
UNIT 1 CONCEPTS OF COMMUNITY AND COMMUNITY WORK

**A. Malathi*

Contents

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Definitions
- 1.3 Understanding Community
- 1.4 Characteristics of a Community
- 1.5 Place of Community Work within Social Work Practice
- 1.6 Let Us Sum Up
- 1.7 Further Readings and References

1.0 OBJECTIVES

This unit will help you to understand the concept of community. Communities exist everywhere. It is important for social workers to understand communities as they are the background against which social work practice takes place. Secondly this unit focuses attention on community work and its various dimensions. Thus by the study of this unit you will be able to

- understand the nature of communities;
- able to define communities both from social work and sociological perspectives; and
- understand the meaning, origins and scope of community work.

1.1 INTRODUCTION

Community has been a central focus of social work practice since its inception. Communities are one of the many social systems that touch peoples' lives and shape their individual and group identities. People are born in social contexts, they grow, mature and learn about and form perceptions of social structures. They also develop individual and group identities through associations that connect them to life-long community experiences.

Community provides the context and setting for social work at all levels of intervention. For social workers engaged in direct practice at the micro level there is need to understand the macro environment in which their client groups live and work, how the resources are made available to them and how community dynamics affect individual behavior. For macro level social workers whose practice is focused on programme planning and administration, Community is central to their work. It is also the target or vehicle for change where interventions are designed to address broader social problems that affect a large group of people.

The term community originated from a latin word MUNUS-CUM, which literally means “to give unto each other”. This symbolizes the concept and idea that denotes a community and community life. A community is essentially a collectivity of people with marked shared elements, which construes to them a “sense of collectivity”. These shared elements may include a territorial/geographical space; an element of togetherness or bonding and a sense of exclusiveness/demarcation from other communities; a broad homogeneity in terms of social, cultural, economic, regional/linguistic commonality; a stock of social capital for the constituents to draw from; and a sense of identity and “we” feeling.

1.2 DEFINITIONS

Community is a set of descriptions of what is implied. It is essentially a subjective experience which defies objective definition. It is felt and experienced rather than measured and defined. People experience communities differently. Boundaries of a community may be physical or tangible, as they configure on a map or as an administrative area. However, some boundaries may be symbolic, in that they may exist in the minds of the beholders, and therefore people feel a “sense of belonging” to the community.

The definition of community is linked to its construct. It is useful to look at it from a historical perspective as well as from the geographical and ideological backgrounds in which it evolved.

Maciver and Page state that “a community is wherever the members of any group, small or large, live together in such a way that they share, not this or that particular interest, but the basic condition of common life, we call such a group a community”.

Robert Bellah defines community as “a group of people who are socially interdependent, who participate together in discussion and decision making, and who share certain practices that both define the community and are nurtured by it.”

According to Foundation for Community Encouragement “A community is a group of two or more people who have been able to accept and transcend their differences regardless of the diversity of their backgrounds (social, spiritual, educational, ethnic, economic, political, etc.). This enables them to communicate effectively and openly and to work together toward goals identified as being for their common good.”

Bryon Munon (1968) defines “A community is a relatively self-sufficient population, residing in a limited geographic area, bound together by feelings of unity and interdependency.”

C. Farrington and E Pine define a community as a “ group of people lined by a communications structure supporting discussion and collective action.”

Random House Unabridged Dictionary has many meanings on the term community. The meanings that are closest to social worker’s profession are as follows.

- 1) Social group of any size whose members reside in a specific locality, share government, and often have a common cultural and historical heritage.
- 2) A social, religious, occupational, or other group sharing common characteristics or interests and perceived or perceiving itself as distinct in some respect from the larger society within which it exists, example the business community; the community of scholars.
- 3) Community, hamlet, village, town, city are terms for groups of people living in somewhat close association, and usually under common rules. Community is a general term, and town is often loosely applied. A commonly accepted set of connotations envisages hamlet as a small group, village as a somewhat larger one, town still larger, and city as very large. Size is, however, not the true basis of differentiation, but properly sets off only hamlet. Incorporation, or the absence of it, and the type of government determine the classification of the others.

Simpson iterates that “a community is not simply economic, nor simply political, nor simply territorial, nor simply visceral. Nor is it all these special elements added together. Ultimately, it is a complex of conditional emotions which the individual feels towards the surrounding world and his fellows”.

