Community

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A **community** is commonly considered a social unit (a group of people) who have something in common, such as norms, values, identity, and often a sense of place that is situated in a given geographical area (e.g. a village, town, or neighborhood). Durable relations that extend beyond immediate genealogical ties also define a sense of community. People tend to define those social ties as important to their identity, practice, and roles in social institutions like family, home, work, government, society, or humanity, at large.[1][2][3] Although communities are usually small relative to personal social ties (micro-level), "community" may also refer to large group affiliations (or macro-level), such as national communities, international communities, and virtual communities.

A community of interest gathers at Stonehenge, England, for the summer solstice.

The word "community" derives from the Old French *comuneté* which comes from the Latin *communitas* (from Latin *communis*, things held in common).[4]

Human communities may share intent, belief, resources, preferences, needs, and risks in common, affecting the identity of the participants and their degree of cohesiveness.

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Community studies

Community studies is an academic field drawing on both sociology and anthropology and the social research methods of ethnography and participant observation in the study of community. In academic settings around the world, community studies is variously a sub-discipline of anthropology or sociology, or an independent discipline. It is often interdisciplinary and geared toward practical applications rather than purely theoretical perspectives.[5] Community studies is sometimes combined with other fields, i.e., "Urban and Community Studies," "Health and Community Studies," or "Family and Community studies."[6]

Internet studies

Internet studies is an interdisciplinary field studying the social, psychological, pedagogical, political, technical, cultural, artistic, and other dimensions of the Internet and associated information and communication technologies. While studies of the Internet are now widespread across academic disciplines, there is a growing collaboration among these investigations. In recent years, Internet studies have become institutionalized as courses of study at several institutions of higher learning, including the University of Oxford, Curtin University of Technology, Brandeis University, Endicott College, Hebrew University of Jerusalem, Appalachian State University and the University of Minnesota. Cognates are found in departments of a number of other names, including departments of "digital culture", "new media" or "convergent media", various "iSchools", or programs like "Media in Transition" at MIT.[7] On the research side, Internet studies intersects with studies of cyberculture, human–computer interaction, and science and technology studies. A number of academic journals are central to communicating research in the field, including *Bad Subjects*, *Convergence: The Journal of Research into New media Technologies*, *Ctheory*, *Cyber Psychology + Behaviour*, *Computers in Human Behavior*,[8] *First Monday*, *Information, Communication, and Society*, *The Information Society*, *Journal of Computer-Mediated Communication*, *M/C*, *New Media & Society*, *tripleC: Journal for a Global Sustainable Information Society*, *Fibreculture Journal*,[9] and *TeknoKultura*, but research relating to internet studies appears in a diverse range of venues and disciplines.

Philosophy of social science

Urban sociologists contest the significance of place in shaping community. The anonymity and impersonal characterizing life in modern city spaces tend to be devoid of the collective connectedness associated with the idea of "community".[1]

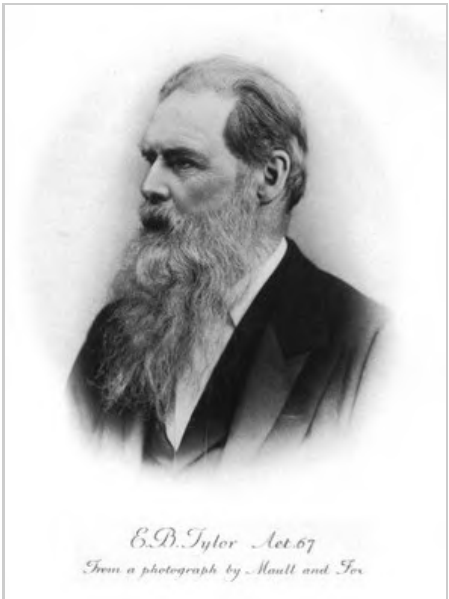
The **philosophy of social science** is the study of the logic and method of the social sciences, such as sociology, anthropology, and political science. Philosophers of social science are concerned with the differences and similarities between the social and the natural sciences, causal relationships between social phenomena, the possible existence of social laws, and the ontological significance of structure and agency.

