

The sense of community cohesion in Britain sociology essay



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Socio-anthropologists hold the sentiment that people think, feel and act in certain ways based on the environment in which they have grown. The environment in this context could be inferred as the community that has act upon their makeup or individuality. In recent times, public arguments in the media by politicians, journalists, experts and other stakeholders have focused on what is or represent being British. These arguments have aggressively bordered on socio-religious individualities, and raised inquiries such as: Does religious beliefs supersede community bonding? To what extent is 1s ' trueness to the community in which one lives? . Other arguments have been on

“ profiling and disapprobation of racially motivated force and torment, a manus contorting argument on institutional racism following the publication in 1999 of the Macpherson Report into the decease of Stephen Lawrence ”
(Amin, 2002) .

Government policies and legislatives on equal chance to foreground consciousness of sense of community, presuppose that the really cloth of the construct of community is weakened and threatened in our modern-day Britain.

Community is “ A organic structure of people holding common rights, privileges, or involvements, or life in the same topographic point under the same Torahs and ordinances ” (hypertext transfer protocol: //www.

brainyquote. com/words/co/community146100. html) The significance of the <https://assignbuster.com/the-sense-of-community-cohesion-in-britain-sociology-essay/>

word ' Community ' has changed over the old ages. Smith (2001) explores the theory of community in the article entitled Community and highlighted on why the attending on societal capital and community may be of import.

“ the usage of the term community has remained to some extent associated with the hope and the want of resuscitating one time more the closer, warmer, more harmonious type of bonds between people mistily attributed to past ages ' (Elias 1974, quoted by Hoggett 1997: 5) . ”

Peoples lived in groups sharing religion, faith and other societal norms during pre industrialisation epoch. Community was redefined after this when people became workers in industries. They were many surveies about community in the center of the twentieth century taking a deeper analysis of the term.

The free Dictionary nevertheless defines individuality as “ a belief in the importance of the person and the virtuousness of autonomy and personal independency ” . This definitionA high spots on the word ' belief ' - anything held as true. Therefore in this context the persons sentiment is held in high regard and supplants that of any others. Hofstede (1991) in his cultural dimensions describes individuality as pertains to societies in which the ties between persons are loose: everyone is expected to look after himself or herself and his or her immediate household. Hofstede scaled Britain on high individuality index of 89, and that people thinks in footings of ' I ' and non ' We ' .

Research workers found that Britain was the most individualistic society in the universe - 1 that valued the ego over the group more than any other

state. (Richard A, 2009) Harmonizing to the Kwintessential web site certain traits are common to states that have high individuality.

“ personal ends and accomplishment are strived for, it is acceptable to prosecute single ends at the disbursal of others, ‘ individualism ‘ is encouraged whether it be personality, apparels or music gustatory sensations and eventually the right of the single reign supreme ; therefore Torahs to protect picks and freedom of address. ” (hypertext transfer protocol: [//www.kwintessential.co.uk/intercultural/individualism.html](http://www.kwintessential.co.uk/intercultural/individualism.html))

A recent study for the Children ‘ s Society highlights the above facts.

“ Leading experts today identify inordinate individuality as the greatest menace to our kids. In a landmark study on A Good Childhood, commissioned by The Children ‘ s Society and published by Penguin, they show that kids ‘ s lives have become more hard than in the yesteryear, and they trace this to inordinate individuality. ”

(hypertext transfer protocol: [//www.childrenssociety.org.uk/whats_happening/media_office/latest_news/14758_news.html](http://www.childrenssociety.org.uk/whats_happening/media_office/latest_news/14758_news.html))

Other administrations like Joseph Rowntree Foundation have express the fright over the alterations that are taking topographic point in Britain. They have classified inordinate individuality as a societal immorality.

“ The JRF ‘ s recent public audience revealed a strong sense of malaise about some of the alterations determining British society. This Point of view continues the treatment about modern ‘ social immoralities ‘ on the subject of ‘ inequality ‘ . Chris Creegan argues that until we can accommodate the <https://assignbuster.com/the-sense-of-community-cohesion-in-britain-sociology-essay/>

jobs of inordinate individuality, consumerism and greed at the bosom of modern-day society, life chances will go on to be lost, limited and wasted. ” (Creegan C, 2008)

To enable all different groups to acquire on good in all communities, community coherence should take topographic point. A cohesive community is one that affords the people in the community cognition of their rights and duties. Peoples from different backgrounds in this community should hold similar chances. They must besides swear their local establishments like the constabulary and the tribunals. They should believe that the local council will offer just services to all in the community and non for case topographic point all new immigrants looking for adjustment from societal landlords into countries that are deprived and unwanted by the remainder of the community.