In addition to these there is also a concept of **Virtual Community**

A virtual community, e-community or online community is a group of people that primarily interact via communication media such as newsletters, telephone, email or instant messages rather than face to face, for social, professional, educational or other purposes. If the mechanism is a computer network, it is called an online community. Virtual and online communities have also become a supplemental form of communication between people who know each other primarily in real life. Many means are used in social software separately or in combination, including text-based chatrooms and forums that use voice, videotext or avatars. Significant socio-technical change may have resulted from the proliferation of such Internet-based social networks.

Virtual communities represent newer forms of human association. These could include “communities of interest”, which could be goal oriented; frequently temporary groupings; which are usually characterized by relatively minimal cohesion. However, they have the potential to bring together people, who could not otherwise meet due to distance, accessibility or stigma (eq. gay/lesbian e groups). They also possess the potential to unite voices of those often unheard or ignored, and create opportunities for wider citizen participation in public policy debates and decision making process.

It is possible for virtual networks to be created and used by geographically and interest bound communities for social uplift and collective action. One example is the case of *village blogs* created by villagers in Goa to tackle the powerful mining lobby. Or the many online groups that initiate and sustain activism for victims of violence like for Nirbhaya gangrape case or those that protect wildlife like the Greenpeace promoted online community striving for the protection of the Olive Ridley turtles on the Orissa coastline.

Check Your Progress 1

Note: Use the space provided for your answer.

- 1) Define community in your own words.

.....
.....
.....
.....

1.3 UNDERSTANDING COMMUNITY

Communities come in an infinite number of shapes, social arrangements, population and compositions. Relationships that form the basis of communal life and the shared perceptions and common interests of its members are the glue that bonds the community into a coherent unit. Moreover these social relationships and shared perceptions transcend time, structure and location. Some communities are relational in nature and are based on shared beliefs values or interests. Such communities are not tied to a single location or physical structure.

In understanding communities Social work draws from both sociological and practitioner's insights, shaped by the growth of profession in trying out the community organization as method of social work practice.

Community Construct: Sociological Insights

The Construct of community has been associated with the German sociologist Ferdinand Tonnies in the late 1800s. He considered the relationships characterizing communities and accordingly came up with two variants one named as *Gemeinschaft* and the other *Gesselschaft*.

The *Gemeinschaft* communities are based on natural personal, informal face to face social relationships, where individuals are accepted for who they are, and not what they have done. People are recognized and accepted for their innate qualities. This sort of human relationship is reflected in families, small groups and traditional communities.

Gesselschaft communities are characterized by rational self-interest and are more contrived in nature. They place greater emphasis on specialized segmented social interactions. The interests of the individual supersede the interests of the group. Utilitarian goals as well as contractual agreements dominate interactions between individuals. There is division of labor and social control is more formalized, based on laws and rules with formal sanctions enforced when laws are violated.

This is particularly attributed to the rise of industrial capitalism in Europe and the United States at the end of the 19th century which was bringing about major transformations in the nature of human relationships.

It is however true that both forms of community life form the current reality of Indian Society and one cannot be attributed a higher/superior value than the other. These need to be viewed as different forms of human association that are

present in the rural, urban and tribal communities. It is best to view them as ends of a continuum of human interaction wherein communities are grounded in both informal personal relationships and in the formal institutional structures that are part of contemporary life.

Given the complex and multifaceted nature of communities no single conceptual framework provides an adequate theoretical foundation for understanding community

Further two other aspects besides the above are useful to understand communities. Community is seen as **a) shared physical space or geographic community and b) community based on shared interest or identity or functional community.**

Community as Bounded by Geographical Space

Brueggemann (2006) contends that community needs to be embodied to have existence, meaning that it requires a physical space that symbolizes the community for its members and for those who are not part of the community. Bounded is referred to as location based community. The boundaries of this community are often established with a recognized authority such as the Panchayat, the Mohalla, the Municipal government, zoning commission etc. Community may also be embodied in a physical structure, such as a panchayat ghar, a chaupal, a temple, a mosque, a church, a satsang, a choir group, or a recreation club etc. these are also known as geographical communities- that is communities are located in a particular space and locality such as communities in Okhla, Harinagar, Ambedkar Nagar etc.