Anthropology

Cultural anthropology

Cultural anthropology is a branch of anthropology focused on the study of cultural variation among humans and is in contrast to social anthropology which perceives cultural variation as a subset of the anthropological constant.

A variety of methods are part of anthropological methodology, including participant observation (often called fieldwork because it involves the anthropologist spending an extended period of time at the research location), interviews, and surveys.[10]



Edward Burnett Tylor

One of the earliest articulations of the anthropological meaning of the term "culture" came from Sir Edward Tylor who writes on the first page of his 1871 book: "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."[11] The term "civilization" later gave way to definitions by V. Gordon Childe, with culture forming an umbrella term and civilization becoming a particular kind of culture.[12]

The anthropological concept of "culture" reflects in part a reaction against earlier Western discourses based on an opposition between "culture" and "nature", according to which some human beings lived in a "state of nature". Anthropologists have argued that culture *is* "human nature", and that all people have a capacity to classify experiences, encode classifications symbolically (i.e. in language), and teach such abstractions to others.

Since humans acquire culture through the learning processes of enculturation and socialization, people living in different places or different circumstances develop different cultures. Anthropologists have also pointed out that through culture people can adapt to their environment in non-genetic ways, so people living in different environments will often have different cultures. Much of anthropological theory has originated in an appreciation of and interest in the tension between the local (particular cultures) and the global (a universal human nature, or the web of connections between people in

distinct places/circumstances).[13]

The rise of cultural anthropology occurred within the context of the late 19th century, when questions regarding which cultures were "primitive" and which were "civilized" occupied the minds of not only Marx and Freud, but many others. Colonialism and its processes increasingly brought European thinkers in contact, directly or indirectly with "primitive others."[14] The relative status of various humans, some of whom had modern advanced technologies that included engines and telegraphs, while others lacked anything but face-to-face communication techniques and still lived a Paleolithic lifestyle, was of interest to the first generation of cultural anthropologists.

Parallel with the rise of cultural anthropology in the United States, social anthropology, in which *sociality* is the central concept and which focuses on the study of social statuses and roles, groups, institutions, and the relations among them—developed as an academic discipline in Britain and in France.[15] An umbrella term socio-cultural anthropology makes reference to both cultural and social anthropology traditions.[16]

Archaeology

In archaeological studies of social communities the term "community" is used in two ways, paralleling usage in other areas. The first is an informal definition of community as a place where people used to live. In this sense it is synonymous with the concept of an ancient settlement, whether a hamlet, village, town, or city. The second meaning is similar to the usage of the term in other social sciences: a community is a group of people living near one another who interact socially. Social interaction on a small scale can be difficult to identify with archaeological data. Most reconstructions of social communities by archaeologists rely on the principle that social interaction is conditioned by physical distance. Therefore, a small village settlement likely constituted a social community, and spatial subdivisions of cities and other large settlements may have formed communities. Archaeologists typically use similarities in material culture—from house types to styles of pottery—to reconstruct communities in the past. This is based on the assumption that people or households will share more similarities in the types and styles of their material goods with other members of a social community than they will with outsiders.[17]

Ecology

In ecology, a community is an assemblage of populations of different species, interacting with one another. Community ecology is the branch of ecology that studies interactions between and among species. It considers how such interactions, along with interactions between species and the abiotic environment, affect community structure and species richness, diversity and patterns of abundance. Species interact in three ways: competition, predation and mutualism. Competition typically results in a double negative—that is both species lose in the interaction. Predation is a win/lose situation with one species winning. Mutualism, on the other hand, involves both species cooperating in some way, with both winning.

Psychology

Community psychology

Community psychology studies the individuals' contexts within communities and the wider society,[18] and the relationships of the individual to communities and society. Community psychologists seek to understand

the quality of life of individuals within groups, organizations and institutions, communities, and society. Their aim is to enhance quality of life through collaborative research and action.[19]

Community psychology employs various perspectives within and outside of psychology to address issues of communities, the relationships within them, and related people's attitudes and behaviour.