The community must acknowledge the parts of both new reachings and those already settled and non be intimidated by the alteration it brings. A typical illustration is the reaching of the Polish immigrants. Some people in Britain could non acknowledge the accomplishments, experience and cognition they brought to the state but instead were fearful that they had taken occupations from the British. Besides, that there are positive relationships between people of different backgrounds at school, work and place. Harmonizing to Ted Cantle “ Community coherence a^| isa^|micro-communitiesa^|mesh into an incorporate whole. These divided communities would necessitate to develop common ends and a shared vision ” (Home Office, 2001b: 70) . In his recommendations, Cantle draws on the

importance and the demand for Social webs and societal capital, societal
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order and societal control, societal solidarity and decreases in wealth disparities. Worley (2005) besides demonstrates how the construct of A ' community ' is critical to the communityA coherence, and suggests that whilst theA construct of ' community ' is extremely equivocal, it has go oning significance in New Labour policymaking. A

Excessive Individualism is concerned with each one for him/herself and God for us all and hence undermines the sense of community coherence in Britain. Peoples have become progressively autonomous. Families are non so drawn-out any longer but reliant on one, two or the most three people. Peoples are non in contact so much with their relations and tend to trust on their immediate household merely. Family places are acquired to suit the immediate household and non the drawn-out household. Peoples hire child minder, nursemaids and do non trust so much on their comparative anymore. Everyone aspires to be rich or amass wealth that will run into his and her households demands. Some research workers have even blamed the recession on individuality.

“ From the public audience we did last twelvemonth, there was a strong sense that the diminution of community has corresponded with a rise in individuality. Participants suggested that people progressively look after their ain person or household involvements without sing the demands of society or the community. ” (Urwin J, 2008)

Peoples are no more interested in what the community achieves but what they the persons can accomplish. Even industries encourage people to be

individualist by offering DIY bundles which take attending from shopkeepers to the person. Thus a sense of togetherness is non-existent.

If the coming of industrialisation has promoted individuality, so what about information age. Computerization, in footings of games development such as Wii, Playstation and Xbox 360 are all agencies and mediums that do not promote people to travel out and socialise in the community, instead it encourages people to prosecute with themselves. Online shopping has brought the benefit of buying points from the comfort of our places ; nevertheless, this goes a long manner to kill societal interaction. Most societal activities are now targeted at the person in his place. Peoples have become ' lazy ' at organizing relationships with others particularly those who live in urban countries.

The East terminal of London was one time a upon a clip described as ' dark in the dark and dark in twenty-four hours ' dark in the twenty-four hours intending it was non lit up by the in-between category ' s Christianity. That has diminished in today ' s Britain go forthing small bulbs of faith here and at that place doing faith or faith really individualistic. And yet the old east terminal is frequently held up as the prototype of ' community ' . Peoples ' s values vary and single behavior has become really personal and ca n't be corrected by community as earlier. You ca n't rectify other people ' s kids without being murdered or abused. Everyone keeps themselves to themselves and it ' s difficult to acquire to cognize your neighbors. There are some really sweeping generalisations in these predated statements – they referencing or at least phrased with greater nicety. This is what happened in

Oldham, Burnley and Bradford when communities lived in different countries went to different schools and had small to make with each other.

“ Whilst the physical segregation of lodging estates and interior metropolis countries came as no surprise, the squad was peculiarly struck by the deepness of polarization of our towns and metropoliss. The extent to which these physical divisions were compounded by so many other facets of our day-to-day lives, was really apparent. Separate educational agreements, community and voluntary organic structures, employment, topographic points of worship, linguistic communication, societal and cultural webs, means that many communities operate on the footing of a series of parallel lives. ” (Independent Review Team, 2001 ; 9)

Peoples ‘ s inability to associate to others goes a long manner to impact community coherence. It creates fright, tensenesss and misconstruing which is what was experienced in Bradford, Burnley and Oldham.