Communities of Interest

This refers to Communities where the membership is based not on shared physical space but on shared interests or characteristics that unite members and provide the basis for one's personal identity. Things like race ethnicity, religion culture, social class professional affiliation and sexual orientation often form the basis of communities of interest. Because such communities are based on identity and interest members carry the community with them. For example one can refer to the caste Mahapanchayats that are a way to foster community identity and to protect community interest. Similarly communities can be formed of alumni associations and old boys/girls associations. There could be communities based on professional interests such as that of artists, professional associations such as the Engineers of India, Indian Medical Association, Traders Associations, Industrial associations etc. There can also be linguistic, religious and cultural associations. Say the Karnatic Music group, the West Bengal Mountaineering association etc or even the positive people's network, fish workers forum, the dalit writers association, the schizophrenic association of India, the Association of Professional Social Workers in India etc. Sometimes they are also referred to as functional communities. Thus community workers sometimes work with functional communities such as the child labour, the sex workers and so on.

Communities of interest sometimes overlap with locality based communities as when a residential area contains a high proportion of people whose personal identity is tied to one or more specific interest groups, such as the slum and shack dwellers associations, Mahila Milan in Mumbai etc. Most people in

urban areas belong to more than one community, with varying degrees of identification of interest and engagement. These multiple community affiliations can be thought of as one's personal community network, representing various locality-based and interest based communities that connect the individual to others and to broader society. It is to be understood that the individual is located across various groups, in a range of formal and informal helping/hindering systems in the community. These provide important tools for the location of the individual in a social context for developing more realistic interventions plans that connect the various levels of human interaction, micro to macro.

Check Your Progress 2

Note: Use the space provided for your answer.

- 1) Reflect on the sociological understanding of a community. Illustrate with examples from your own region.

.....
.....
.....
.....

Community Construct: Social Work Perspective

In addition to the above understanding of communities Kirst-Ashma(2008) suggests that community theories can be thought of as a series of lenses that focus on different aspects of community each highlighting different dimensions of the community, its dynamics and the ways it impacts the lives of its members. Three frameworks are said to be useful to look at a community from a **social work practitioner's perspective**. These are:

- a) as a social system,
- b) as an ecological system, and
- c) as a center for power and conflict.

Let us discuss each of the above.

- a) **Community as a Social System:** General systems theory is used by social workers to understand many of the phenomenon they encounter in social reality. A system is viewed as being composed of multiple interacting components that relate to one another in an orderly, functional manner. Moreover systems are embedded within larger systems, thus providing a framework for understanding the connection between different levels of the systems. For example an individual might be viewed as one element within a family or kinship group, the kinship group exists within a community, the community within a stagnation or society, thus a system perspective provides a useful framework for understanding the structure of community and the processes that tie the structural elements together.

This assumes that the community is composed of a set of subsystems that perform specialized functions that meet the needs of the entire community. The actions of those subsystems are seen as coordinated and integrated in ways that benefit the community as a whole.

Five major functions are said to be associated with the various social units and systems within a community. These are production- distribution, consumption, socialization, social control, social participation and mutual support.

Social workers need to critically examine how the sub systems meet or fail to meet the needs of their client groups. Tools that could be used here are community assessment, which can identify the community needs as well as community strengths. These also need to be understood with respect to global systems that impact and impinge on these functions. These global effects could be related to the way globalization, privatization and the dismantling of the social safety net impact on the lives and livelihoods of communities.

- b) **Community as an Ecological System:** In this community is seen as having close interrelationship with the environment in a symbiotic manner. There are regular exchange relationships that occur between the various parts of the community where each part gives and receives in symbiotic relationships with others in the system. There is a definite interdependence between various parts so that equilibrium is achieved. It brings into what is known as geo-cultural perspective where in the spatial features (land use patterns and distribution of services) of a specific location interact with the community- its population characteristics (such as size, density, diversity) and technology (production of goods and services, transportation, communication etc) The physical features play a significant role in community life and determine the patterns of interaction. The location of specific groups vis a vis the location of resources (water, land, road) is determined by the social dynamics of the community. Thus lower caste communities are often located away from important and central places in the village community. Thus important territorial boundaries are not only physical in quality but also social and psychological that represents the social hierarchy.

This perspective also enables the social workers to understand the community structures emergence through **dynamic processes** of **a) competition** (competition between various groups for common pool resources) and **b) dominance**(dominance of a particular group or caste in determining service delivery and access to services) **c) centralization** (concentration of resources both economic and social in the hands of particular groups –clustering of these in one area- say the Panchayat and Mahila Mandal or temple location as seat of power and important decisions pertaining to the community in of power), **d) concentration** (location of specific groups – ghettoisation because of affinal and kinship bonds, or regional and linguistic bonds- such as the Bihari colony, Bengali colony or the Madrasi area -location of specific groups in the urban areas) **e) succession** (the process where in there is population movement as part of a natural process where in the migrants often move to less desirable areas-moving up once situations are favourable or when they could afford better places) and **f) segregation**(where in even when they could move to new areas they cannot because of antipathy by other groups- the sub groups function as isolated communities- say Seelampur Jhuggi clusters in the North east of Delhi.

