

proposed ways to design cities to address the troubling concerns that Wirth, Simmel, and others have raised about the psychological disorientation that city life can bring. All of the selections on urban design in Part seven evidence some degree of environmental determinism – the idea that environment, including the built environment, will to affect human behavior. Kevin Lynch (p. 499), a great figure in twentieth-century urban design believed that improving the image of the city would increase residents' comfort level with their surroundings. Lynch identified elements of the city image that people perceive and proposed strategies to design the image of the city by improving the design of its various elements. Danish architect and planner Jan Gehl (p. 530) is convinced that if people spend more time outside enjoying the space between buildings there will be more social interaction and human happiness. Sociologist-turned-urban designer William Whyte (p. 510) lays out a set of a whole range of very practical design suggestions to increase use and enjoyment of parks and plazas. Building in more suitable space, making food available, and reducing the disconnect between the street and these important public spaces will, Whyte argues, improve people's life experience in cities. But the question remains: can the kind of profound alienation of big city life described by Wirth really be ameliorated just by good design?

Other books by Louis Wirth include *Contemporary Social Problems* (Chicago, IL: University of Chicago Press, 1940), *The Effect of War on American Minorities* (New York: Social Science Research Council, 1943), *Community Life and Social Policy* (Chicago, IL: University of Chicago Press, 1958), and *The Ghetto* (Chicago, IL: University of Chicago Press, 1956). *Louis Wirth on Cities and Social Life: Selected Papers* (Chicago, IL: University of Chicago Press, 1964) is a useful collection. Also of interest is Roger A. Salerno, *Louis Wirth: A Bio-Bibliography* (Westport, CT: Greenwood, 1987).

For other important analyses of the relationship between urban life and the human personality, see Erving Goffman, *The Presentation of Self in Everyday Life* (Garden City, NY: Doubleday, 1959) and Richard Sennett, *The Uses of Disorder: Personal Identity and City Life* (New York: Norton, 1970). Of related interest are Sylvia Fleis Fava, "Suburbanism as a Way of Life" (*American Sociological Review*, 21(1), 1956) and Fred Dewey, "Cyberurbanism as a Way of Life," from *Architecture of Fear* (Princeton, NJ: Princeton University Press, 1997), reprinted in Stephen Graham (ed.), *The Cybercities Reader* (London: Routledge, 2004).

THE CITY AND CONTEMPORARY CIVILIZATION

Just as the beginning of Western civilization is marked by the permanent settlement of formerly nomadic peoples in the Mediterranean basin, so the beginning of what is distinctively modern in our civilization is best signalized by the growth of great cities. Nowhere has mankind been farther removed from organic nature than under the conditions of life characteristic of great cities. . . . The city and the country may be regarded as two poles in reference to one or the other of which all human settlements tend to arrange themselves. In viewing urban-industrial and rural-folk society as ideal types of communities, we may obtain a perspective for the analysis of the basic models of human association as they appear in contemporary civilization.

Despite the preponderant significance of the city in our civilization, however, our knowledge of the nature of urbanism and the process of urbanization is meager. Many attempts have indeed been made to isolate the distinguishing characteristics of urban life. Geographers, historians, economists, and political scientists have incorporated the points of view of their respective disciplines into diverse definitions of the city. While it is in no sense intended to supersede these, the formulation of a sociological approach to the city may incidentally serve to call attention to the interrelations between them by emphasizing the peculiar characteristics of the city as a particular form of human association. A sociologically significant definition of the city seeks to select those elements of urbanism which mark it as a distinctive mode of human group life.

[...]

"Urbanism as a Way of Life" *American Journal of Sociology* (1938)

Louis Wirth

Editors' Introduction

Louis Wirth (1897–1952) was a member of the famed Chicago school of urban sociology that included such academic luminaries as Ernest W. Burgess (author of "The Growth of the City," p. 161), Robert E. Park, and St. Clair Drake. Together, these scholars at the University of Chicago set out to reinvent modern sociology by taking academic research to the streets and by using the city of Chicago itself as a "living laboratory" for the study of urban problems and social processes.

