
The Importance Of Social Solidarity In Society

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***Annotation:** The article deals with the issues of analyzing the essence of social solidarity and its role in the genesis and evolution of the basic institutions of society. The author analyzed the research work and research of scientist-researchers on the social and philosophical issues about the nature and principles of establishing social unity in society. The given article makes it possible to get a more complete and profound understanding of the structure and essence of the basic institutions of modern society.*

***Key words:** social solidarity; classical sociology; social statics; social institutions; class struggle; “community” and “society”; societal community*

Among the representatives of classical sociology, O. Comte paid special attention to the problem of social solidarity, G. Spencer, K. Marx, F. Tennyson, F. Giddings, E. Durkheim, P. A. Sorokin, T. Parsons, and others [1, pp. 18-19]. Pioneer in the study social solidarity is rightfully possible considered the founder of sociology, Auguste Comte (1798-1857). He distinguished two main sections in the structure of sociology: social statics and social dynamics that corresponded to two parts of his famous the slogan "Order and progress". The object of social statics is a society at rest. This is a kind of social anatomy that studies the structure of the social organism's. The purpose of social statics is in the discovery of the laws of social order. Social dynamics studies society in motion. It can be called social physiology, since it examines the functioning of the social organism. Main the challenge for social dynamics is identifying the laws of social progress.

The problem of social unity and social solidarity is considered by O. Comte within the framework of social statics. Its purpose – identification of the conditions



of existence of human communities and the discovery of the corresponding laws of order and harmony. Famous French sociologist of the mid-twentieth century R. Aron (1905-1983) notes That O. Comte's social statics solve two main problems tasks. First, it provides an anatomical analysis of the structure of society at a certain point in time. Secondly, social statics seeks to identify the prerequisites for social consensus, that is, to find mechanisms that transform a set of disparate individuals, families in the collective and uniting all institutions of society [2, p. 111]. Trying to find a solution to the first problem, O. Comte considers such social elements such as the individual, family, and society in the whole (humanity). The individual, according to Comte, is a social being that designed for life in society. However, in addition to the natural social instincts, the individual is endowed by nature with egoistic aspirations. Therefore, for in order to become a full-fledged member of society, an individual must undergo certain training. Necessary knowledge and skills for living together can be obtained in family [3, p. 101]. A family, says O. Comte, is a school a social life in which the individual learns to obey and govern, to live in harmony with others and for others. "It is only through family responsibilities that a person changes his original self-love and can properly rise to the final stage, to the public" [4, p. 20]. It instills a sense of social continuity and understanding of dependency from past generations, linking the past with futures. The ideal for FR. Comte was the traditional Patriarchal family, where there is a hierarchy and subordination.

The family is only the first stage on ways to a true "collective being" (humanity). Later there are such social forms like the tribe, the nation and the state. O. Comte believes that society is formed from a set of families. The solidarity inherent in all living objects, in it reaches the highest degree. For to denote this degree of social solidarity, O. Comte uses the concept of social consensus (consent). The idea of consensus is the main idea of social statics [3, p. 101, 104].



Despite the fact that the family is the prototype of society, the sociologist points out that a significant difference between the data forms of joint existence of individuals. If the family is based on instinctive and emotional attachments, then the basis of society, according to O. Comte, is rational cooperation, which is based on the division of labor [2, p. 117-118]. Thus, the theory of O. Comte allows us to consider modern society as a rationally organized cooperation between individuals and their associations. Highlighting the main elements of social structures, O. Comte goes to the solution the second task of social statics is to determine the mechanisms that determine social integration. The sociologist considers this mechanism to be the division of labor. to Auguste Comte, this phenomenon has been considered mainly in the economic sphere. The positivist theorist was one of the first to draw attention to the social consequences of the division of labor, calling it "the most important condition of our social life". Exactly the division of labor, says the sociologist, is the basis of social solidarity. It contributes to the growth and complexity of the social organism.

