally speaking, the dependence on Federal Aid can be accounted for by two factors. 1) Albuquerque and Austin are the two cities which have the highest rates of growth of all those cities classified. Respectively their populations have grown 20.5% and 9.9% since 1950. 2) As for the other cities they are in areas which, until all had considerable previous contact with Federal Aid and so might have formed the habit. Also, with the exception of Wichita, all are part of Metropolitan. However, the correspondence I received from these cities made no positive comments or citizen participation and I feel that the real reason for Urban Renewal's dependence on Federal Aid in these cities is a deficiency of self-reliance with neither recognition nor supplementation of this need by the city officials.

38
CHAPTER II

CLASSIFICATIONS AND STATISTICS

1. Cities where Urban Renewal did not start until Federal Aid was available.

Albuquerque, New Mexico
Austin, Texas
Cumberland, Maryland
Portland, Maine
Trenton, New Jersey
Wichita, Kansas

Generally speaking the dependence on Federal Aid can be accounted for by two factors. 1) Albuquerque and Austin are the two cities which have the highest rates of growth of all those cities classified. Respectively their populations have grown 107% and 20% since 1950.

2) As for the other cities they are in areas which have all had considerable previous contact with Federal Aid and so might have formed the habit. Also, with the exception of Wichita, all are part of Megalopolis.

However, the correspondence I received from these cities made no positive comments on citizen participation and I feel that the real reason for Urban Renewal's dependence on Federal Aid in these cities is a deficiency of self-reliance with neither recognition nor supplementation of this need by the city officials.
2. Cities where Urban Renewal has been initiated by the local government.

- Baltimore, Maryland
- Bangor, Maine
- Boston, Massachusetts
- Denver, Colorado
- Fort Worth, Texas
- Grand Rapids, Michigan
- Indianapolis, Indiana
- Lexington, Kentucky
- Milwaukee, Wisconsin
- Toledo, Ohio
- Wilmington, Delaware
- Woonsocket, Rhode Island

In cases where local government has taken the initial steps be it an active Mayor as in Baltimore and Milwaukee or the planning board as in Bangor or citizen committees set up by the Mayor, such cities find their programs hampered because of lack of citizen support and are forced to foster spontaneous citizen participation.

Bangor is a city faced with that problem. Bangor called in ACTION, a non-profit organization from New York City which makes investigations and tells citizens what the problems are in their cities. Now Bangor is faced with rousing the enthusiasm of citizens who have taken no part in previous plans, who are not interested in long technical reports, and who can only be reached if they become interested by investigating their community's problems themselves. ACTION's survey and recommendations must be set aside until the "grass-roots" get some practical knowledge of conditions in Bangor. At the present time much interest is being aroused by the demolition of an old
covered bridge. It is from small beginnings such as this that citizen participation on a larger scale can be developed and wisely the city is leaving the preservation of this bridge up to the citizens.

In some of these cities like Bangor the need for citizen interest and cooperation was known and encouraged. But even under such circumstances too much guidance or improper guidance would be enough to stifle any spontaneity and extreme caution would have had to been used. Milwaukee, and Boston and Grand Rapids are all cities where such care has been taken and consequently have very active Urban Renewal.

To me, the key to successful urban renewal effort is a dedication by the public at large and the local politician... In the final analysis, any project requested by private interests is bound to have more acceptance and hence more chance of success.

If cities are not fortunate enough to have citizens provide the original stimulus then the approach of Milwaukee, Boston, and Grand Rapids is the next best thing. The result should be active Urban Renewal which while lacking adequacy in the beginning stages will gain it as the citizens become familiar with the idea of self-control coming from themselves, not imposed upon them.

3. Cities where Citizens were either the stimulus or main force behind Urban Renewal.

Cleveland, Ohio
Minneapolis, Minnesota
Pittsburgh, Pennsylvania
Rutland, Vermont
Tacoma, Washington
In these cities citizen involvement has been overwhelming and successful. Minneapolis has this to say:

Good planning activity or good renewal activity only comes if it is stimulated and supported by citizen groups ... each of the projects that is underway in the City of Minneapolis has come into being because of the strong urging of citizen groups.2

Correspondence from Pittsburgh attributes the stimulus to citizen leaders of the community but goes on to say that without actual mass support the leaders could not have been so successful and pinpoints "cooperation" as the key tool no matter what. Rutland, Vermont's Urban Renewal has been undertaken by the community and its leaders for two hundred years. Now when projects which are brought to the local government's attention are too large for any one individual or group of individuals, Federal Aid is asked for. Here again cooperation is indicated.

Likewise in Tacoma, where citizen support and participation is considered the only way to real success of a renewal program, there is a strong feeling that it is the local government's chore to foster citizen interest. I did not get any personal correspondence telling me of Cleveland's views on this topic but the materials they sent me and the comments other cities made indicate that Cleveland has one of the most active bodies of citizens of any city.

The citizens have been busy like this for so long now that it is second nature for them to keep up the work that has been done and because Urban Renewal in this city is
the accepted thing it only takes a minimum of work by the city officials to implant Urban Renewal in a needy area that does not bring forth its own program. Interestingly enough, all these cities with the exception of Rutland have been named "All-America City" by a Look magazine panel.

4. Cities where cooperation between citizens, civic government and Federal Government is considered necessary for Urban Renewal. In these cities citizen participation is mentioned but not emphasized as highly as it is in the preceding category.

Augusta, Maine
Flint, Michigan said that regardless of Austin, Texas
Bakersfield, California
Boston, Massachusetts
Flint, Michigan
Grand Junction, Colorado
Grand Rapids, Michigan
Lansing, Michigan
Indianapolis, Indiana
Moline, Illinois
Muncie, Indiana
New Haven, Connecticut
New Orleans, Louisiana
Philadelphia, Pennsylvania
Providence, Rhode Island
Pueblo, Colorado
San Antonio, Texas
San Diego, California
Syracuse, New York
Tacoma, Washington
Tucson, Arizona
Wheeling, West Virginia
Wichita, Kansas
Wilmington, Delaware

While stimuli in these cities have been varied, all agree that for Urban Renewal to be effective, citizen
participation is necessary. Pueblo, Colorado wrote to me that citizen stimulus might not be a good thing at the beginning because citizens are often emotional about the process and ignorant of the things which must be done. In Pueblo the citizens had voted down a million dollar bond issue that would have financed Pueblo's first Urban Renewal project. Even so they felt that when it came to evaluating and understanding Urban Renewal that the citizen had responsibilities and that no large governmental project such as Urban Renewal can or should succeed unless it has both citizen understanding or support. In much the same vein Flint, Michigan said that regardless of the original stimulus, citizen support would be necessary for a successful program. Philadelphia said much the same about citizen participation but emphasized the nature and degree of interaction which occurs as a follow-up to the original stimulus no matter where it comes from.