Wirth was born in Germany, emigrated to the United States as a child, and rose within academia to become the president of the American Sociological Association. His major contribution to urban sociology was the formulation of nothing less fundamental than a meaningful and logically coherent "sociological definition" of urban life. As he lays it out in the magnificent synthesis that is his 1938 essay "Urbanism as a Way of Life," a "sociologically significant definition of the city" looks beyond the mere physical structure of the city, or its economic product, or its characteristic cultural institutions – however important all these may be – to discover those underlying "elements of urbanism which mark it as a distinctive mode of human group life."

Wirth argues that three key characteristics of cities – large population size, social heterogeneity, and population density – contribute to the development of a peculiarly "urban way of life" and, indeed, a distinct "urban personality." For centuries, at least as far back as Aesop's fable of the city mouse and the country mouse, casual observers have noted sharp personality differences between urban and rural people and between nature-based and machine-based styles of living. Wirth attempts to explain those differences in terms of the functional responses of urban dwellers to the characteristic environmental conditions of modern urban society. If, for example, city people are regarded as rather more socially tolerant than rural people – and, at the same time, more impersonal and seemingly less friendly – these are merely adaptations to the experience of living in large, dense, socially diverse urban environments. Wirth's analysis invites comparison with Georg Simmel's "The Metropolis and Mental Life," delivered as a lecture in 1903 and reprinted in Jan Lin and Christopher Mele (eds.), *The Urban Sociology Reader* (London: Routledge, 2005).

Although some see Wirth's explanation of the sociology of urban life as nothing more than the social scientific verification of the obvious, others have argued that there is actually no such thing as an "urban personality" or an "urban way of life." Sociologist Herbert Gans, for example, argues that both inner-city "urban villagers" and suburbanites tend to maintain their preexisting cultures and personalities, and Oscar Lewis's work on "the culture of poverty" – along with a whole body of Marxist analysis – suggests that culture and personality types differ widely with socioeconomic class, not merely being "urban." Wirth's work, however, led to the development of a whole school of urban social ecology, and Wirth's ideas about personality and adaptation to urban conditions – many of them quite pessimistic – inform the full range of more recent urban planning theories and the planning practitioners who attempt to create and nurture a sense of community in the urban environment.

Can physical design of the built environment improve people's sense of community, psychological well-being and adjustment to urban life? Many sociologists and psychologists as well as architects and urban designers have

While urbanism, or that complex of traits which makes up the characteristic mode of life in cities, and urbanization, which denotes the development and extensions of these factors, are thus not exclusively found in settlements which are cities in the physical and demographic sense, they do, nevertheless, find their most pronounced expression in such areas, especially in metropolitan cities. In formulating a definition of the city it is necessary to exercise caution in order to avoid identifying urbanism as a way of life with any specific locally or historically conditioned cultural influences which, while they may significantly affect the specific character of the community, are not the essential determinants of its character as a city.

It is particularly important to call attention to the danger of confusing urbanism with industrialism and modern capitalism. The rise of cities in the modern world is undoubtedly not independent of the emergence of modern power-driven machine technology, mass production, and capitalistic enterprise. But different as the cities of earlier epochs may have been by virtue of their development in a preindustrial and precapitalistic order from the great cities of today, they were, nevertheless, cities.

For sociological purposes a city may be defined as a relatively large, dense, and permanent settlement of socially heterogeneous individuals. On the basis of the postulates which this minimal definition suggests, a theory of urbanism may be formulated in the light of existing knowledge concerning social groups.

A THEORY OF URBANISM

In the rich literature on the city, we look in vain for a theory of urbanism presenting in a systematic fashion the available knowledge concerning the city as a social entity. We do indeed have excellent formulations of theories on such special problems as the growth of the city viewed as a historical trend and as a recurrent process, and we have a wealth of literature presenting insights of sociological relevance and empirical studies offering detailed information on a variety of particular aspects of urban life. But despite the multiplication of research and textbooks on the city, we do not as yet have a comprehensive body of competent hypotheses which may be derived from a set of postulates implicitly contained in a sociological definition of the city, and from our general sociological knowledge which may be substantiated through empirical

research. The closest approximations to a systematic theory of urbanism that we have are to be found in a penetrating essay, "Die Stadt," by Max Weber, and a memorable paper by Robert E. Park titled "The City. Suggestions for the Investigation of Human Behavior in the Urban Environment." But even these excellent contributions are far from constituting an ordered and coherent framework of theory upon which research might profitably proceed.

