

# Raw #4

Philosophy



**ASSIGN  
BUSTER**

RAW 4: Constitutive Communities Phil 484: Global Business Ethics, Spring  
Text: Daniel Bell, Communitarianism and its Critics, Act III (D2L)

The main concept introduced and explained in this text is the 'constitutive community.' Briefly, Bell argues that certain communities are constitutive of our personal identity. Embracing these communities as part of our identity gives meaning and fulfillment to our lives, while rejecting them results in 'damaged human personhood.'

In the text, Bell details several characteristics of constitutive communities, and explains how we might go about identifying what communities are constitutive of our own identity.

In the first column below, identify the characteristics of constitutive communities. For each characteristic, provide a short supporting quote from the text. In the second column, identify how this characteristic helps to identify one of your constitutive communities.

Due: Monday, February 23

Characteristic of Constitutive Communities

How does this apply to me?

Traditional and archaic

Bell shows this through Philips' conversation in which he postulates that Constitutive communism formed the basis upon which Nazism was propelled in the old times. He posits that it is an idea that cannot thrive in the modern society where people have continually integrated in one universal community (Bell 95).

He postulates that due to the unrealizable ideal of Gemeinschaft there has been deliberate and continuous movement of the societal ties to the new and modern world Gesselshaft. He buys the idea that communitarianism is a  
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barbaric venture that is both dangerous and archaic (Bell 99).

Rigid in its context and form

He further points out that the Gemeinschaft ideals are simply unrealizable in the contemporary societies where the growth and concentration of capitalism has led to the breaking up of traditional small scale societal ties so much so that the implementation of communitarianism is simply impossible (Bell 100). He postulates that Gemeinschaft ideals have become static as people of today do not just assume and fulfill socially given obligations as before.

Unified and Undifferentiated

The dichotomy as presented by Philip is challenged by Anne who thinks that in the contemporary society, people think of themselves neither as undifferentiated communitarians existing in self-sufficient and small villages nor as self-secluded and modern people.

Highly social

It is shown by Anne that even in the modern society, people still have communal attachments and peoples' loyalties do stretch to more than one community but to families, home-towns and nations (Bell 99).

Highly dependent

It is important for the contemporary people to appreciate the fact that we do identify with not only our communities but with many communities in our lives. She brings out a clear knowledge that communitarians do place special interests on communal life. The justification for communitarian ideal emphasizes on the experience that people bound up with our lives in particular communities in which we live (Bell 101).

Work Cited

Daniel, Bell. *Communitarianism and its Critics*. Clarendon Press. Oxford, 1990.