This category of cities in my opinion is making a mistake similar to the one made by cities where the stimulus was local government. In stressing coordination and cooperation of all partaking in an Urban Renewal project they overlook the fact that citizens are not going to jump into a fully developed program. Any citizen, leader or follower, who did so would be lost in a maze of technicalities. The only way citizens will commit themselves, with few exceptions, is if they are in on the beginnings
of things where they can bring attention to problems which bother them.

5. There is another category of cities, those where there is confusion. These are cities which sent conflicting information. Chattanooga is the best example of this confusion. Here coordination or cooperation is impossible because there is no agreement within the city on who should coordinate or cooperate what. When it came to classifying cities of this type I took the most recent publication or the most polished piece of literature.

In order to test the reliability of my personal classification of cities I decided to try and obtain a statistical correlation between my list of "good" cities according to amount of citizen participation and other well-known, established and accepted criteria. I first compiled the following list of cities. (Those cities at the top are those having most citizen participation, while those at the bottom have least citizen participation.)

Cleveland
Minneapolis
Pittsburgh
Rutland
Tacoma
Philadelphia
Syracuse
Providence
Flint
Milwaukee
Fort Worth
Grand Rapids
Boston
Bakersfield
(Citizen Participation continuum continued.)

Augusta
New Haven
New Orleans
San Diego
Wheeling
Grand Junction
Manchester
San Antonio
Tuscon
Baltimore
Bangor
Wilmington
Denver
Lexington
Joplin
Indianapolis
Toledo
Woonsocket
Pueblo
Chattanooga
Albuquerque
Wichita
Portland
Cumberland
Trenton

To this personal continuum I made correlations with the following criteria.

1. Crime Index from Crime, Suicide and Social Well-Being In Your City and State by Austin I. Porterfield.
2. Moral Integration figures from Moral Integration of American Cities by Robert Cooley Angell.
3. Rates of Growth from the Rand McNally Atlas

The results using the rank difference method showed a persistent tendency which allows me to conclude that my continuum is fairly accurate and that consequently a city which has high degree of citizen participation
will also have good social organization as indicated by crime rates, moral integration, rates of growth and the value median of homes. These cities will qualify as part of the "Novus Ordo Seclorum" while those cities which have low citizen participation will also have poor social organization and fit in with the standard concept of Megalopolis.
FOOTNOTES - PART III - CHAPTER II

1See *Personal Correspondence with Cities* (Sociology Files, Lovejoy Building, Colby College, Waterville, Maine).

2Ibid.

3See *Appendix D* pp. 107-110.

To me as a vital part of Urban Renewal our recognition of the stimulus is new.

A study in a given is the stimulus which rather than an.

It also contributes to urban renewal in later stages of the city renewal plan with techniques may miss.

This is because they did not take the reports to prepare to work by being.

What added to the

references I often go on paper with in Part II, Chapter II

series if citizens

and more citizens

are to work, but cannot or in development having to.

do so.

isolation that rather

as conformity and independence. Psychology is mere end.
CHAPTER III

REVISITING THE HYPOTHESIS

After this work was done I felt that my hypothesis would have to be altered. The field research I had done came out in support of citizen participation as a vital part of Urban Renewal but not necessarily as the stimulus. It would seem that citizens were valuable not only at the beginnings of Urban Renewal where they can learn of and bring attention to the problems which bother them as well as work with the city to handle them, but that citizens can also contribute to Urban Renewal in later stages if the city provides them with techniques they missed picking up because they did not have the opportunity before to learn by doing.

The information I had gathered when added to the research I had done as presented in Part III, Chapter II, led me to believe that while it was preferable if citizens were the stimulus, in practical situations most citizens are too "busy", too caught up in Megalopolitan living to do so. Since emphasis has not been placed upon originality or self-sufficiency in Megalopolis but rather on conformity and dependence, spontaneity is rare and
citizen participation in the majority of Urban Renewal projects would have to be encouraged. In the light of this information my hypothesis was changed to:

If Urban Renewal is to be successful there must be citizen involvement.

But what intrigued me was the fact that although citizen participation was sometimes a very difficult and delicate process to start it had to be done. Why? Surely, trained planners and officials backed by Federal money could do a quicker and more professional job in any Urban Renewal project. This point of technical competence seems valid enough; however, the crux of the matter lies in the simple fact that what good is a perfectly executed Urban Renewal project unless it enhances not only the physical environment but also the social élan vital? What good would Urban Renewal be if it destroyed the "slum" way of life only to replace it with an automated life? The best way to avoid such pitfalls is to discover what people feel is a better way of life and what they can contribute to it. Then if they lack some of the pertinent knowledge and skills, aid them to develop these.

I felt that bringing forth from a people what they had to contribute could best be done within the context of the small group. If I could find material to substantiate my belief in the productivity of the small group other than what I had come across in classes, it seemed that I would have an explanation for the new
hypothesis my field research had led to. The following material will attempt to illustrate the small group and the contribution it can make to Urban Renewal and the defeat of Megalopolis.
CHAPTER I

PRODUCTION AND PROJECTS

First of all it would be useful to define a small group for those readers not familiar with this sociological concept. Robert K. Merton in his classic work, *Interpersonal Process Analysis*, on this subject defines the small group as the following are his words:

PART IV - PRODUCTIVITY OF SMALL GROUPS

Although groups consisting of persons engaged in interaction in a single face-to-face meeting or a series of such meetings, in which each member receives some impression or perception of each other member distinct enough so that, if can, either at the time or later questioning, give some reaction to each of the others as an individual person, even though it be only to recall that the other was present.

We here are concerned with why people join small groups and what to their do and they are in one. One best explanation of a small group's existence is that:

a) the group itself is the object of the need,
b) being in the group is the means for satisfying needs living outside the group.

This means that when the group itself is the object of the need, the emphasis is on the attraction between the people in the group and when he joins a group to satisfy needs outside of the group, these needs are the official goals of the group. Only any satisfactory small group is capable of producing effective output.
CHAPTER I

PRODUCTION AND PRODUCTS

First of all it would be useful to define a small group for those readers not familiar with this sociological concept. Robert F. Bales in his classic work, Interaction Process Analysis, on this subject defines the small group and the following are his words.

A small group is defined as any number of persons engaged in interaction with each other in a single face-to-face meeting or a series of such meetings, in which each member receives some impression or perception of each other member distinct enough so that he can, either at the time or in later questioning, give some reaction to each of the others as an individual person, even though it be only to recall that the other was present. We here are concerned with why people join small groups and what do they do once they are in one. The best explanation of a small group's existence is that:

a) the group itself is the object of the need.

b) being in the group is the means for satisfying needs lying outside the group.