In the pages that follow, we shall seek to set forth a limited number of identifying characteristics of the city. Given these characteristics we shall then indicate what consequences or further characteristics follow from them in the light of general sociological theory and empirical research. We hope in this manner to arrive at the essential propositions comprising a theory of urbanism. Some of these propositions can be supported by a considerable body of already available research materials; others may be accepted as hypotheses for which a certain amount of presumptive evidence exists, but for which more ample and exact verification would be required. At least such a procedure will, it is hoped, show what in the way of systematic knowledge of the city we now have and what are the crucial and fruitful hypotheses for future research.

[...]

There are a number of sociological propositions concerning the relationship between (a) numbers of population, (b) density of settlement, (c) heterogeneity of inhabitants and group life, which can be formulated on the basis of observation and research.

SIZE OF THE POPULATION AGGREGATE

Ever since Aristotle's *Politics*, it has been recognized that increasing the number of inhabitants in a settlement beyond a certain limit will affect the relationships between them and the character of the city. Large numbers involve, as has been pointed out, a greater range of individual variation. Furthermore, the greater the number of individuals participating in a process of interaction, the greater is the potential differentiation between them. The personal traits, the occupations, the cultural life, and the ideas of the members of an urban community may, therefore, be expected to range between more widely separated poles than those of rural inhabitants.

That such variations should give rise to the spatial segregation of individuals according to color, ethnic heritage, economic and social status, tastes and preferences, may readily be inferred. The bonds of kinship, of neighborhood, and the sentiments arising out of living together for generations under a common folk tradition are likely to be absent or, at best, relatively weak in an aggregate the members of which have such diverse origins and backgrounds. Under such circumstances competition and formal control mechanisms furnish the substitutes for the bonds of solidarity that are relied upon to hold a folk society together.

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The multiplication of persons in a state of interaction under conditions which make their contact as full personalities impossible produces that segmentation of human relationships which has sometimes been seized upon by students of the mental life of the cities as an explanation for the "schizoid" character of urban personality. This is not to say that the urban inhabitants have fewer acquaintances than rural inhabitants, for the reverse may actually be true; it means rather that in relation to the number of people whom they see and with whom they rub elbows in the course of daily life, they know a smaller proportion, and of these they have less intensive knowledge.

Characteristically, urbanites meet one another in highly segmental roles. They are, to be sure, dependent upon more people for the satisfactions of their life-needs than are rural people and thus are associated with a greater number of organized groups, but they are less dependent upon particular persons, and their dependence upon others is confined to a highly fractionalized aspect of the other's round of activity. This is essentially what is meant by saying that the city is characterized by secondary rather than primary contacts. The contacts of the city may indeed be face-to-face, but they are nevertheless impersonal, superficial, transitory, and segmental. The reserve, the indifference, and the blasé outlook which urbanites manifest in their relationships may thus be regarded as devices for immunizing themselves against the personal claims and expectations of others.

The superficiality, the anonymity, and the transitory character of urban social relations make intelligible, also, the sophistication and the rationality generally ascribed to city-dwellers. Our acquaintances tend to stand in a relationship of utility to us in the sense that the role which each one plays in our life is overwhelmingly regarded as a means for the achievement

of our own ends. Whereas, therefore, the individual gains, on the one hand, a certain degree of emancipation or freedom from the personal and emotional controls of intimate groups, he loses, on the other hand, the spontaneous self-expression, the morale, and the sense of participation that comes with living in an integrated society. This constitutes essentially the state of anomie or the social void to which Durkheim alludes in attempting to account for the various forms of social disorganization in technological society.

