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THE PRINCIPLES OF URBAN SOCIOLOGY

BY

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The author investigates especially on the following three points in this book.

(1) The city, same with the agricultural village, is a community in which every body cooperates for the defence against common enemy at a time of emergency and helps each other for getting living at everyday life. The city, however, carries besides the above character the function of distributing centre for the circulation of culture and goods within a nation. The function of distributing centre is the only trait which differs city from village.

(2) Among all social groups, accumulating ^{on the site of} ~~within~~ an urban community, or ^{composing of} a city life as a whole, family group and office group are the basic. School group is secondarily important group in the social construction of urban life. Other various associations contributing for amusement, for culture, or for life improvement are but leisure-time associations, however brilliant they may appear in our urban life. ||

Our urban life as a whole is composed of above-mentioned groups, that is (1) family ^{group} (2) office group (3) school group (4) leisure-time group. And among these groups, family ^{group} and office group are fundamental, school group being less important. Leisure-time

group is but superficial in the social construction of urban life.

II. (3) Urban people preserve order in their lives as a whole, expressing regular movement in their daily lives. We can observe spatial regularity and time regularity in urban life. Spatial regularity can be observed for instance in trade areas and service areas inside and outside the natural city. Time regularity in urban life can be observed daily, weekly, monthly, or yearly in business hours, the time for rest, or settling day.

On the above three topics the author discusses in this book, and almost nothing more is treated

there. The three topics are in short, (1) on the function of city, (2) on the social construction of city, ^{(and} (3) on the regularity of urban life in time and space. These three topics mean, no doubt, the most fundamental questions to be solved by urban sociologists. No book on urban sociology ever published has tried to deal with these questions.

The present author shows the result of his study on these questions in this book.

He explains his opinion not metaphisically but on the results of social surveying.

A little more in details will be explained his opinions about these three questions.

I

(D) On the function of city, or the concept of city — ^(The author's conclusion on this topic is) that the city differs from agricultural village only for its function as a distributing centre for the circulation of culture and goods within a nation.

The fact that city grows up on the site of agricultural village can clearly ^{be} observed on existing villages with various grades of urbanization. Historical studies on the origin of city by historians affirm the same fact.

The author learned from the study of villages with various grades of urbanization, that with the increase of urbanity in a village so much increase of the number of those whose occupations are not agricultural can be observed. Again,

the study on such non-agricultural occupations led the author to the conclusion that non-agricultural occupations generally contribute directly for collecting or spreading commodities or culture patterns. || Non-agricultural occupations are, in short, serving for unifying the culture patterns and commodities within a nation.

There is a city there, where many of those ^{institutions} assemble whose occupations serve for distribution of commodities or culture. A city may be said ^{a)} distributing centre, because many distributing ^{institutions} are found there.

Distributing institution is kept some-time by a person sometimes by thousands or more of persons. A large manufacturing

factory of as many as ten thousand employee is one distributing institution and a small tobacco store carried on by an old widow with herself is another. To get livelihood any one must keep or belong to some institution whatever his occupation may be. While occupational institutions do not always contribute for the circulation of culture or goods, those seen usually in the city have functions of distribution. No distributing institution or occupation however, can be found in a small rural community where all the dwellers are peasant farmers.

The author observes the following nine kinds of institutions contributing

directly for the distribution of goods or culture patterns within a nation. ||

1. Selling institutions
2. Technical expert institutions
3. Transportation institutions
4. Communication institutions
5. Governmental institutions
6. Public peace institutions
7. Educational institutions
8. Religious institutions
9. Amusement institutions

The author observed these nine kinds of institutions are completely gathered in every city, if called a city popularly. There are various grades of quasi-city, where the nine kinds of institutions are not gratified. With the increase of

number and scale of each of these nine kinds of institutions gathering in it, a city carries higher urbanity.

(2) On the social construction of a city

II — The author's conclusion on this topic is that household^{group} and office group are the basic groups of all urban groups.

The author certifies his opinion with the help of his theory on normal life of normal population. Urban society as it stands is too much complicated and confused to be analyzed scientifically. This is, according to the author, due^{largely} to the fact that it contains large quantity of people, normal and abnormal, gathering in a small area. And we must put away first of all abnormal lives and

abnormal population in the urban society, before we try to analyze it.

The normal life of normal population can be understood from our common way of living in our life. Man, while he remains a child before school age, live under the protection of his parents in their household. After his school age he attend school day after day. After his graduation from the school, he carries on some occupation, keeping a position in an office. When he becomes too old to stay on his post, he retires from it and becomes under the protection of his children or public service.

The above course of life is the normal

course, and anyone who is on such course of life is, no doubt, a normal man. Abnormal man means that his life is not on the above course.

Abnormal life will be observed naturally with abnormal man, but even normal population often may be thrown off the line.

We can easily understand that the social construction of urban society must be constructed fundamentally upon the normal life of normal people, for no body can doubt our society is supported by normal activities of normal population. || Abnormal population (such as the sick or criminals) will not be able to support our urban society

for
even a single day.

Now, for the normal life of normal people, the life in household and the life in office are the essential.

With such reasons, the author is convinced that household group and office group are the basic groups of all urban groups.

The school groups must not be neglected, because the school ^{life} is a preparatory stage to office life. But it is not so indispensable for our present life as office life.

And we may say household group and office group are the basic groups, school group being secondary. Other various groups for amusement, culture, or life improvement are all but leisure time groups and are

not, ^{so} important in the social structure of urban life, however brilliant they may appear.

III (3) On regular movements in urban life
 — The author's conclusion on this topic is that regularity in urban life can be observed in time and space.

As to the regularity in space or on geographical area, many urban sociologists have discussed. This is the only topic the present author investigates in common with other urban sociologists, especially American urban ecologists. || One of his new opinions on this topic is that the social unity of an urban community can be ascertained only on the whole stretch of

continuity of areas, an area named 'the first livelihood-making area' by the author. 'The first livelihood-making area' is an area of service giving stores or shops which a citizen makes use of ^{rather regularly} in his daily life. Such areas may not be same with each citizen. Each citizen will have his own area privately, ^{which is} slightly different from his neighboring citizen's but for the most part same with it. As our living houses stand continuing from house to house and covers the whole site of a city, so the first livelihood making areas will cover all the area of a natural city.

As in the case of the first livelihood making area, daily activities of urban

people are rather monotonous and repeated day after day on the same geographical area.

As to the regularity in time, the author should illustrate it from the initiation, because it is a ~~quite~~ new idea in social sciences.

We know time tables of business activities obeyed by all the members of an office. There is fixed a day of rest every week. There is a fixed day of salary or wages every week or month. The forms of activity in an office are repeated regularly every day, every week, or every year. The same can be said with the activities of a school. The author observes only these two groups,

office group and school groups, have
 strict time-tables of activities
 obeyed faithfully, but no others do.
 Again, ^{while} many kinds of activity have
 their own time-tables, as to labour,
 payment, and rest time rules are obeyed
 regularly more than others. And among
 labour, payment, and rest, labour is
 done ^{most} punctually. Time rule for labour
~~is~~ ^{is not appears,} the basic and the other two depend
 upon labour. Salary is payed
 regularly, because labour is done
 so much regularly. Our ^{fixed} leisure time
 is the time for rest of fixed amount of labour.
 The time regularity can be observed in many
 cases ^{our} in life, but it is most rigorous and stable
 in the case of labour in office and ^{in the case of} a lesson

in school. Hence, ^{the} time-table for labour
in office and the time table for lesson
in school are the primary schemes of
our urban life, so we may say.

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