This means that when the group itself is the object of the need, the emphasis is one of attraction between the people in the group; and when one joins a group to satisfy needs outside of the group, these needs are the official goals of the group. But any satisfactory small group is capable of producing satisfaction for both

53
needs, the one of relationships as well as that of achievements. But before a small group can satisfy either of these needs the group and its members must learn the necessary techniques involved. Before going into the "satisfaction products" of relationships and achievements, it is advisable to stop at this point and look into the techniques.

A small group is faced with the fact that its productivity "depends upon the number of diversified abilities and needs that can be integrated into an organized, unified endeavor." In order to attain this "diversity within unity" the group learns to establish a morale so that the necessary division of labor will not lead to needs and satisfactions that are not part of this particular small group's scheme. The morale of a successful group will involve a leader who is flexible to the operations of the group, mostly trying to guide and supply necessary information, only making decisions and acting authoritatively when the group is unable to fend for itself. The morale places emphasis on the physical and emotional well-being of the members or on the group's purposes or on both, but it will always make each individual feel he belongs, and shares in the group. In this way each individual will contribute to the group whatever he produces from the task assigned him through the division of labor because the group is meaningful to him and he wishes to have it
continue to satisfy his needs. However, what one individual brings into the group cannot contribute to the group unless it is communicated to the other members and so communication is a necessary technique. This communication takes place easier when the morale is high. This is a very simple ideal type scheme, of the division of labor integrated by communication based on morale with a benevolent leader looking over it all, which can serve as a guide and reference if a closer look at these techniques becomes confusing.
FOOTNOTES - PART IV - CHAPTER I


When a member "gives opinion, evaluation, analysis, expresses feeling when gives orientation, information, reports, clarifies, controls; and acts for orientation, information, repetition, confirmation," these techniques are less adequately performed when a member "shows solidarity, raises others' status, gives help, records shows tension release, jokes, laughs, shows satisfaction; agrees, shows passive acceptance, understands, concurs, complies and gives suggestion, direction, implying autonomy for others." And the techniques are poorly handled when a member "asks for opinion, evaluation, analysis, expression of feeling; asks for correction, direction, possible act of action; disagrees, shows rise of rejection, formality, withholds help; shows tension, asks for help, withdraws out of field; can cause antagonism; declares other's status, defends or asserts self."
CHAPTER II

PRODUCTION TECHNIQUES

A small group if it is to be functional learns to evaluate, decide, communicate, reintegrate, control and reduce tension. These techniques are best performed when a member "gives opinion, evaluation, analysis, expresses feeling, wish; gives orientation, information, repeats, clarifies, confirms; and asks for orientation, information, repetition, confirmation."¹ The techniques are less adequately performed when a member "shows solidarity, raises other's status, gives help, reward; shows tension release, jokes, laughs, shows satisfaction; agrees, shows passive acceptance, understands, concurs, complies; and gives suggestion, direction, implying autonomy for others."² And the techniques are poorly handled when a member "asks for opinion, evaluation, analysis, expression of feeling; asks for suggestion, direction, possible ways of action; disagrees, shows passive rejection, formality, withholds help; shows tension, asks for help, withdraws out of field; and shows antagonism, deflates other's status, defends or asserts self."³

But note that this is a small group continuum, that is, small groups can act badly as in the second and third
performances of the production techniques. What I am interested in and will be discussing is the small group plus the right techniques and right performance, the small group which does not just interact, for interaction can be positive or negative, but the group that cooperates during its interaction. When an individual performs these techniques he will necessarily be in a small group and entering into relationships with the members of the group as well as helping to achieve the group's goal. Although it has not been discussed at great length before, it is the deprivation of such relationships and the absence of such a goal that characterizes the anxiety of Megalopolitan Man. But if an individual participates in a small group then he will not have this anxiety, it will be decreased at least, if not relieved. Also to a lesser extent will he use classical defense mechanisms. No longer or to a lesser extent will he rationalize, isolate himself, feel displaced, suffer from fixation and repression, be forced into reinforcing one anxiety to lessen another, or start projecting. Instead, small group association will concentrate attention on "conformity, alienation and creativity."  

How to achieve conformity that unites not sterilizes, how to lessen alienation but not to the point that individuality suffers, and how to release creative energies lying latent in man. All of which are done during the functional
operations of a small group as it turns its attention to satisfying needs by the techniques which produce a common system of "value orientations" (Italics mine) or patterns of commitment. The result of small group techniques is commitment to common systems of moral consensus from which come self-control and purposeful action. In this way a small group establishes for itself an authority in its integration around a standard and gives to itself from itself a mecca of energy, security and meaning.

At this point it would be appropriate to see how these small groups' techniques and products are related to citizen participation in Urban Renewal. A brief but adequate relation can be seen when it is realized that citizen participation is most wanted because it brings better solutions to the problems that are most pressing, more energy to do the work, and lasting results because the action undertaken has meaning. But the product of the Urban Renewal program would not exist if the citizen did not participate in small group interaction.
FOOTNOTES - PART IV - CHAPTER II

1 Bales, p. 20.
2 Ibid.
3 Ibid.
5 Ibid., p. 25.
CHAPTER III

PRODUCTS

Technology: the knack of so arranging the world that we don't have to experience it.

Max Frisch
Harper's Magazine
April 1962

In Urban Renewal not only do people achieve physical goals of improvements but also they reach a "consensus of local citizenship" so that a group is oriented to choose and reinforce one standard set of norms which means "stabilization of expectations can be achieved through interaction." This duality of any small group is very important, for what started out to be a group formed to work on an Urban Renewal project can come to value the relations formed in the group as more important than the achievement of the goal and these relations in turn might become the goal of the group.

The classic study Whyte did in 1937 of the Norton Street gang led him to conclude that the relationships generated by interaction in the small group gang were its nexus. These relationships determined the goals and definitely became goals themselves. This also happened in the Baltimore Plan when it was found that rehabilitation produced some gratifying changes in
the attitudes of the people who lived in slum housing. Frustration was replaced with hope, and lassitude with determination. At first, these attitude changes were regarded as by-products of the physical improvement. But gradually there grew a feeling that this sort of change might be more important than rehabilitation itself.4

Such results or by-products from the actual process of Urban Renewal is one source restoring grassroots vitality.