Rappaport (1977) discusses the perspective of community psychology as an ecological perspective on the person–environment fit (this is often related to work environments) being the focus of study and action instead of attempting to change the personality of individual or the environment when an individual is seen as having a problem.[20]

Closely related disciplines include ecological psychology, environmental psychology, cross-cultural psychology, social psychology, political science, public health, sociology, social work, applied anthropology, and community development.[21]

Community psychology grew out of the community mental health movement, but evolved dramatically as early practitioners incorporated their understandings of political structures and other community contexts into perspectives on client services.[22]

Sociology

Computational sociology

Computational sociology is a branch of sociology that uses computationally intensive methods to analyze and model social phenomena. Using computer simulations, artificial intelligence, complex statistical methods, and analytic approaches like social network analysis, computational sociology develops and tests theories of complex social processes through bottom-up modeling of social interactions.[23]

It involves the understanding of social agents, the interaction among these agents, and the effect of these interactions on the social aggregate.[24] Although the subject matter and methodologies in social science differ from those in natural science or computer science, several of the approaches used in contemporary social simulation originated from fields such as physics and artificial intelligence.[25][26] Some of the approaches that originated in this field have been imported into the natural sciences, such as measures of network centrality from the fields of social network analysis and network science.

In relevant literature, computational sociology is often related to the study of social complexity.[27] Social complexity concepts such as complex systems, non-linear interconnection among macro and micro process, and emergence, have entered the vocabulary of computational sociology.[28] A practical and well-known example is the construction of a computational model in the form of an "artificial society," by which researchers can analyze the structure of a social system.[24][29]

Social capital

Social capital is a form of economic and cultural capital in which social networks are central, transactions are marked by reciprocity, trust, and cooperation, and market agents produce goods and services not mainly for themselves, but for a common good.

The term generally refers to (a) resources, and the value of these resources, both tangible (public spaces, private property) and intangible ("actors", "human capital", people), (b) the relationships among these resources, and (c) the impact that these relationships have on the resources involved in each relationship, and on larger groups. It is generally seen as a form of capital that produces public goods for a common good.

Social capital has been used to explain the improved performance of diverse groups, the growth of entrepreneurial firms, superior managerial performance, enhanced supply chain relations, the value derived from strategic alliances, and the evolution of communities.

Key concepts

Gemeinschaft and Gesellschaft

In *Gemeinschaft und Gesellschaft* (1887), German sociologist Ferdinand Tönnies described two types of human association: *Gemeinschaft* (usually translated as "community") and *Gesellschaft* ("society" or "association"). Tönnies proposed the *Gemeinschaft–Gesellschaft* dichotomy as a way to think about social ties. No group is exclusively one or the other. *Gemeinschaft* stress personal social interactions, and the roles, values, and beliefs based on such interactions. *Gesellschaft* stress indirect interactions, impersonal roles, formal values, and beliefs based on such interactions.[30]

Internet communities

Groups of people are complex, in ways that make those groups hard to form and hard to sustain; much of the shape of traditional institutions is a response to those difficulties. New social tools relieve some of those burdens, allowing for new kinds of group-forming, like using simple sharing to anchor the creation of new groups.

One simple form of cooperation, almost universal with social tools, is conversation; when people are in one another's company, even virtually, they like to talk. Conversation creates more of a sense of community than sharing does.

Collaborative production is a more involved form of cooperation, as it increases the tension between individual and group goals. The litmus test for collaborative production is simple: no one person can take credit for what gets created, and the project could not come into being without the participation of many.

An online community builds weaker bonds and allows users to be anonymous. Clay Shirky, a researcher on digital media, states in reference to the audience of an online community, "An audience isn’t just a big community; it can be more anonymous, with many fewer ties among users. A community isn’t just a small audience either; it has a social density that audiences lack." The sites that offer online communities, like Myspace, Twitter, Facebook, Instagram, Tumblr, and Pinterest allow users to "stalk" their community and act anonymously.[31]

Organizational communication

Effective communication practices in group and organizational settings are very important to the formation and maintenance of communities. The ways that ideas and values are communicated within communities are important to the induction of new members, the formulation of agendas, the selection of leaders and many

other aspects. Organizational communication is the study of how people communicate within an organizational context and the influences and interactions within organizational structures. Group members depend on the flow of communication to establish their own identity within these structures and learn to function in the group setting. Although organizational communication, as a field of study, is usually geared toward companies and business groups, these may also be seen as communities. The principles of organizational communication can also be applied to other types of communities.