Division of labor develops social instinct, instilling in every family a sense of dependence on others and awareness own importance. As a result, each family begins to consider itself a part of the social system [3, p. 101, 104]. A significant role in ensuring unity companies, according to Auguste Comte, there are social institutions like religion and morality. The French thinker considers two the main functions of religion: integrative, which consists in reaching a social consensus, bringing individuals together; and imperative, or normative, consisting of in the requirement for all individuals to take in as a belief, the principle of unity. In other words, religion unites society and makes people recognize and believe in themselves the fact of this unity [2, p. 116].

Another founder of sociology, English thinker G. Spencer (1820–1903), studied social solidarity in within its concept of social institutions. Social

institutions, according to Mr. Spencer, are a kind of bodies a social organism that makes possible joint life and cooperation of people [5, p. 305-309]. These include any stable supra-organic forms activities in which non-social software in nature a person adapts and learns to interact with other people [6, pp. 279-280]. Social institutions arise in the course of history as a response to growth population (weight gain leads to a more complex structure and differentiation of functions). The purpose of social institutions, according to Mr. Spencer, it consists in ensuring the normal functioning of the entire social organism [7, pp. 229-230].

In the Foundations of sociology by G. Spencer identifies several types of social institutions:

1) domestic institutions (family, marriage, education), which characterize the involvement of people in various forms of inter-individual relationships. They evolve from disordered relationships between genders to modern forms of monogamy;

2) ritual (ceremonial) institutions that regulate people's daily behavior by establishing customs, rites, etiquette, fashion, habits, etc., which are obligatory or desirable for the majority of the population to perform.;

3) political institutions (Central government, army, police, court, law) that establish and regulate political and legal relations between people and social groups;

4) Church institutions that ensure the integration of society on the basis of common beliefs and traditions;

5) professional institutions (merchant guilds, workshops, trade unions) that arise on the basis of division of labor, consolidating people by professional signs;

6) industrial institutions, organizations the purpose of which is also the division of labor. They support the production structure of society [8, p. 53-54]. Professor at the University of Warsaw E. Shatsky highlighted the main

installations G. Spencer in the analysis of social institutions. First, the Polish scientist notes, no Institute can be considered as a product of conscious human activity. G. Spencer preferred to explain institutions not through individual ones motives and goals, and through their functions in the system. Second, when studying the current state of an institution, you should take into account the specifics of its origin and development.

German sociologist F. Tennis (1855–1936) viewed social solidarity through the prism of his concept of types of sociality. In the work "Community and society" (1887) F. Tennis notes that all social phenomena must be considered as a strong-willed relationship. The will itself is divided there are two types: organic (instinctive) will and rational will, which presupposes the possibility of choice and consciously the set goal of behavior [3, S. 71]. In depending on the nature of the will distinguish two types of social relations: intimate, inter individual relations correspond to community (intimacy, people's attachment to each other, personal experiences), and all external, social refers to a society (exchange, trade, choice) where the principle "everyone is for himself themselves", there is tension between people. In the community, instinct dominates, feeling, organic relationship, close emotional social contacts and primary social connections, in society – calculating reason, abstraction, these are public social relations, objective social world [4, p. 17].

The main types of community (community) relations, according to F. Tennis, are family relations, neighborhood relations and friendship relations. Community is a strong and stable social system, as blood and friendship relations are highly stable and duration of existence. The most a striking example of the social type of relations is the state. It is created to achieve a certain goal. Peoples, ethnic communities join this Union consciously, purposefully, but break its when you lose interest in the goal.

The logic of historical development, according to F. Tönnies, is gradual transition from community to society. Community at the same time, "it retains its power, even if it is decreasing, and remains a reality of social life also throughout the social era" [4, p.380]. The German sociologist connects the formation of community with the beginning of settled life, the emerging neighborhood relations, and the joint occupation of agriculture. Gradually lose their there are ancestral and blood ties. Go to the society, according to F. Tönnies, is closely related to the process of urbanization, during which "villages are developing in the city."

The American Sociologist F. Giddings (1855-1931) proposed a psychological interpretation of social solidarity, based on the proposed term "consciousness kinds». He introduced this term to science under influence of the theory of moral feelings the Scottish economist Adam Smith (1723–1790). F. Giddings defines the consciousness of the genus "how is a state of consciousness in which every being < ... > recognizes another conscious being as belonging to the same genus with itself" [6, p. 19]. The consciousness of kind determines the spiritual unity of individuals. It makes their conscious awareness possible interaction with each other while maintaining the individuality of each. Gender consciousness is a purely social phenomenon, since it can arise only in society. It is the consciousness of the genus, according to according to F. Giddings, acts as the basis social identity of the individual. Gender consciousness " leads to a more definite ethnic and political groups, being the basis of class distinctions» [3, p. 19].