People who have mastered their physical environment can turn their attention to the fulfillment of their cultural and spiritual needs. And in mastering their environment through neighborhood morale and rehabilitation, they may discover for themselves a new pattern of democracy - a pattern for tomorrow's urban age.5

So the process a small group goes through to achieve its goals and satisfy certain social needs for conformity, solidarity and continuity means that men are learning Lester Ward's "social telesis", that is to handle social phenomena by communication, cooperation and control. And the very possession of these skills of communication, cooperation and control means men must be thinking a certain way, must be sensitive to all its members' opinions, must be in harmony and able to compromise because it has a common morale system, all of which means moral numbness is no longer able to plague any member. Meaningful relationships and achieved goals banish Megalopolitan Man. In small groups he learns to feel at home in small units, the human scale which he can handle is all he is asked to handle, he learns that all this is due to achieving material goals of the small group, but
even more important to the social side effects of small groups as the members interact. And it is these products of social effects coming from small group techniques which enable man to control social relations, all of which is a far cry from the paralyzed Megalopolitan Man. To bring to life small group production techniques and social products I am going to devote the following chapter to an actual example of these concepts.
FOOTNOTES - PART IV - CHAPTER III

2. Bales, p. 72.
5. Ibid., p. 223.

In the idea that it is possible to improve the quality of living in small communities if it were to stand up against the collectivism and communism of Russia. To pursue this idea he obtained a grant from the Rockefeller Foundation and the support of Harry Brownell, professor of philosophy at Northwestern University. Brownell felt that American democracy is strongest when people meet and elect as neighbors, where they have a sense of belonging, and a feeling of personal responsibility toward one another and that the small communities of Montana could foster these three conditions with a bit of proper guidance. Brownell, and Paul Meadows, a Northwestern University socialist, later to be replaced by Bert Brannan, a socialist in community drama, and Joseph Kinsey Howard, a man who steadfastly and forcefully fought against the non-cooperative, Anarchist, Cooper and Montana Power, economic of Montana, were the only staff behind what was to be called the Montana Study, and the latter two ran some 100 miles west.

Brownell took over Bert's ideas and developed it.
In 1943 Ernest O. Melby became chancellor of the University of Montana and brought with him the idea that it was necessary to improve the quality of living in this democracy if it were to stand up against the collectivism and Communism of Russia. To pursue this idea he obtained a grant from the Rockefeller foundation and the support of Baker Brownell, professor of philosophy at Northwestern University. Brownell felt that American democracy is strongest when people meet each other as neighbors, where they have a sense of belonging, and a feeling of personal responsibility toward each other, and that the small communities of Montana could foster these three conditions with a bit of proper guidance. Brownell, and Paul Meadows, a Northwestern University sociologist, later to be replaced by Bert Hansen, a specialist in community drama, and Joseph Kinsey Howard, a man who staunchly and forcefully fought against the monopolistic, Anaconda Copper and Montana Power, economics of Montana, were the only staff behind what was to be called the Montana Study, and the latter two men were only working half time.

Brownell took over Melby's idea and developed it
to do three things.

1. Get the university off the campus.

2. Raise the material standard of living in the Montana communities.

3. Raise the spiritual standard of living in the Montana communities.

By these means the Montana Study hoped to revive small communities so that people would stay in them, create their own culture and stability, and contribute to democracy in America. The core idea was to try and see if day to day activities could be more meaningful but it was not a case of the teacher standing up in front telling students what they should think and what they should do, but was to be the work of people participating with one another, studying and discussing their own community with a view toward improvement.

As soon as the Rockefeller grant came through on April 28, 1941, the three men started on some intensive travelling through Montana which produced a guide for the basis of a ten week study program in community analysis, setting forth the idea that community study groups with frank and friendly discussion by the people themselves is the best way to get at community problems. At this point Brownell also set forth a strict policy which was never violated, that the Montana Study would never go into a community to organize a study group without first being invited. And invited they were to Lonepine, Montana.
Lonepine was an open farm community of about ninety families scattered over forty miles of a broad isolated valley in the mountainous country northwest of Missoula. It was here that this unique program of education by study and research by the community itself to learn the various aspects of its own life was started. What the results would be were uncertain, perhaps new sources of income, town beautification, adult hobby groups, solutions to specific local problems such as juvenile delinquency or a richer and more enjoyable community life which would create a greater local pride, make for an enlightened attitude of mind and give each local citizen the recognition and feeling of personal dignity to which all human beings are entitled. But what was certain was that Lonepine was losing its youths to distant cities, that people were shopping and finding recreation elsewhere, and as wealth and people were flowing out of Lonepine, people were beginning to lose their community spirit and "simple contentment." All this was happening despite Lonepine's rich background of community feeling coming from a sharing of hardships and hopes. Lonepine people were so closely tied together that they had a community Thanksgiving dinner every year and each spring they all turned out to clean up the community cemetery. Lonepine had already licked its big problems: irrigation had been fought for and won from the government and mortgages had been paid. But
what was left was not enough to hold the community together. Things became more attractive to young people. The next step was to follow the advice given by Brownell and to ask the community to cooperate for the good of the community. Brownell was invited to Lonepine by the community meeting and asked to be the leader for the Thanksgiving dinner and afterwards the citizens asked Brownell to work with them. In January, 1945, the first meeting of forty people took place in the schoolhouse. Brownell told them of the purpose of the study to strengthen democracy and explained the ten week study guide, which had already been prepared. The idea was to elect a chairman who would appoint a discussion leader and question-committees to make advance preparation for the next meeting. Besides these questions, intended to help analyze the various phases of community life, the study guide contained four research problems which called for temporary research committees to be appointed once every two weeks, to gather even more facts and information about the community. The people of Lonepine liked this approach and plunged into it with zest.

The study group, using Brownell's guide found out about the kind of people that lived in Montana, their ethnic backgrounds, religions, education, size of families, rural and urban population, per capita income and voting habits. They then compared Lonepine to the guide's "normal" community and saw that they were about average. They then talked about the changes in Lonepine and how to make
Farming more attractive to young people. The next step according to the guide was to prepare several histories of the Lonepine community which turned out to be very fascinating. From here on the study group worked hard and fast to answer the following questions.

How many families do we have? What is the average number of children per family? Compare modern families with those of our grandparents. How many single people do we have by sex and how many in the various age groups? How many families have been here ten years or more? How many of our families were started here?

List all the people who have left our community within the last three years to stay. Tabulate the reasons for their leaving.

What proportion of the goods and services used in Lonepine are produced here? Consider groceries, clothing, butchering, mechanical work, entertainment. Enumerate practical ways to increase local production for local use. What about goods produced for consumption in the home itself?

Prepare a table showing all our different work activities at different times of the year. Consider both work in the fields and work in the home.

What opportunities for earning a living do we have to offer our young men? What new small industries could be profitably started in Lonepine?

What are our seasonal activities in recreation and culture? How could these activities be increased?

To what extent is our school linked with our community in an effort to raise the level of education and cultural life for all our people? How about the church in this respect?

These were only a few of the questions studied.

At the end of the tenth week they had carefully learned of the social, economic, and recreational problems that could make life in their community either empty or abundant and they themselves felt their attitude had changed.
They felt that they had by now gone a long way in recapturing "simple contentment" and this made Lonepine a community of neighbors for them where democratic discussion and cooperation was a living reality. But now they had a new chore to do and that was to act.