Public administration

Public administration is the province of local, state and federal governments, with local governments responsible for units in towns, cities, villages, and counties, among others. The most well known "community department" is housing and community development which has responsibility for both economic development initiatives, and as public housing and community infrastructure (e.g., business development).

Sense of community

In a seminal 1986 study, McMillan and Chavis identify four elements of "sense of community":

1. membership,
2. influence,
3. integration and fulfillment of needs,
4. shared emotional connection.

They give the following example of the interplay between these factors:

> Someone puts an announcement on the dormitory bulletin board about the formation of an intramural dormitory basketball team. People attend the organizational meeting as strangers out of their individual needs (integration and fulfillment of needs). The team is bound by place of residence (membership boundaries are set) and spends time together in practice (the contact hypothesis). They play a game and win (successful shared valent event). While playing, members exert energy on behalf of the team (personal investment in the group). As the team continues to win, team members become recognized and congratulated (gaining honor and status for being members), Influencing new members to join and continue to do the same. Someone suggests that they all buy matching shirts and shoes (common symbols) and they do so (influence).[32]

A *Sense of Community Index* (SCI) has been developed by Chavis and colleagues and revised and adapted by others. Although originally designed to assess sense of community in neighborhoods, the index has been adapted for use in schools, the workplace, and a variety of types of communities.[33]

Studies conducted by the APPA show substantial evidence that young adults who feel a sense of belonging in a community, particularly small communities, develop fewer psychiatric and depressive disorders than those who do not have the feeling of love and belonging.

Socialization

The process of learning to adopt the behavior patterns of the community is called socialization. The most fertile time of socialization is usually the early stages of life, during which individuals develop the skills and

knowledge and learn the roles necessary to function within their culture and social environment.[34] For some psychologists, especially those in the psychodynamic tradition, the most important period of socialization is between the ages of one and ten. But socialization also includes adults moving into a significantly different environment, where they must learn a new set of behaviors.[35]

To what extent do participants in joint activities experience a sense of community?

Socialization is influenced primarily by the family, through which children first learn community norms. Other important influences include schools, peer groups, people, mass media, the workplace, and government. The degree to which the norms of a particular society or community are adopted determines one's willingness to engage with others. The norms of tolerance, reciprocity, and trust are important "habits of the heart," as de Tocqueville put it, in an individual's involvement in community.[36]

Lewes Bonfire Night procession commemorating 17 Protestant martyrs burnt at the stake from 1555 to 1557

Community development

Community development is often linked with community work or community planning, and may involve stakeholders, foundations, governments, or contracted entities including non-government organisations (NGOs), universities or government agencies to progress the social well-being of local, regional and, sometimes, national communities. More grassroots efforts, called community building or community organizing, seek to empower individuals and groups of people by providing them with the skills they need to effect change in their own communities.[37] These skills often assist in building political power through the formation of large social groups working for a common agenda. Community development practitioners must understand both how to work with individuals and how to affect communities' positions within the context of larger social institutions. Public administrators, in contrast, need to understand community development in the context of rural and urban development, housing and economic development, and community, organizational and business development.

Formal accredited programs conducted by universities, as part of degree granting institutions, are often used to build a knowledge base to drive curricula in public administration, sociology and community studies. The General Social Survey from the National Opinion Research Center at the University of Chicago and the Saguaro Seminar at the John F. Kennedy School of Government at Harvard University are examples of national community development in the United States. The Maxwell School of Citizenship and Public Affairs at Syracuse University in New York State offers core courses in community and economic development, and in areas ranging from non-profit development to US budgeting (federal to local, community funds). In the United Kingdom, Oxford University has led in providing extensive research in the field through its *Community Development Journal*,[38] used worldwide by sociologists and community development practitioners.