The segmental character and utilitarian accent of interpersonal relations in the city find their institutional expression in the proliferation of specialized tasks which we see in their most developed form in the professions. The operations of the pecuniary nexus lead to predatory relationships, which tend to obstruct the efficient functioning of the social order unless checked by professional codes and occupational etiquette. The premium put upon utility and efficiency suggests the adaptability of the corporate device for the organization of enterprises in which individuals can engage only in groups. The advantage that the corporation has over the individual entrepreneur and the partnership in the urban-industrial world derives not only from the possibility it affords of centralizing the resources of thousands of individuals or from the legal privilege of limited liability and perpetual succession, but from the fact that the corporation has no soul.

[...]

DENSITY

As in the case of numbers, so in the case of concentration in limited space certain consequences of relevance in sociological analysis of the city emerge. Of these only a few can be indicated.

As Darwin pointed out for flora and fauna and as Durkheim noted in the case of human societies, an increase in numbers when area is held constant (i.e. an increase in density) tends to produce differentiation and specialization, since only in this way can the area support increased numbers. Density thus reinforces the effect of numbers in diversifying men and their activities and in increasing the complexity of the social structure.

On the subjective side, as Simmel has suggested, the close physical contact of numerous individuals necessarily produces a shift in the mediums through

which we orient ourselves to the urban milieu, especially to our fellow-men. Typically, our physical contacts are close but our social contacts are distant. The urban world puts a premium on visual recognition. We see the uniform which denotes the role of the functionaries and are oblivious to the personal eccentricities that are hidden behind the uniform. We tend to acquire and develop a sensitivity to a world of artifacts and become progressively farther removed from the world of nature.

We are exposed to glaring contrasts between splendor and squalor, between riches and poverty, intelligence and ignorance, order and chaos. The competition for space is great, so that each area generally tends to be put to the use which yields the greatest economic return. Place of work tends to become dissociated from place of residence, for the proximity of industrial and commercial establishments makes an area both economically and socially undesirable for residential purposes.

Density, land values, rentals, accessibility, healthfulness, prestige, aesthetic consideration, absence of nuisances such as noise, smoke, and dirt determine the desirability of various areas of the city as places of settlement for different sections of the population. . . . The different parts of the city thus acquire specialized functions. The city consequently tends to resemble a mosaic of social worlds in which the transition from one to the other is abrupt. The juxtaposition of divergent personalities and modes of life tends to produce a relativistic perspective and a sense of toleration of differences which may be regarded as prerequisites for rationality and which lead toward the secularization of life.

The close living together and working together of individuals who have no sentimental and emotional ties foster a spirit of competition, aggrandizement, and mutual exploitation. To counteract irresponsibility and potential disorder, formal controls tend to be resorted to. Without rigid adherence to predictable routines a large, compact society would scarcely be able to maintain itself. The clock and the traffic signal are symbolic of the basis of our social order in the urban world. Frequent close physical contact, coupled with great social distance, accentuates the reserve of unattached individuals toward one another and, unless compensated for by other opportunities for response, gives rise to loneliness. The necessary frequent movement of great numbers of individuals in a congested habitat gives occasion to friction and irritation.

Nervous tensions which derive from such personal frustrations are accentuated by the rapid tempo and the complicated technology under which life in dense areas must be lived.

HETEROGENEITY

The social interaction among such a variety of personality types in the urban milieu tends to break down the rigidity of caste lines and to complicate the class structure, and thus induces a more ramified and differentiated framework of social stratification than is found in more integrated societies. The heightened mobility of the individual, which brings him within the range of stimulation by a great number of diverse individuals and subjects him to fluctuating status in the differentiated social groups that compose the social structure of the city, tends toward the acceptance of instability and insecurity in the world at large as a norm.

This fact helps to account, too, for the sophistication and cosmopolitanism of the urbanite. No single group has the undivided allegiance of the individual. The groups with which he is affiliated do not lend themselves readily to a simple hierarchical arrangement. By virtue of his different interests arising out of different aspects of social life, the individual acquires membership in widely divergent groups, each of which functions only with reference to a single segment of his personality. Nor do these groups easily permit of a concentric arrangement so that the narrower ones fall within the circumference of the more inclusive ones, as is more likely to be the case in the rural community or in primitive societies. Rather the groups with which the person typically is affiliated are tangential to each other or intersect in highly variable fashion.