Although the study group was not organized for action, they discovered that once they had sufficient knowledge they were stirred to act. As a result a library was started and then they tried to think of something that would capture broad local interest. At this point Brownell brought in Bert Hansen, an expert in community dramatics. The idea was to hold a Moreno-type4 sociodrama. The study group met again to write a play about their community, "Lonepine Historical Drama", beginning in 1909 up to the present. Sixty people took part in producing the play and six hundred people saw it, and went to a supper and an old-fashioned community dance.

The gross receipts were nearly five hundred dollars and were used to improve the community hall.

As a result of the Lonepine play, many people became aware that they had something all of their own and that it was worth preserving and improving. Some of them had also learned to "think objectively, to look first for the facts and then form conclusions without regard to politics."5

Life in Lonepine, because of the Montana Study, has greatly
improved; people are returning and young people are becoming interested in the community.

In the other Montana towns where this method was used the same high degree of success was achieved. The Montana Study continued till July 19, 1947, at which time the State Legislature refused to give any more aid to the program. But despite this political opposition, Brownell's Montana Study stands as a huge success. Not only did these small communities achieve material objectives but they also created a new morale, a new type of emotional environment for themselves, which fostered social responsibility.

They had experienced the thrill of seeing action grow from their aspirations. By the democratic process of people with conflicting opinions sitting down together to study life in their own community, they had become better Americans - more tolerant, more understanding. They had learned how to free themselves from emotional prejudices that grow from political controversy. And they had given proof to Baker Brownell's belief that a small community can, by self-analysis, lift itself to fuller, happier living, without the presence of expert leaders from the outside.

This seems to be a good time to refer back to the general problem of Urban Renewal. The material and emotional results of the Montana Study are the same as any correctly operating small group will produce, be this a group of citizens from a Montana town or citizens from a community or neighborhood within a large city. Brownell's study demonstrates that:

if the citizens sit down together once each week around a common table to study and objectively analyze the past, present, and future of their community, out
of this group process they will discover their local problems, the causes and reasons behind them, and the means by which they may be solved. Action comes after study, so it will be intelligent action. This enlightened action enables them to retain their democracy if they choose to do so, or at least to have social control over technology as they now have the knowledge of the direction in which they want their material and emotional environment to develop. Instead of people becoming "creatures of technological function" as happens in Montana and Megalopolis when morale becomes low and nothing is left except technology, they will, if they participate in small group interaction become "balanced personalities capable of using all our resources of energy and wealth without being demoralized by them." Mumford feels "we have shirked trying to live well in a regime devoted to the production of TNT and toothbrushes, as a result we have failed to act creatively upon the environment" and so we leave Montana and go to Megalopolis to substitute a job for life. The end product being Herman Melville's "snivelization." None of this need happen if the products of small group interaction are utilized. Instead men will be more likely to realize their own emotional state depends upon the morale of their locality and perhaps ultimately on the universal morale.
The Montana Study substantiates the idea that the group and individual influence each other or enter into an exchange, the group gets its goal and the individual his morale.

The next chapter is going to make a close examination and explanation of this exchange so vital to the hypothesis of this paper.
FOOTNOTES - PART IV - CHAPTER IV


2Ibid., p. 44.

3Ibid., pp. 193-209, for further questions from the study guide.

4J.L. Moreno, Who Shall Survive (New York: Beacon House Inc., 1953), This book had a powerful effect on psychodrama and I would presume that Baker Brownell was very well acquainted with its concepts although it was not published at the time of the Montana Study.

5Poston, p. 48. Furthermore, the "small group"
6Poston, p. 101.

7Poston, p. 191.


3. Therefore, cities = communities = social systems = small groups.

4. Small group = cooperation; and cooperation = communication. Cooperation and communication = Interaction

5. Social systems = Organization

   Organisation = Energy

   Energy = Morale

   Small group = social system (see p. 3).

   Therefore small group = organisation of energy by means of people.
CHAPTER V

FORMULA

The process which guides the exchange between the group and individual can be presented as a formula. However, let me emphasize the point that the relationship between the individual and group is an exchange, and the formula which I will present refers to relationships only in small groups. Furthermore, the "small group" which I will be talking about should be construed as an ideal type or model.

Formula:
2. Civilization is dependent upon some small group characteristics.¹
3. Therefore, Cities = communities = social systems = small groups.
4. Small group = cooperation; and cooperation = communication.²
   Cooperation and communication = Interaction
5. Social Systems = Organization
   Organization = Energy
   Energy = Morale
   Small group = social system (see #3)
   Therefore small group = Organization of energy by means of morale.

75
6. Small group = Interaction \( \{ \text{Communication and cooperation} \} \).

7. Terms:

- \( \text{sg} \) - small group
- \( \text{icc} \) - interaction, cooperation, communication
- \( \text{e} \) - energy
- \( \text{o} \) - organization
- \( \text{ss} \) - social system
- \( \text{m} \) - morale
- \( \text{a} \) - anxiety
- \( f \) - is a function of

8. \( e = f(icc) \)

\[
\begin{align*}
o &= f(m/a) \\
m &= f(icc)
\end{align*}
\]

9. Basic Formula

\[
o = e = f(m \cdot icc / a)
\]

10. Organization of social systems then has energy, cooperation, communication, morale; and Disorganization of social systems has anxiety, hostility, competition, and conflict.

11. It is the small group, which produces energy through the interaction process of cooperation and communication, that also produces a morale which enables organization to take place. The energy alone is not sufficient, the morale is also necessary for this latter component provides the anchor or nexus for organization. When the formula (see #9) is operating the group achieves its material goal and the individual his morale goal. One obtains material, the other meaning, both of which are necessary to the life process.
The meaning that an individual grasps from the morale produced by the small group is something that will "strengthen informal means of social control." Since residents of Megalopolis have few "folkways" to guide them, the small group's morale can act as a substitute guide. In this case the substitute is a great improvement because it comes from the group for the group, a more tailormade guide. Any community which does have this means of social control will reveal "its solidarity by being aware of the goals that it wishes to achieve; also by knowing how the goals can be converted into achievements. Such successes develop the community's conception of its destiny."

Further development of the idea of exchange which takes place with interaction and communication is found in the works of Charles Horton Cooley. He says that "the social self is simply any idea, or system of ideas, drawn from the communicative life; that the mind cherishes as its own." And "communicative life" is the functioning principle of small groups. By this communication the individual is able to decide on what is meaningful to him, and then he manifests this decision in actual physical actions, such as building schools. Small groups or primary groups to use Cooley's terminology, are for him the "nursery of human nature", here is where men start on the process of self-knowledge and for Cooley nothing is
more certain or more hopeful than the advance in the larger self-knowledge of mankind."7 It is in primary or small groups that the self-assertive passions which are fierce, inextinguishable, and indispensable are molded into a social self whose ambitions are formed by the common thought of the group. Here is formulation of morale. This morale product of a small group originally formed to fulfill a material goal has become the interest of many contemporary sociologists. George C. Homans is one of those interested in the human profit a small group can produce when the members are interacting and communicating to attain a material goal. He has gone so far as to make a general scientific theory out of the small group process whereby circulation of responsibility, communication and control implicit in the group are the key to understanding and achieving meaningful organization of social systems. The problem being to take these small group characteristics of circulation, communication and control and put them on the secondary group or civilization-wide level. Not only must small groups of citizens meeting for Urban Renewal purposes manifest these characteristics, but the civilization as a whole must also operate according to them. In such a method of operation lies the hope of bringing order out of Megalopolitan chaos.
FOOTNOTES - PART IV - CHAPTER V

1Homans.