At the intersection between community *development* and community *building* are a number of programs and organizations with community development tools. One example of this is the program of the Asset Based Community Development Institute of Northwestern University. The institute makes available downloadable tools[39] to assess community assets and make connections between non-profit groups and other organizations that can help in community building. The Institute focuses on helping communities develop by "mobilizing

neighborhood assets" — building from the inside out rather than the outside in.[40] In the disability field, community building was prevalent in the 1980s and 1990s with roots in John McKnight's approaches.[41][42]

Community building and organizing

In *The Different Drum: Community-Making and Peace,* Scott Peck argues that the almost accidental sense of community that exists at times of crisis can be consciously built. Peck believes that conscious community building is a process of deliberate design based on the knowledge and application of certain rules.[43] He states that this process goes through four stages:[44]

The anti-war affinity group "Collateral Damage" protesting the Iraq war

1. **Pseudocommunity**: The beginning stage when people first come together. This is the stage where people try to be *nice*, and present what they feel are their most personable and friendly characteristics.
2. **Chaos**: When people move beyond the inauthenticity of pseudo-community and feel safe enough to present their "shadow" selves. This stage places great demands upon the facilitator for greater leadership and organization, but Peck believes that "organizations are not communities", and this pressure should be resisted.
3. **Emptiness**: This stage moves beyond the attempts to fix, heal and convert of the chaos stage, when all people become capable of acknowledging their own woundedness and brokenness, common to us all as human beings. Out of this emptiness comes...
4. **True community**: the process of deep respect and true listening for the needs of the other people in this community. This stage Peck believes can only be described as "glory" and reflects a deep yearning in every human soul for compassionate understanding from one's fellows.

More recently Peck remarked that building a sense of community is easy but maintaining this sense of community is difficult in the modern world.[45] Community building can use a wide variety of practices, ranging from simple events such as potlucks and small book clubs to larger-scale efforts such as mass festivals and construction projects that involve local participants rather than outside contractors.

Community building that is geared toward citizen action is usually termed "community organizing."[46] In these cases, organized community groups seek accountability from elected officials and increased direct representation within decision-making bodies. Where good-faith negotiations fail, these constituency-led organizations seek to pressure the decision-makers through a variety of means, including picketing, boycotting, sit-ins, petitioning, and electoral politics. The ARISE Detroit! coalition and the Toronto Public Space Committee are examples of activist networks committed to shielding local communities from government and corporate domination and inordinate influence.

Community organizing is sometimes focused on more than just resolving specific issues. Organizing often means building a widely accessible power structure, often with the end goal of distributing power equally throughout the community. Community organizers generally seek to build groups that are open and democratic in governance. Such groups facilitate and encourage consensus decision-making with a focus on the general health of the community rather than a specific interest group. The three basic types of community organizing are grassroots organizing, coalition building, and "institution-based community organizing," (also called "broad-based community organizing," an example of which is faith-based community organizing, or Congregation-based Community Organizing).[47]

If communities are developed based on something they share in common, whether that be location or values, then one challenge for developing communities is how to incorporate individuality and differences. Indeed, as Rebekah Nathan suggests in her book, *My Freshman Year*, we are actually drawn to developing communities totally based on sameness, despite stated commitments to diversity, such as those found on university websites. Nathan states that certain commonalities allow college students to cohere: "What holds students together, really, is age, pop culture, a handful of (recent) historical events, and getting a degree" (qtd. In Barrios 229). Universities may try to create community through all freshman reads, freshman seminars, and school pride; however, Nathan argues students will only form communities based on the attributes, such as age and pop culture, that they bring with them to college. Nathan's point, then, is that people come to college and don't expand their social horizons and cultural tolerance, which can prevent the development of your social community. (Barrios, Barclay. *Emerging: Contemporary Readings for Writers*. New York: Bedford St. Martins, 2010.)

Community currencies

Some communities have developed their own "Local Exchange Trading Systems" (LETS)[48] and local currencies, such as the Ithaca Hours system,[49] to encourage economic growth and an enhanced sense of community. Community currencies have recently proven valuable in meeting the needs of people living in various South American nations, particularly Argentina, that recently suffered as a result of the collapse of the Argentinian national currency.[50]

Community services

Community services is a term that refers to a wide range of community institutions, governmental and non-governmental services, voluntary, third sector organizations, and grassroots and neighborhood efforts in local communities, towns, cities, and suburban-exurban areas. In line with governmental and community thinking, volunteering and unpaid services are often preferred (e.g., altruism, beneficence) to large and continued investments in infrastructure and community services personnel, with private-public partnerships often common.