Partly as a result of the physical fluidness of the population and partly as a result of their social mobility, the turnover in group membership generally is rapid. Place of residence, place and character of employment, income and interests fluctuate, and the task of holding organizations together and maintaining and promoting intimate and lasting acquaintanceship between the members is difficult. This applies strikingly to the local areas within the city into which persons become segregated more by virtue of differences in race, language, income, and social status, than through choice or positive attraction to people like themselves. Overwhelmingly the city-dweller is not a home-owner, and since a transitory habitat does not generate bind-

ing traditions and sentiments, only rarely is he truly a neighbor. There is little opportunity for the individual to obtain a conception of the city as a whole or to survey his place in the total scheme. Consequently he finds it difficult to determine what is to his own "best interests" and to decide between the issues and leaders presented to him by the agencies of mass suggestion. Individuals who are thus detached from the organized bodies which integrate society comprise the fluid masses that make collective behavior in the urban community so unpredictable and hence so problematical.

Although the city, through the recruitment of variant types to perform its diverse tasks and the accentuation of their uniqueness through competition and the premium upon eccentricity, novelty, efficient performance, and inventiveness, produces a highly differentiated population, it also exercises a leveling influence. Wherever large numbers of differently constituted individuals congregate, the process of depersonalization also enters. . . . Individuality under these circumstances must be replaced by categories. When large numbers have to make common use of facilities and institutions, an arrangement must be made to adjust the facilities and institutions to the needs of the average person rather than to those of particular individuals. The services of the public utilities, of the recreational, educational, and cultural institutions, must be adjusted to mass requirements. Similarly, the cultural institutions, such as the schools, the movies, the radio, and the newspapers, by virtue of their mass clientele, must necessarily operate as leveling influences. The political process as it appears in urban life could not be understood without taking account of the mass appeals made through modern propaganda techniques. If the individual would participate at all in the social, political, and economic life of the city, he must subordinate some of his individuality to the demands of the larger community and in that measure immerse himself in mass movements.

THE RELATION BETWEEN A THEORY OF URBANISM AND SOCIOLOGICAL RESEARCH

By means of a body of theory such as that illustratively sketched above, the complicated and many-sided phenomena of urbanism may be analyzed in terms of a limited number of basic categories. The sociological

approach to the city thus acquires an essential unity and coherence enabling the empirical investigator not merely to focus more distinctly upon the problems and processes that properly fall in his province but also to treat his subject matter in a more integrated and systematic fashion. A few typical findings of empirical research in the field of urbanism, with special reference to the United States, may be indicated to substantiate the theoretical propositions set forth in the preceding pages, and some of the crucial problems for further study may be outlined.

On the basis of the three variables, number, density of settlement, and degree of heterogeneity, of the urban population, it appears possible to explain the characteristics of urban life and to account for the differences between cities of various sizes and types.

Urbanism as a characteristic mode of life may be approached empirically from three interrelated perspectives: (1) as a physical structure comprising a population base, a technology, and an ecological order; (2) as a system of social organization involving a characteristic social structure, a series of social institutions, and a typical pattern of social relationships; and (3) as a set of attitudes and ideas, and a constellation of personalities engaging in typical forms of collective behavior and subject to characteristic mechanisms of social control.

URBANISM IN ECOLOGICAL PERSPECTIVE

Since in the case of physical structure and ecological processes we are able to operate with fairly objective indices, it becomes possible to arrive at quite precise and generally quantitative results. The dominance of the city over its hinterland becomes explicable through the functional characteristics of the city which derive in large measure from the effect of numbers and density. Many of the technical facilities and the skills and organizations to which urban life gives rise can grow and prosper only in cities where the demand is sufficiently great. The nature and scope of the services rendered by these organizations and institutions developed facilities of smaller towns enhances the dominance of the city and the dependence of ever wider regions upon the central metropolis.