2Cartwright and Zander, (1953), pp. 319-352.


4Adams, p. 216, for further elaboration on this point.

5Kinneman, p. 213.

6Cooley, p. 147.

CHAPTER VI

MUMFORD AND MORGAN

Hypothesis revised and restated:
If Urban renewal is to be successful there must be citizen involvement.

At this point it should be clear that if Urban Renewal is going to alleviate the plight of Megalopolis, then small group social control, which requires citizen involvement, must be behind the Urban Renewal projects. Megalopolis can only be purged by a combination of new material and new morals. In this way Lewis Mumford’s aim might come about, that is, for men "to act creatively upon the environment bringing it nearer to human hopes and desires." 1

In the present, the mechanical means of existence become more elaborate, and compulsive while human ends are remote and dim. In human nature, habit and reason are divorced, instinctual, social and ideal man are set at odds instead of reintegrated with the city on a higher level. Such urban culture is far away from basic realities of animal existence with its alertness to danger and allegiance to the needs of the group and away from higher realities of personal life with its capacities for universal interests and for cooperation with groups remote in time and space. 2

Mumford saw this struggle taking place with encouraging results at Sunnyside, across the East River from Manhattan:

Almost overnight dyed-in-the-wool New Yorkers, who had once made it a point of honor not to know their
neighbors on the same floor of their flat, became active collaborators in all sorts of communal projects: they planned lectures and poetry readings in the special community rooms, they founded a nursery school, they supervised the common greens in each block, they exchanged experiences in the art of gardening with their neighbors - and, above all, they became neighbors and found a satisfaction in their existence that only the poor in the great metropolis otherwise know .... On the basis of their past behavior in an ill-planned and depersonalized environment, you cannot judge what people are capable of becoming, in a relatively short time, when more social opportunities and incentives are present.3

What Urban Renewal projects can do in Megalopolis besides provide a more pleasant physical environment is to give the citizens an opportunity to enter into an activity with meaning for them. Mumford saw this in Sunnyside and Morgan in his book The Small Community has the following pertinent comment on this problem.

Today, as seldom, if ever, before, society is dissolving its cell and tissue walls, and as a result is losing power to preserve and to transmit its basic culture. Old social outlooks and convictions and habits that gave men a sense of validity are fading away because the social units through which those values were preserved and transmitted are disappearing, leaving little but immediate self-assertion to give meaning and a sense of worth to life, and leaving the way open for the development of crude expressions of group loyalty.

Where community life is dissolved and the only remaining sense of social identity is with vast societies, such as great nations, serious-minded young people who wish to be socially effective often measure their small powers against national or world movements, and develop a feeling of frustration and futility. On the other hand, where they are members of small communities they have opportunities to deal with problems within their grasp. They can be realists and can be effective within the community, and so can have a feeling of validity denied them when their primary relations are to vast social aggregations.
Morgan wants the same meaningful life that Mumford does, but he specifies the way to get it when he brings in primary relations. And it is not the small community alone that can offer primary relations, any well-planned Urban Renewal project can do the same.

Planners have agreed, at long last, that a unity of manageable size must be the cell from which the city grows. Within such a unity, whether residential neighborhood or a commercial center, a man's two feet again become a pleasant and efficient means of getting around.... Replanning the city on a neighborhood or sub-community level is not only realistic: it is the only scheme yet advanced which holds out any hope of regaining a human scale without losing the manifold virtues of the urban environment.
FOOTNOTES - PART IV - CHAPTER VI


2 Ibid., p. 224.


4 Morgan, p. 108.

PART V - CONCLUSION

CONCLUSION

When an Urban Renewal project arises out of small group relations then mature adults can begin to regain the power of decision over their own future, also concepts of self-help begin to have meaning as does personal liberty when people voluntarily practice their beliefs. The product of being responsible personalities that can live adequately in the modern world. But all of this is dependent upon the existence of the group and its problem. All must be kept within the human scale or there will be stagnation or gradual movement towards regression. A very good source for speculation about the necessity of small things is the Breakdown of Nations by Leonid Kohn. There is a very interesting thesis offered in this book to the effect that things have a proper size and when they exceed this size the law of diminishing returns is an over. Kohn feels that what is needed are more numerous and self-balancing units that are in harmony with each other and every social contribution will be valued over material contributions.

I feel that today Urban Renewal offers one of the
WHY URBAN RENEWAL?

When an Urban Renewal project arises out of small group relations then mature adults can begin to regain the power of decision over their own future, also concepts of self-help begin to have meaning as does personal liberty when people voluntarily practice their beliefs. The product of such interaction being responsible personalities that can live adequately in the modern world. But all of this is dependent upon the smallness of the group and its problem. All must be kept within the human scale or there will be stagnation or Herbert Spencer's regression. A very good source for confirmation about the necessity of small things is The Breakdown of Nations by Leopold Kohr. There is a very interesting thesis offered in this book to the effect that things have a proper size and when they exceed this size the law of "diminishing returns" takes over. Kohr feels that what is needed are more numerous and self-balancing units that are in harmony with each other and where social contribution will be valued over material contributions.

I feel that today Urban Renewal offers one of the best opportunities to start such small scale. Not only is this a direct attack right in the heart of the Mosaic to find the source, but also it is practical because it can obtain financial support from the Federal Government. This support supplies the necessary "seed" that is needed to grow.
best opportunities to start such small groups. Not only is this a direct attack right in the heart of the Megalopolis to find the cure for its ills, but also it is practical because it can obtain financial support from the Federal Government. This support supplies the money needed beyond what private citizens can give and if the government realizes the importance of Urban Renewal projects which it supports lies first in the amount of citizen participation and second in the physical improvements, then the government can be most beneficial. Unfortunately, this is not the case. The Federal Government does not seem to have the necessary insight and below I quote from President Kennedy's State of the Union message delivered on January 11, 1962.

Cities:
A strong America depends on its cities - America's glory, and sometimes America's shame. To substitute sunlight for congestion and progress for decay, we have stepped up existing urban-renewal and housing programs, and launched new ones - redoubled the attack on water pollution - speeded aid to airports, hospitals, highways and our declining mass-transit system - and secured new weapons to combat organized crime, racketeering and youth delinquency, assisted by the co-ordinated and hard hitting efforts of our investigative services: the FBI, the Internal Revenue, the Bureau of Narcotics, and many others.