We subconsciously feel sympathy for members of one's race, one's country, one's social class, etc., And, on the contrary, nourished by hostility toward people of another nationality, citizenship, social status origins. A recognized classic of social solidarity research is French Sociologist E. Durkheim (1858–1917). This problem is Central to his work. The scientist connects its decision with the answers to the following questions: what are the links that unite people with each other,



why do people live together and can interact between myself. In the work "on the division of social labor" (1893), E. Durkheim attempts to give answers to the questions posed. He seeks to prove that the division of social labor, which consists "in division of functions that were previously common " provides social solidarity, that is, performs a certain moral function.

The consciousness that any person depends on another, that all are connected by a single system of social relations created by the division of labor, causes people not to be happy. only a sense of dependence on each other, but also understanding your connection with society, then there is social solidarity. It can be argued that according to the concept of social solidarity by E. Durkheim, the Genesis and evolution of modern institutions of society and its basic values they are conditioned by the manifestation and awareness of this universal social sense of interdependence. The French sociologist argues that this feeling, though generated division of social labor, is a purely moral phenomenon, which in itself it cannot be observed or measured.

This is the highest moral principle, the highest a value that is universal, because it is recognized by all members of society [2, p. 326]. Analyzing the essence and forms of social for example, E. Durkheim compares two type of society – traditional (archaic, or "segmental") and modern («organized»). In archaic ("segmental") societies, social solidarity is based on complete dissolution individual consciousnesses in the collective (mechanical solidarity). Segment, by E. Durkheim, is an isolated, localized group in which individuals are closely related to each other. People in the segmental societies differ little from each other. They feel the same way, they are committed to the same values and recognize the same thing as sacred. Society United because individuals are not yet differentiated [8, p. 45].



In developed societies social solidarity is based on individual autonomy, division of functions, functional interdependence and interchange (organic solidarity). Team cohesion is born as a result of differentiation and explain to her. Individuals do not resemble each other here at each other. They are different, and to a certain extent, because they are different, consensus is reached. Collective consciousness in such societies does not disappear, but becomes more General, uncertain, the intensity and scope of its impact are reduced. In modern societies, where the differences the differences between people resulting from the development of the division of labor are more pronounced, and the Central government is no longer able to meet the needs of all categories of the population. Natural solution this problem is the creation and development of a network of public organizations focused on a variety of needs individuals'.

E. Durkheim did not limit himself to examining the essence and forms of social solidarity on a theoretical level. He took attempt to identify reliable empirical data indicators of social solidarity in society. As such, the French sociologist chose the suicide rate. The problem of suicide and its relation to social solidarity is dedicated to the work of E. Durkheim "Suicide" (1897). In in this book, the scientist notes that the choice suicide rate as an indicator social solidarity is due to the fact that, that the phenomenon of suicide can be measured and quantify using statistical data.

E. Durkheim showed a link between suicides with belonging to certain social groups and established dependence the number of suicides depends on the degree of value-normative integration of the society (group). We can say that the cause of suicides, according to in his opinion, it lies in the nature of the interaction between the individual and the group. E. Durkheim believes that, based on statistical correlations, it is possible to determine types of suicides. It identifies three main types: egoistic, altruistic, and anomalous. Egoistic suicide has place in case of

weakness of social (group) connections of the individual, as a result of which he remains alone with himself and loses its meaning of life. People, according to E. Durkheim, are more likely to attempt their own life, when they think about themselves, when they are not integrated into a social group, when the desires that drive them are not correlated with a group assessment of these desires, with the value of the debt imposed by a close and lasting environment.

Altruistic suicide, on the contrary, is associated with the complete absorption of the individual by society, who gives his life for it life, that is, seeing its meaning outside of itself. For example, in many archaic societies after the deceased husband passed away from his life widow. In this case, the individual goes to death in according to social imperatives, not even thinking to defend their right to life.

