

## **A community**

### **Introduction:**

The concept of community concerns to a particularly constituted set of social relationships, based on something which the participants have in common – usually a common sense of identity. It is to remember Talcott parsons, frequently used the term to indicate a wide ranging relationships of solidarity over rather undefined area of life and interests. There was a symbolism of community in the 19th century thoughts, which identified this form of social association of people with a good society and with all forms of relationships that are characterised by high degree of personal intimacy, emotional depthness, moral commitment, social cohesion and continuity in time. At the arrival of urban industrial society a fear of loss of community became central to the thought about society and culture.

### **Classical anthropological approaches:**

One of the renowned attempts of conceptualizing community belongs to that of Robert Redfield (1960), who identified four key qualities in community:

1. a smallness of social scale;
2. a homogeneity of activities and states of mind of members;

3. a self-sufficiency across a broad range of needs and through time;  
and

4. a consciousness of distinctiveness.

Nevertheless, in 1955, Hillery could compile 94 social-scientific attempts at definition whose only substantive overlap was that all dealt with people (1955:117)! To overcome this problem, community is often further specified by a qualifying or amplifying phrase: the 'local community', the 'West Indian community', the 'community of nations' or 'souls'. But this would seem only to beg further questions.