We shall need further anticrime, mass-transit and transportation legislation - and new tools to fight air pollution. And with all this effort under way, both equity and common sense require that our nation's urban areas - containing three fourths of our population sit as equals at the Cabinet table.

Unfortunately, not a word about the worst evils in the cities, the anxiety, subside, and apathy which come when the individual is alienated from the social system
and all its aspects which surround him. An excellent perception of this problem is expounded in *The Affluent Society* by John Kenneth Galbraith. He sees this great gulf between the individual and his social system as largely created by economics.

Failure to keep public services in minimal relation to private production and use of goods is a cause of the social disorder... By failing to exploit the opportunity to expand public production we are missing opportunities for enjoyment which otherwise we might have had. Presumably a community can be as well regraded by buying better schools or better parks as by buying bigger automobiles. By concentrating on the latter rather than the former it is failing to maximize its satisfactions.1

What is happening is that the individual cannot relate to his social system and so is only concerned with an economic system which will provide him with what he wants, and such a preoccupation means his social system will suffer and become even more unattractive to him. A vicious circle of sorts is operating here, but one that could be disrupted if the Federal Government and the citizens could see the problem and attack it from many angles, the economic being one and Urban Renewal another of those angles.

If correctly handled Urban Renewal can be part of the answer to the chaos and anomie facing most citizens in urban parts of the world. It can help "transform bewildered adults into competent citizens"2 and these competent citizens will know that they are worthwhile
individuals only because they have learned social control from small group interaction. In this way there can be freedom, for freedom "can exist only in and through a social order and must be increased by all the healthy growth of the order." And perhaps there are those of us in America who would, like Baker Brownell, call this freedom, American Democracy.

All this from Urban Renewal? Yes, if it is based on citizen involvement in small neighborhood groups and if the Federal Government supports such associations. Yes, if the Urban Renewal is like that of Cleveland, Minneapolis, Pittsburgh and Rutland. Urban Renewal is one way of developing the habit of small group relationships. When citizens reap the benefits, material and emotional, that come to them through this type of interaction they are entering into a more meaningful social existence. What happens in this ideal type of Urban Renewal is that there is the discovery of a constant which can act as the foundation for all the variety a society wishes to have. With value and emphasis on this, incredible horizons open for man to lead a meaningful life but because his life is based on social principles, that is small group principles, man is also contributing to a better society.
Because I have thought of this, pondered over it, been plagued by the problem, because I have gathered information from American cities that substantiates my hypothesis, "If Urban Renewal is to be successful there must be citizen involvement", and because I believe that society can function better this way, I must stand beside Andre Gide who says

I Believe In The Virtue Of Small Numbers.

So Hilf Mir Gott, Ich Kann Nicht Anders!
FOOTNOTES - CONCLUSION


3Cooley, Human Nature .........., p. 397.
<table>
<thead>
<tr>
<th>City</th>
<th>Population</th>
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<tr>
<td>Providence</td>
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## APPENDIX A

### CITIES CHOSEN FOR RESEARCH

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<th>State</th>
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Nevada

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* Indicates the capital of the state

To the above cities was sent the first letter. The second letter was sent to these cities and to others which were often mentioned in correspondence I received. These "extra" cities are found in my classification of cities.
APPENDIX B
APPENDIX B

PERSONAL CORRESPONDENCE 19, 1961

The following letters are replies I received to the first letter sent out. Some are helpful, others negative and discouraging. They are included here to show why it was necessary I send out a second letter.

Dear Sharon:

In relation to your recent, undated, machine-photographed request for us to transmit information about urban planning renewal in Hartford, I am afraid that this is a rather major task both for us and for you. It would be quite difficult for us to package the material and mail it; it would be quite difficult for you to pay the charges unless we sent it by freight and it would take sometime for you to read and digest the material.

May I kindly suggest that you get together with your thesis advisor, limit yourself to a much less inclusive thesis topic and then let us know specifically what you had in mind so that we may provide you with material that may be helpful.

Yours very truly,

Robert J. Furlong, Director

COMMISSION ON THE CITY PLAN
Miss Sharon Gear  
Mary Low Hall  
Colby College  
Waterville, Maine  

Dear Sharon:

In relation to your recent, undated, mimeographed request for us to transmit information about urban planning renewal in Hartford, I am afraid that this is a rather major task both for us and for you. It would be quite difficult for us to package the material and mail it; it would be quite difficult for you to pay the charges unless we sent it by freight and it would take sometime for you to read and digest the material.

May I kindly suggest that you get together with your thesis advisor, limit yourself to a much less inclusive thesis topic and then let us know specifically what you had in mind so that we may provide you with material that may be helpful.

Yours very truly,

Robert J. Bartels, Director
COMMISSION ON THE CITY PLAN

Sincerely yours,

M.I.P. Kealy
Senior Planner
Miss Sharon Gear
Mary Low Hall
Colby College
Waterville, Maine

Dear Miss Gear:

It is difficult to comply with the request for materials on Urban Work made in your undated, mimeographed letter without first knowing more of the intent of your thesis.

A subject such as "Urban Work in ..." could cover a variety of efforts from demography to highway construction to resetting cultural values to legal and financial frameworks for action.

The Central Planning Board have sponsored the publication of a number of pamphlets and articles since 1912. While the older ones are now out of print, each has been a basis for subsequent work. Should the depth of your studies warrant the research, the out of print material can be obtained on interlibrary loans.

We are always pleased to assist students, and will "pass on", even in interview form, what information is pertinent to the planning operation in Newark. First, however, we must understand the area of interest of your proposed thesis. We can then send those available materials and notify you where the out-of-print titles can be borrowed.

With best wishes on your research,

Sincerely yours,

H.L.P. Kealy
Senior Planner

HK:pb

office: 211 city hall, newark 2, n. j.  mitchell 3-6300 ext. 406
Miss Sharon Gear  
Mary Low Hall  
Colby College  
Waterville, Maine

Dear Miss Gear:

Receipt is hereby acknowledged of your undated request for information concerning our urban renewal project.

Urban renewal is a topic which covers a broad expanse of human relationships and environments. It is rather difficult for me to ascertain which phase of urban renewal you are interested in from the title of your thesis. Therefore, I would request that you break your topic down under subheadings, and if you will direct to me the questions you want answered, I shall be very happy to cooperate with you.

I am quite anxious to provide you with any and all information at my disposal without charge.