Non-profit organizations from youth services, to family and neighborhood centers, recreation facilities, civic clubs, and employment, housing and poverty agencies are often the foundation of community services programs, but it may also be undertaken under the auspices of government (which funds all NGOs), one or more businesses, or by individuals or newly formed collaboratives. Community services is also the broad term given to health and human services in local communities and was specifically used as the framework for deinstitutionalization and community integration to homes, families and local communities (e.g., community residential services).[51]

In a broad discussion of community services, schools, hospitals, clinics, rehabilitation and criminal justice institutions also view themselves as community planners and decisionmakers together with governmental leadership (e.g., city and county offices, state-regional offices). However, while many community services are voluntary, some may be part of alternative sentencing approaches in a justice system and it can be required by educational institutions as part of internships, employment training, and post-graduation plans.

Community services may be paid for through different revenue streams which include targeted federal funds, taxpayer contributions, state and local grants and contracts, voluntary donations, Medicaid or health care funds, community development block grants, targeted education funds, and so forth. In the 2000s, the business sector began to contract with government, and also consult on government policies, and has shifted the framework of community services to the for-profit domains.

However, by the 1990s, the call was to return to community and to go beyond community services to belonging, relationships, community building and welcoming new population groups and diversity in community life.[52][53][54]

Bangladesh Community, is a rapidly expanding and extending community in Canada with its professionals, students and families. In Alberta, Bangladesh Heritage and Ethnic Society (BHESA), a not-for-profit socio-cultural & heritage association known to lead to greater understanding of culture and heritage of Bangladesh, and characterized by planning, action and mobilization of community, the promotion of multicultural changes and, ultimately, influence within larger systems. Through establishing its link to the larger or more extended communities with national, international, and virtual community. ^BHESA celebrates Bangladesh culture,[55] ^MJMF supports Bangladeshi and Canadian Youth,[56] ^International Mother Language Day Celebration 2015,[57] ^BHESA,[58]^MJMF,[59]

Types of community

A number of ways to categorize types of community have been proposed. One such breakdown is as follows:

1. **Location-based communities**: range from the local neighbourhood, suburb, village, town or city, region, nation or even the planet as a whole. These are also called **communities of place**.
2. **Identity-based communities**: range from the local clique, sub-culture, ethnic group, religious, multicultural or pluralistic civilisation, or the global community cultures of today. They may be included as *communities of need* or *identity*, such as disabled persons, or frail aged people.
3. **Organizationally based communities**: range from communities organized informally around family or network-based guilds and associations to more formal incorporated associations, political decision making structures, economic enterprises, or professional associations at a small, national or international scale.

Participants in Diana Leafe Christian's "Heart of a Healthy Community" seminar circle during an afternoon session at O.U.R. Ecovillage

The usual categorizations of community relations have a number of problems:[60] 1. they tend to give the impression that a particular community can be defined as just this kind or another; 2. they tend to conflate modern and customary community relations; 3. they tend to take sociological categories such as ethnicity or race as given, forgetting that different ethnically defined persons live in different kinds of communities — grounded, interest-based, diasporic, etc.[61]

In response to these problems, Paul James and his colleagues have developed a taxonomy that maps community relations, and recognizes that actual communities can be characterized by different kinds of relations at the same time:[62]

1. **Grounded community relations** This involves enduring attachment to particular places and particular people. It is the dominant form taken by customary and tribal communities. In these kinds of communities, the land is fundamental to identity.

2. **Life-style community relations** This involves giving give primacy to communities coming

together around particular chosen ways of life, such as morally charged or interest-based relations or just living or working in the same location. Hence the following sub-forms:

- community-life as morally bounded, a form taken by many traditional faith-based communities.
- community-life as interest-based, including sporting, leisure-based and business communities which come together for regular moments of engagement.
- community-life as proximately-related, where neighbourhood or commonality of association forms a community of convenience, or a community of place (see below).