Such features can be explored over time by using the Geographical Information systems in the spatial distribution, concentration of resources and amenities juxtaposed with the location of communities. These enable us to understand the relationship between the physical and social environment of the community. Further the social structure of the community as it evolves over time and the correctives needed become immediately visible and also suggest the type of interventions that could be carried out.

- c) **Community as a Seat of Power and Conflict:** The perspective goes beyond the social systems perspective that sees community as constituting of subsystems that have their functional role cut out for them. The conflicts of interests and disagreements as well as domination are not emphasized. In the ecological system even though there is acknowledgment of power processes of domination, concentration and centralization, there is not much thought provided on how to deal with the differences and the inequitable distribution of resources. How can social workers work to bring about changes in the community to enable those with less power to better meet their needs.

The perspective of community as a centre for power and conflict considers power and politics as central to our understanding of community. It assumes that conflict and change are central attributes of most communities. Community Decision-making is not merely seen as rational planning, collaboration and coordination but also as involving confrontation and negotiation.

Communities are seen as arenas where competing groups are constantly engaged in conflict over power and the control of scarce resources. Some groups often based on social class, caste, religious, linguistic and regional affiliations dominate over other groups. There is a constant process of negotiation and confrontation to fulfill the basic needs by those who are involved. Sometimes the conflict is resolved in favour of the marginalized, aided by the institutional presence of law, judiciary and administration and at other times the institutions take an opposite stand, and conflict is resolved in favour of the powerful. This perspective enables Social workers to understand the community power structures, the way decisions are made to favour or condemn groups, the way conflict positions are taken and perpetuated and the role that change agents should play in strengthening the capacities of those lower in hierarchy to change the situation. Such issues are very well evident in urban, rural and tribal areas where the communities are denied access to resources on their social origins or economic situation or political affiliation. Caste and communal riots are an extreme form of those conflict positions.

Check Your Progress 3

Note: Use the space provided for your answer.

- 1) Discuss briefly the three perspective used by social work practitioner's in understanding a community.

.....
.....

2) How do you understand community power structures? Illustrate with examples from your region.

.....

.....

.....

.....

1.4 CHARACTERISTICS OF A COMMUNITY

Community is a group of individuals having shared space, values and practices. They are seen to be integrated in a network of relationships that foster commonness and spirit of togetherness. Communities are seen to be homogenous entities with a degree of relationship that is seen to be the very essence of community.

Community can be seen to have the following characteristics:

- 1) **Human Scale:** Communities have individuals engaging in face-to-face interactions. They are in that sense primary groups who are in direct contact with one another. People know each other and in this sense are in control of the range of interactions they are engaged in. Social structures are sufficiently small and people are able to own and control them.
- 2) **Identity and Belonging:** There is feeling of belonging and acceptance of each other as well as security. Thus one feels a part of the community or a member of a community. Membership involves acceptance by others, allegiance or loyalty to the aims of the group concerned. This sense of belonging is significant and positively regarded. Community can become the person's self concept. Identity also plays a role in the person not only feeling a sense of belongingness to one community but a sense of difference from the other groups. Institutions within community and shared practices also play a role in identity formation and foster a sense of belonging. It also means that people can face a change in the sense of belonging to changing institutions. These can be seen to erode the togetherness within a community.
- 3) **Obligations:** The belongingness carries with it certain sense of rights and responsibilities. There is a mutuality of trust and reciprocity involved firstly in maintaining community life in terms of participating in the collective activities of community, sharing and interacting with others. Participating in community events with adherence to customs and traditions are ordained by collective will of the members
- 4) **Gemeinschaft:** This implies that the people have a wide variety of roles in which they interact with each other. These interactions are not contractual but are obligatory. These are important for self-enhancement of individuals as well as for fostering the use of a range of talents and abilities for the benefit of others and the community as a whole.

- 5) **Culture:** A community has a specific culture that is reproduced and continuously being shaped by the members of the community, through its social structures, economic systems and power relations. A culture in that sense is all encompassing and all embracing the way of life of a group of people.

1.5 PLACE OF COMMUNITY WORK WITHIN SOCIAL WORK PRACTICE

While many of the community work aspects are looked after by traditional institutions within Indian society, there are causes of concern related to the inequality and injustice that are located within the social structure. The norms and values governing Indian society enable Community welfare and self-help as binding, though these are confined to their particular social groups.