Very truly yours,

Francis S. Noonan  
Executive Director

FSN:ck
Miss Sharon Gear  
Mary Low Hall  
Colby College  
Waterville, Maine  

Dear Miss Gear:

I have at hand your form letter undated relative to information on urban planning and renewal. Generally speaking, I feel that if it is worth my time to supply a person with information and data, it is surely worth their time to request such service with an individually typewritten letter rather than a form letter. Consequently, if you will write to me in this manner, I shall be very happy to assist you in any way that I can.

I further would like to advise you that your question is so general that it would be extremely difficult to determine your exact needs, so will you please be more specific.

Very truly yours,

DONALD J. SAYLOR  
Assistant Director  
of Planning

DJS:bah
APPENDIX C

FEDERAL GOVERNMENT AID

The following is taken from a Housing and Home Finance Agency publication, December 1961, HHFA Aids to Communities in Area Redevelopment, pages 7-8.

An urban renewal project is financed by an arrangement between the local public agency and the Urban Renewal Administration which calls for local contributions, Federal advances and loans, and ultimately a Federal capital grant. In redevelopment areas designated as such under Section 5(a) of the Area Redevelopment Act, the capital grant can amount to three-fourths of the net cost of projects in communities with population of 150,000 or less; in larger communities, two-thirds.

The locality's contribution may take the form of cash or non-cash grants-in-aid. The latter may be donations of land, demolition and removal work, project improvements or public facilities, and the like.

Net project cost, for purposes of determining the amount of the Federal grant, is the total of expenditures for project execution activities plus the value of local non-cash grants-in-aid, less the proceeds from land disposition.

Direct Federal loans may be made to finance project activities before grant funds or disposition proceeds are available. The contract with the Federal Government may be used by local public agencies to secure private financing at lower interest rates than the Federal rate. Progress payments of the Federal capital grant, local cash grants-in-aid, and land disposition proceeds are used to provide temporary financing as project execution progresses.

Although Federal grant funds are not available for actual redevelopment or rehabilitation work, special forms of mortgage insurance are available through the Federal Housing Administration,
with the support of the special assistance funds of the Federal National Mortgage Association, to finance project area housing developments on liberal terms.

Persons displaced as a result of Federally-aided urban renewal activities can obtain relocation payments from Federal funds to help defray relocation expenses. These payments are limited to $200 for families and to certified total moving expenses for business concerns.

Planning for Urban Renewal Projects

There are three types of planning which a community may undertake with Federal assistance in preparation for urban renewal activities - community-wide planning to ascertain the full extent of urban renewal needed, general neighborhood renewal planning, and specific project planning.

Community Renewal Planning

Federal grants are available to pay up to two-thirds of the cost of preparing community renewal programs. These programs identify and measure the slums and blighted areas in an entire community, evaluate the financial and other resources needed to improve such areas, and schedule the types of activity - both with and without Federal assistance - that appear to be required.

General Neighborhood Renewal Planning

This type of planning is undertaken when an area to be renewed is of such size that renewal activities may have to be spread over a period of up to ten years and planning for the entire area is desirable in advance of planning and carrying out specific projects. The costs of such general neighborhood planning can be met by Federal advances repayable out of funds that became available for execution of the renewal projects.

Specific Project Planning

Planning in relation to a particular project is concerned with such matters as eligibility and feasibility, boundaries of the renewal area, proposed new land uses, and detailed plans for land acquisition, site clearance and improvement, land disposition, and other necessary operations. The expenses of such planning may be defrayed through Federal planning advances.
APPENDIX D

STATISTICS - RHO

I had drawn up a list of cities ranking them according to citizen participation. Those cities which had most participation were in mind better because they would most likely have more social organization, that is meaningful acts and activities for their inhabitants. But I did want to make sure that my personal opinion on 1) which cities had more citizen participation and 2) more citizen participation meant better cities. To support these points I undertook to do some statistical correlations with the help of Mr. J. M. Gillespie, a member of the Colby College Psychology Department.

The figures I worked with appear on the following page, I took my list of cities and each of the four indicies and did a rank difference correlation. With the rank difference method of assessing correlations the various pairs of measures turn out to be postively related as indicated by rhos of .54, .769, .747 and .518. This is a persistent tendency, is good and so supports my personal continuum of cities.
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*Signature: J. M. Gillespie*
Origin of the four indices:

1. Crime Rate was taken from Crime, Suicide and Social Well-Being by A. L. Porterfield. The lower numbers indicate less crime in a city, the higher numbers stand for a higher rate of crime in a city.

2. Moral Integration was taken from Moral Integration of American Cities by Robert Cooley Angell. The higher numbers indicate better moral integration, while the lower numbers represent poor integration.


4. Value Median was taken from the U.S. Censuses of Population and Housing: 1960. Value is the estimate of how much the property would sell for on today’s market. (April 1960).
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BIBLIOGRAPHY

BOOKS


ARTICLES AND PERIODICALS


Danhof, R.H. Accommodation and Integration of Conflict and Cultures in a Newly Established Community. American Journal of Sociology, XLIX (July, 1943).


PUBLIC DOCUMENTS

ABSTRACT

Housing and Home Finance Agency. HHFA Aids to Communities in Area Redevelopment. HHFA: Washington, D.C.


REPORTS


OTHER SOURCES

City Publications. See Sociology Files, Lovejoy Building, Colby College, Waterville, Maine.

Personal Correspondence with City Officials. See Sociology Files, Lovejoy Building, Colby College, Waterville, Maine.
ABSTRACT

Urban areas, being places over which one can 'live' and 'enjoy' the setting, 
attain a level of a social 
balance that can be felt 
between the continuum of 
indicators that we, ind, 
such as crime rates, not all of which 
correlation was positive.

In conclusion it appeared that 
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and a well integrated system was, and if 
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we've found ways to this idea of 
are relations could be found.
ABSTRACT

This particular Senior Scholar project was undertaken to connect Urban Sociology and Small Group Sociology. The approach was to examine small groups engaged in Urban Renewal projects.

The first step was the selection of cities to be considered from recognized studies in Sociology. These cities were placed on a continuum of citizen participation from information gathered in reply to letters sent out to them.

Next a great deal of research was done on small groups, their functioning principles, and their importance to the individual and society. The principle was accepted that if small group material and emotional benefits could be passed on to people living in urban areas, these people would have better control over their own lives and the future of their community, and perhaps the destiny of their country. To substantiate this a statistical correlation was made between the continuum of citizen participation and indices that would indicate a well organized city such as crime rates and moral integration. The correlation was positive.

In conclusion it appeared that small group benefits go a long way in establishing a well integrated person and a well integrated society. But there remained the problem that the people of metropolitan areas were not accustomed to thinking this way and that one of the ways this idea of entering into small group relations could be fostered was through Urban Renewal.

The proof that small groups working in Urban Renewal could achieve the objectives of meaning for the individual and organization for the society was found in the examination of practical studies which had been made in the field of Urban and in the field of Small Group Sociology, and in the positive correlation.