3. **Projected community relations**
This is where a community is self-consciously treated as an entity to be projected and re-created. It can be projected as through thin advertising slogan, for example gated community, or can take the form of ongoing associations of people who seek political integration, communities of practice[63] based on professional projects, associative communities which seek to enhance and support individual creativity, autonomy and mutuality. A nation is one of the largest forms of projected or imagined community.

In these terms, communities can be nested and/or intersecting; one community can contain another—for example a location-based community may contain a number of ethnic communities.[64] Both lists above can used in a cross-cutting matrix in relation to each other.

Location

Possibly the most common usage of the word *"community"* indicates a large group living in close proximity. Examples of local community include:

- A municipality is an administrative local area generally composed of a clearly defined territory and commonly referring to a town or village.

  Although large cities are also municipalities, they are often thought of as a collection of communities, due to their diversity.

- A neighborhood is a geographically localized community, often within a larger city or suburb.
- A planned community is one that was designed from scratch and expanded more or less following the plan. Several of the world's capital cities are planned cities, notably Washington, D.C., in the United States, Canberra in Australia, and Brasília in Brazil. It was also common during the European colonization of the Americas to build according to a plan either on fresh ground or on the ruins of earlier Amerindian cities. Community service is a free service.

Wakefield, Massachusetts is an example of a small town which constitutes a local community.

Identity

In some contexts, *"community"* indicates a group of people with a common identity other than location. Members often interact regularly. Common examples in everyday usage include:

- A "professional community" is a group of people with the same or related occupations. Some of those

members may join a professional society, making a more defined and formalized group. These are also sometimes known as communities of practice.
- A virtual community is a group of people primarily or initially communicating or interacting with each other by means of information technologies, typically over the Internet, rather than in person. These may be either communities of interest, practice or communion. Research interest is evolving in the motivations for contributing to online communities.
- These communities are key to our modern day society, because we have the ability to share information with millions in a matter of seconds.

Overlaps

Some communities share both location and other attributes. Members choose to live near each other because of one or more common interests.

- A retirement community is designated and at least usually designed for retirees and seniors—often restricted to those over a certain age, such as 56. It differs from a retirement home, which is a single building or small complex, by having a number of autonomous households.
- An intentional community is a deliberate residential community with a much higher degree of social communication than other communities. The members of an intentional community typically hold a common social, political or spiritual vision and share responsibilities and resources. Intentional communities include Amish villages, ashrams, cohousing, communes, ecovillages, housing cooperatives, kibbutzim, and land trusts.

Special nature of human community

Definitions of community as "organisms inhabiting a common environment and interacting with one another,"[65] while scientifically accurate, do not convey the richness, diversity and complexity of human communities. Their classification, likewise is almost never precise. Untidy as it may be, community is vital for humans. M. Scott Peck expresses this in the following way: "There can be no vulnerability without risk; there can be no community without vulnerability; there can be no peace, and ultimately no life, without community."[66]

See also

- Circles of Sustainability
- Communitarianism
- *Community* – Wikipedia book
- Community theatre
- Engaged theory
- Outline of community
- Sociology
- Wikipedia community
- Community integration
- Public administration

Wikimedia Commons has media related to ***Community***.

Notes

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3. See also James, Paul (2006). *Globalism, Nationalism, Tribalism: Bringing Theory Back In —Volume 2 of Towards a Theory of Abstract Community*. London: Sage Publications.
4. "community" Oxford Dictionaries. May 2014. Oxford Dictionaries (http://www.oxforddictionaries.com/definition/english/community)
5. The University of California at Santa Cruz has an interdisciplinary Community Studies Department (http://communitystudies.ucsc.edu/about_us/)
6. Examples of Community Studies programs with a particular focus: Urban and Community Studies (http://www.urbancenter.utoronto.ca/aboutcucs.html) at the University of Toronto; The Institute of Health and Community Studies (http://www.bournemouth.ac.uk/ihcs/) at Bournemouth University, UK, and The Faculty of Child, Family and Community Studies (http://www.douglas.bc.ca/faculties/child-family-community-studies/) at Douglas College, New Westminster BC, Canada.
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8. "Computers in Human Behavior". *Elsevier*.
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