The development of the community work as a method of intervention may be viewed from two perspectives. One from its relationship to the history of social work as a profession and the other from the variety of community intervention methods that have been pursued by various professions as well as non-professional citizen groups

Historical Perspective

However in terms of professional community work practice and its place among the methods of social work practice, we need to trace the history of social work profession in America and Great Britain.

Social work in the 19th century was often conceived in terms of a much broader setting than casework. The settlement movement and charity organization society movements formed the context for the development of social work as a profession and from its genesis community practice has been an essential constituent.

Reform movements to change the situation of the distressed were at the heart of community development and organizing efforts. In the settlement houses in America and in the charity organization societies with which the social work profession began had the reform element as core.

In America for example, the settlement movement was initially focused on the educational and recreational needs of the communities served, and later expanded into many other activities such as housing and legal advice. Work with young people was also developed through clubs and other forms of what might now be called 'group work'.

Rapid developments of community chests and planning councils in the 1920s and the 1930s paved the way to conceptualize community organization practice and social planning in particular. Focus was on improvements of health and welfare programs and the balancing of community needs and resources.

Also there was a call for a move from more centralized, elitist and expert ridden to one that is localized and existing at various levels as well as participatory that recognizes the importance of citizenry. There is also the aspect that community organization processes contain technical skills and knowledge as well as the social goals and the value stance.

Community organization emerged in two traditions in England- one with the community worker taking the place of the churches in their role of moral

alleviation. Community work is seen to be an attempt to respond to moral confusion because of the erosion of religious faith in the middle of last century; second with the view that the degradation of the poor is a consequence rather than the cause of their poverty.

Community organization as a method of social work emerged in Great Britain with a growing dissatisfaction of Casework as a method of social work practice.

The reasons can be seen as follows:

- a) The deficiencies of case work, as a method of social work seems to be one major force in the development of community organization.
- b) Increasing knowledge and understanding of the nature of informal caring systems and other forms of voluntary action in their society and the potential for interweaving statutory services with such systems;
- c) The influence of the pioneers in community based teams and the evidence that their work offers alternative methods;
- d) The impact of cut-backs in local government spending which have compelled the serious consideration of alternative;
- e) Political changes on both right and left which for different reasons have favoured the introduction of policies of decentralization. On the right these tend to be founded on policies of self-help and local responsibility. On the left they are likely to derive from local socialism that seeks to revitalize relations between representatives and electorate founded on the local delivery and control of services.

The term *community work* itself was coined by a study group founded in 1968 as the *Gulbenkian Foundation*. They saw community work as consisting of three interrelated forms of activity – community development, community organization and social planning.

Initially community work was supportive of traditional methods of social work practice such as group work and case work but the developments in the understanding of societies as well as the growing body of knowledge related to practice interventions with communities meant that community work became an important method by itself.

Purposes of Intervention

The purposes of Community work vary with the issues of each community that are the focus. Developed industrial countries have seen the post world war II period. The diversity of purpose of community organization has reflected the complex character of societies with their many groupings and the basic differences among them in their conditions, status, needs and orientation towards maintenance or change of existing institutions. The purposes of community organization are therefore said to be not uniform but as the reflection of diverse purposes of groups, organizations and movements.

Indian society is multi cultural and represents a diverse reality that had seen practice of community interventions stemming from various social, religious and political movements. These did consider a change in the social reality and a better life for the marginalized howsoever paternalistic they may have been. The diversity of groups, populations with diverse geo-cultural positions and livelihoods brings with it diverse needs that are more commonly concentrated

towards economic improvement. Community efforts in India have been fostering these efforts to improve the lot of the down trodden, the powerless in rural, urban and tribal locations. These efforts have been at the beginning of the century holistic and encompassing all round improvement in the life and living of people in health, education, livelihoods and political empowerment.

A major purpose of community work practice is concerned with improving the way in which social welfare services are organized and delivered with the targeted population being involved in the solutions to their problems hence their participation is a key. Participation and self-help are key concepts in community work.

Social Action as Part of Community Work

Here the objective is not specific and direct problem solving but the organization of a population to obtain resources and power that it did not have before. This may take form of bringing pressure upon existing social institutions, the development of new channels of representation whereby the voice of the groups previously excluded may be heard in the decision making process or the creation of new political and economic arrangements that will actually transfer resources to them.

