

# Evolution of “Community Theory”—A Process Towards

## “Organic”

### (Abstract)

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In Marx's "community" theory, Hegel's "community" theory, Tennis's "community" theory, Durkheim's "community" theory and Cobb's "community" theory, the ultimate aim for community is how to coordinate the interests of the individual with those of the whole. “Consensus and connectivity” are bridges which they explain the logic and path of the community’s harmony. Marx believes that consensus and connection are contained in the contradictory movement of productive forces and relations of production. Only when society reaches an advanced stage in such a movement can consensus and connection be realized in such a “freeman association society”. But what the “freeman association society” looks like? Marx does not show us a more detailed picture. Hegel's “community” theory emphasizes that the individual must be unified in the state, just as the arm must be unified in the body. Tennis illustrates how the small community could exist in a traditional society, Durkheim took the external energy information exchange into account to try to develop an “organic community”. He finds that the community needs to exchange with the outside world to keep life alive. He is right. But to some extent, this leads to an “outward” psychology and philosophy. Then, human beings lost in industrial civilization, consensus and connectivity disappeared as well as the traditional community collapsed. Cobb's theory of “community” reconstructs the “community” in an inward and outward way, and gives a concrete constructive scheme for an organic "consensus and connectivity".

On the other hand, both Marx and Hegel were looking for a political theory that supports collectivism and community. Hegel finds this foundation in “morality and entity”, and Marx finds this foundation in the interdependent entity of economic life. So for Whitehead's process philosophy and Cobb's community theory, this foundation exists in “relations” and “events”. “Relationships and Events” are a more specific content than “morality”, and it is also a broader content than “economic life”. The collective action logic of the community can rely on law and discipline, but the maintenance of this order is passive. The collective action logic of the community can also rely on the unanimous interests of all people. But interests are contradictory and difficult to reach agreement in the case of lack and shortage of supplies. If the relationships in the community are intrinsically related, and the people in the community belong to a specific thing —— a specific problem to be solved, they will continue to run in and finally agree in their participation and action. There will be a genuine need which lead to a collective work for this matter. At the same time, people in the community develop a mutually supportive, internal and healthy relationship in

the event, which will maintain the sustainable and healthy existence of the community.