The urban population composition shows the operation of selective and differentiating factors. Cities

contain a larger proportion of persons in the prime of life than rural areas which contain more old and very young people. In this, as in so many other respects, the larger the city the more this specific characteristic of urbanism is apparent. With the exception of the largest cities, which have attracted the bulk of the foreign-born males, and a few other special types of cities, women predominate numerically over men. The heterogeneity of the urban population is further indicated along racial and ethnic lines. The foreign born and their children constitute nearly two-thirds of all the inhabitants of cities of one million and over. Their proportion in the urban population declines as the size of the city decreases, until in the rural areas they comprise only about one-sixth of the total population. The larger cities similarly have attracted more Negroes and other racial groups than have the smaller communities. Considering that age, sex, race, and ethnic origin are associated with other factors such as occupation and interest, it becomes clear that one major characteristic of the urban-dweller is his dissimilarity from his fellows. Never before have such large masses of people of diverse traits as we find in our cities been thrown together into such close physical contact as in the great cities of America. Cities generally, and American cities in particular, comprise a motley of peoples and cultures, of highly differentiated modes of life between which there often is only the faintest communication, the greatest indifference and the broadest tolerance, occasionally bitter strife, but always the sharpest contrast.

The failure of the urban population to reproduce itself appears to be a biological consequence of a combination of factors in the complex of urban life, and the decline in the birth-rate generally may be regarded as one of the most significant signs of the urbanization of the Western world. While the proportion of deaths in cities is slightly greater than in the country, the outstanding difference between the failure of present-day cities to maintain their population and that of cities of the past is that in former times it was due to the exceedingly high death-rates in cities, whereas today, since cities have become more livable from a health standpoint, it is due to low birth-rates. These biological characteristics of the urban population are significant sociologically, not merely because they reflect the urban mode of existence but also because they condition the growth and future dominance of cities and their basic social organization. Since cities are the consumers rather than the producers of men,

the value of human life and the social estimation of the personality will not be unaffected by the balance between births and deaths. The pattern of land use, of land values, rentals, and ownership, the nature and functioning of the physical structures, of housing, of transportation and communication facilities, of public utilities—these and many other phases of the physical mechanism of the city are not isolated phenomena unrelated to the city as a social entity, but are affected by and affect the urban mode of life.

URBANISM AS A FORM OF SOCIAL ORGANIZATION

The distinctive features of the urban mode of life have often been described sociologically as consisting of the substitution of secondary for primary contacts, the weakening of bonds of kinship, and the declining social significance of the family, the disappearance of the neighborhood, and the undermining of the traditional basis of social solidarity. All these phenomena can be substantially verified through objective indices. Thus, for instance, the low and declining urban reproduction rates suggest that the city is not conducive to the traditional type of family life, including the rearing of children and the maintenance of the home as the locus of a whole round of vital activities. The transfer of industrial, educational, and recreational activities to specialized institutions outside the home has deprived the family of some of its most characteristic historical functions. In cities mothers are more likely to be employed, lodgers are more frequently part of the household, marriage tends to be postponed, and the proportion of single and unattached people is greater. Families are smaller and more frequently without children than in the country. The family as a unit of social life is emancipated from the larger kinship group characteristic of the country, and the individual members pursue their own diverging interests in their vocational, educational, religious, recreational, and political life.

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On the whole, the city discourages an economic life in which the individual in time of crisis has a basis of subsistence to fall back upon, and it discourages self-employment. While incomes of city people are on the average higher than those of country people, the cost of living seems to be higher in the larger cities. Home ownership involves greater burdens and is

rarer. Rents are higher and absorb a large proportion of the income. Although the urban-dweller has the benefit of many communal services, he spends a large proportion of his income for such items as recreation and advancement and a smaller proportion for food. What the communal services do not furnish the urbanite must purchase, and there is virtually no human need which has remained unexploited by commercialism. Catering to thrills and furnishing means of escape from drudgery, monotony, and routine thus become one of the major functions of urban recreation, which at its best furnishes means for creative self-expression and spontaneous group association, but which more typically in the urban world results in passive spectatorism on the one hand, or sensational record-smashing feats on the other.