It was the emphasis of enabler role for a community work practitioner that made it possible for it to find a place for community work within the general framework of professional social work. It also provided a formulation that was broad enough to unite community workers operating in many different settings and fields.

As an enabler, the community worker would help people to clarify their problems, identify their needs, and develop the capacity to deal with their own problems more effectively. The emphasis is clearly on skill in developing relationships

Community Development Approaches

Community development thus implies an ongoing process of dialogue, consciousness raising, education and action aimed at helping the people concerned to determine and develop their own version of community. No single right formula for what constitutes community and no single right way to develop it. Community Development is a much more complex process full of dilemmas and problems which require unique and creative solutions. Models of community work are thus valuable if they provide frameworks within which these problems and dilemmas can be understood and creative solutions derived.

Community programmes must be grounded in the real life experiences, sufferings and aspirations of the people as articulated by the people themselves, while at the same time these subjective experiences must be linked to an analysis of broader social economic and political structures which are the cause of people's oppression and disadvantage.

Consciousness raising has important implications for social worker and client groups relationship. In this the social worker is not in an expert of the situation but in a role of service as a resource and is answerable to them. This change in relationship between the professionals and the consumers of human services facilitates their empowerment rather than disempowerment.

Structures of domination and oppression have resulted in the legitimation of the wisdom of the dominant groups, while alternative wisdoms of the oppressed groups are unrecognized. An essential component of community development is not only to acknowledge the wisdom of the oppressed, and their right to define their own needs and aspirations in their own way, but to facilitate the expression of that wisdom within the wider society as an essential contribution to the welfare of the human race, Thus community development must incorporate strategies of consciousness raising and of ensuring that the voices of the oppressed are heard, acknowledged and valued. Social justice perspective also means that some who are disadvantaged will continue to be disadvantaged if seen in functional terms. Functional communities can be there at the expense of local communities, then it is to be discouraged and geographical communities be supported instead.

For this geographical communities represent preferred option for community development and community based services. Functional communities both of the elite and the powerless have to be recognized to exist and the latter encouraged and former discouraged.

Community based strategy involves giving central place to the initiative of ordinary people at grass-roots level, recognizing their voice and efforts in changing their social situation.

Check Your Progress 4

Note: Use the space provided for your answer.

- 1) Trace the history of community work in Great Britain and America.

.....
.....
.....
.....

- 2) What according to you would be the elements of community work in India?

.....
.....
.....

1.6 LET US SUM UP

We have understood how communities are defined as bounded by place and interest. We have also seen the various characteristics of communities in their interactions, sense of identity and belonging, their mutual obligations and rights and the multifarious roles that individuals play within communities contributing to the social and economic life and the way this life is maintained and modified to carry within itself a sense of change as well as stability for human beings to survive and flourish. We have also understood the various ways in which communities are understood by social workers as social systems, ecological systems and zones of power and conflict.

We have also understood the nature of community practice its origins in Great Britain and America with the work with poor communities and settlement movement respectively. We have also understood how the nature of communities carries with it both traditional and modern features that make community practice in India different from what it has been in Britain and America.

1.7 FURTHER READINGS AND REFERENCES

1. Henderson Paul, Jones David and Thomas David N (Ed) 1980 *The boundaries of change in community work* Allen and Unwin, London.
2. Hadley Roger, Cooper Mike, Dale Peer & Stacy Graham.(1987) *A community Social Worker's handbook*. Tavistock Publications, London.
3. Bryon Munon (1968) *Changing Community Dimensions* Ohio State University Press, Columbus, OH accessed from <http://jan.ucc.nau.edu/~sg7/eng521spring02/communitydefinitions.html> on 14th August 2008.
4. Mizrahi Terry and Davis Larry E (2008) *Encyclopedia of Social Work Vol I* NASW Press & Oxford University Press New York.
5. C. Farrington and E Pine, "Community Memory: A Case Study in Community Communication." *Reinventing Technology, Rediscovering Community*. Greenwich, CT: Ablex, accessed from <http://jan.ucc.nau.edu/~sg7/eng521spring02/communitydefinitions.html> on 14th August 2008.
6. Robert Bellah et.a., *Habits of the Heart*. Berkeley: accessed from <http://jan.ucc.nau.edu/~sg7/eng521spring02/communitydefinitions.html> on 14th August 2008.
7. Random House Unabridged Dictionary The dictionary meaning of a community (Dictionary.com Unabridged (v 1.1)) Based on the, © Random House, Inc. 20 accessed on 20th August 2008.