“ Fears about the overpowering and negative consequence of diverseness on societal coherence and national individuality have been expressed by journalists and policy shapers likewise. For illustration, David Goodhart, the editor of The Prospect, targeted his February 2004 article at the damaging impact of cultural diverseness in modern Britain on the sense of community and solidarity among citizens, and on the viability of the British public assistance province (Goodhart 2004) , while Trevor Philips, Chair of the Commission for Racial Equality, reiterated this statement by emphasizing the demand for beef uping common values and “ nucleus Britishness ” (Baldwin and Rozenberg 2004) . ” (hypertext transfer protocol: //www. nuff. ox. ac.

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uk/Politics/papers/2005/NLetki_social % 20capital % 20and %

20diversity_final. pdf) This paragraph is all a quote - writers mentioning other writers. It needs some nexus to your statement - drawing out those elements that straight bear on it.

Having said all of the above, community coherence issues are multifaceted and map otherwise in specific countries. " There are many parts to constructing community coherence, from undertaking inequalities to developing people ' s apprehension and tolerance of others. "

(hypertext transfer protocol: //www. nottinghamcity. gov. uk/index. aspx? articleid= 2627)

Excessive individuality is non the lone factor that works against community coherence. There are other factors like integrating which needs to go on for new occupants and bing occupants to understand and accept one another. In the Cattle study the issue of intergration came up and the remarks were as follows:

" The other debatable issue is that of degrees of integration/segregation. Again there is a perceptual experience within the established white community that minority communities do non make plenty to incorporate into what they see as British civilization or society, alternatively organizing a separate community (a position which seems at odds with the ascertained " white flight " when such integrating is attempted) . Yet to an extent segregation will ever happen through choice- whether of course gravitating towards people who portion your positions or seeking minority-specific

installations such as topographic points of worship or peculiar stores and <https://assignbuster.com/the-sense-of-community-cohesion-in-britain-sociology-essay/>

services that would not be financially feasible in a more spread community- and this is not needfully a cause for concern. The Cattle Independent Review squad notes: "

(Wntrmute 2003)

A cohesive community must besides hold the ability to make chances to convey people together, confront myths and intolerance so that people in the community can gain their full potency. Every country is alone and will therefore face different challenges. Britain has a rich diverseness in towns, metropoliss, urban and picturesque small towns. Community coherence must be able to run into the differing demands of its occupants before coherence can be promoted.

For community coherence to map good at that place needs to a sense of safety. Peoples must experience safe and welcome. There should be occupations so that set up occupants make not get down to fault new occupants of taking their occupations.

" Social tendencies have besides influenced the experience of poorness within England. For illustration, unemployment figures are approximately comparable with those of the 1970s, but alterations in societal construction (more individual place proprietors or individual parent households) mean that a greater figure of places lack a beginning of income. The UK is the lone EU state in which families with kids are more likely than families without kids to include no 1 with a occupation. This is attributed to the high proportion of UK lone parents without a occupation. (from the Social Inclusion National Action Plan) " (Wntrmute 2003)

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Lack of occupations in certain communities in Britain has created a spread of rich person and half non in communities. Precedences should be given to renewing run down countries in the community to advance community coherence. If run down countries are non regenerated occupants will get down to go acrimonious and it will make tensenesss in the community. This will besides pull concerns to the country which will in bend impact on the community.

The proviso of low-cost lodging will besides assist advance community coherence. Housing is recognised as a major determiner of the form of communities (Independent Review Team, 2001 ; Home Office, 2001) In communities like Slough where there has been a big in flux of immigrants, there are accusals that local occupants are being passed over in societal lodging. Besides, when there is lodging, communities do non interrupt up and travel off looking for lodging elsewhere. In recent times, we have seen immature people move off from small towns because belongings there are excessively expensive. Residents in the community should besides be provided with the chances for developing for occupations. This will hike assurance and enhance occupation seeking chances.

There should be good conveyance links in the community. This should set the community on the map. Make people get to topographic points rapidly and handily. Give entree to stores and comfortss. There should be good environmental betterment which will heighten communities. An insert of cultural and leisure installations should help the publicity of a cohesive community. Cultural and community Centres which promote belonging.

Britain is now made up of people from different backgrounds and for them to acquire on good together community coherence must go on. This will nevertheless, be hard if inordinate individuality is prevailing. Having said that, community coherence can non be undermined by inordinate individuality entirely other factors like lodging, poorness, race etc are lending factors.

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