Being reduced to a stage of virtual impotence as an individual, the urbanite is bound to exert himself by joining with others of similar interest into organized groups to obtain his ends. This results in the enormous multiplication of voluntary organizations directed toward as great a variety of objectives as there are human needs and interests. While on the one hand the traditional ties of human association are weakened, urban existence involves a much greater degree of interdependence between man and man and a more complicated, fragile, and volatile form of mutual interrelations over many phases of which the individual as such can exert scarcely any control. Frequently there is only the most tenuous relationship between the economic position or other basic factors that determine the individual's existence in the urban world and the voluntary groups with which he is affiliated. While in a primitive and in a rural society it is generally possible to predict on the basis of a few known factors who will belong to what and who will associate with whom in almost every relationship of life, in the city we can only project the general pattern of group formation and affiliation, and this pattern will display many incongruities and contradictions.

URBAN PERSONALITY AND COLLECTIVE BEHAVIOR

It is largely through the activities of the voluntary groups, be their objectives economic, political, educational, religious, recreational, or cultural, that the urbanite expresses and develops his personality, acquires status, and is able to carry on the round of

activities that constitute his life-career. It may easily be inferred, however, that the organizational framework which these highly differentiated functions call into being does not of itself insure the consistency and integrity of the personalities whose interests it enlists. Personal disorganization, mental breakdown, suicide, delinquency, crime, corruption, and disorder might be expected under these circumstances to be more prevalent in the urban than in the rural community. This has been confirmed insofar as comparable indices are available; but the mechanisms underlying these phenomena require further analysis.

Since for most group purposes it is impossible in the city to appeal individually to the large number of discrete and differentiated individuals, and since it is only through the organizations to which men belong that their interests and resources can be enlisted for a collective cause, it may be inferred that social control in the city should typically proceed through formally organized groups. It follows, too, that the masses of men in the city are subject to manipulation by symbols and stereotypes managed by individuals working from afar or operating invisibly behind the scenes through their control of the instruments of communication. Self-government either in the economic, the political, or the cultural realm is under these circumstances reduced to a mere figure of speech or, at best, is subject to the unstable equilibrium of pressure groups. In view of the ineffectiveness of actual kinship ties we create fictional kinship groups. In the face of the disappearance of the territorial unit as a basis of social solidarity we create interest units. Meanwhile the city as a community resolves itself into a series of tenuous segmental relationships superimposed upon a territorial base with a definite center but without a definite periphery and upon a division of labor which far transcends the immediate locality and is world-wide in scope. The larger the number of persons in a state of interaction with one another the lower is the level of communication and the greater is the tendency for communication to proceed on an elementary level, i.e. on the basis of those things which are assumed to be common or to be of interest to all.

It is obviously, therefore, to the emerging trends in the communication system and to the production and distribution technology that has come into existence with modern civilization that we must look for the symptoms which will indicate the probable future development of urbanism as a mode of social life. The direction of the ongoing changes in urbanism will for

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good or ill transform not only the city but the world. Some of the more basic of these factors and processes and the possibilities of their direction and control invite further detailed study.

It is only insofar as the sociologist has a clear conception of the city as a social entity and a workable theory of urbanism that he can hope to develop a unified body of reliable knowledge, which passes as "urban sociology" is certainly not at the present time. By taking his point of departure from a theory of urbanism such as that sketched in the foregoing pages to be elaborated, tested, and revised in the light of further analysis and empirical research, it is to be hoped that the criteria of relevance and validity of factual data can be determined. The miscellaneous assortment of disconnected information which has

hitherto found its way into sociological treatises on the city may thus be sifted and incorporated into a coherent body of knowledge. Incidentally, only by means of some such theory will the sociologists escape the futile practice of voicing in the name of sociological science a variety of often unsupportable judgments concerning such problems as poverty, housing, city-planning, sanitation, municipal administration, policing, marketing, transportation, and other technical issues. While the sociologist cannot solve any of these practical problems - at least not by himself - he may, if he discovers his proper function, have an important contribution to make to their comprehension and solution. The prospects for doing this are brightest through a general, theoretical, rather than through an *ad hoc* approach.