Similarly, the commander of a ship, not wanting to survive its destruction or the shame of defeat, commits suicide. E. Durkheim revealed that altruistic suicides are common mainly in highly cohesive groups, in groups with high integration. For example, he found an increase in the frequency of suicides in the army, the military has a certain rank and age's.

Abnormal suicide is caused by the state of anomie in society. Anomie (from Franz. anomie-absence of law, organization) - moral and psychological state of individual and public consciousness, which is characterized by the decomposition of the value system, due to the crisis of society, the contradiction between declared goals and the impossibility of their implementation for the majority. It is expressed in the alienation of a person from society, apathy, frustration in life, crime. This type of suicide is of particular interest to E. Durkheim, since it is most characteristic of modern society in which life is not regulated by customs; individuals constantly compete with each other; they expect a lot from each other lives, their demands are great, their constantly the misery that is born from

disproportions between expectations and their satisfaction. This atmosphere of anxiety contributes to the development of "suicidal tendencies".

E. Durkheim tries to identify the most reliable ways of social integration, that would allow a person to gain support in the form of norms and values. It considers means such as family, religious, political, and professional groups. The first three groups, according to E. Durkheim, are not able to become factors of social solidarity [8, p. 14].

The family is gradually losing its functions (education, upbringing, economic function). Statistics show that the rate of abnormal suicides among single people is no higher than that of single people those who are married. State, or political group, is too far from the individual, it is too abstract and it can't promote social integration. Religion in modern society also, it is not able to unite people. If before religion was the basis of discipline, now, according to E. Durkheim, it acquires abstract and intellectual character, losing the compulsion function. The only social group that can contribute to the involvement of individuals in the collective is the professional group ("Corporation").

Professional associations, therefore, according to E. Durkheim, able to maintain social cohesion, the unity of society, fill the lives of individuals with meaning, regulate their behavior. Your contribution to the study of social the outstanding Russian-American Sociologist P. A. Sorokin also contributed to this report (1889-1968). He was looking at the social solidarity in the framework of his concept of integralism. Solidarity, in his opinion, it is a positive form of interaction individuals, which implies a high degree of agreement on installations and goals of behavior, as well as the desire for mutual assistance and mutual support. The opposite of solidarity in P. A. Sorokin an antagonistic interaction based on forced social connections appears. P. A. Sorokin believes that studying the causes of social solidarity, its forms and bases will allow in the future get rid of such

negative social manifestations such as conflict, war, crime, inequality, and oppression [7, p. 47].

American sociologist T. Parsons (1902-1979) considered social solidarity within the framework of the concept of structural functionalism's. In his opinion, any system of action for the continuation of its existence must satisfy four system needs or functional requirements. This is an adaptation, goal attainment, integration, and latency (maintaining the sample). Integration function acts in T. Parsons defining. Her the bottom line is that each system must maintain its unity and preside possible deviations. She must coordinate the relationships of their elements and manage the relationships of three other functional conditions. In the action system, the integration function is performed by the social system. She represents a set of statuses and a system that is governed by rules that determine which actions are preferred. Within the social system, the system of societal community is responsible for the integration function.

Social community includes all institutions of social control, from laws to informal rules. It coordinates various elements of the social network the system. This is a system of normative samples, through which it is ordered and joint life activities are organized individuals'.

The main features of this system are or, according to T. Parsons, orderliness relations between individuals and the collectivity of human existence. As an ordered system, the societal community contains values, norms, and rules. As a collective system, it expresses the ideas of membership in the organization, which are fixed in the models. This community determines which individuals belong to it and which do not. Differentiation of the societal community from the economic, political and the subsystems were developed according to T. Parsons, in the course of three modern revolutions: 1) industrial, 2) democratic, and 3) educational.

During the industrial revolution, the center of which was in England, the economic sphere was separated from the social system. The democratic revolution centered in France led to the identification of the political subsystem of society as an independent phenomenon. And finally, the educational revolution, the Central institutional the complex of which was the University, contributed to the isolation of the cultural sphere societies. Thus, the occurrence of societal community, by T. Parsons, this is a residual phenomenon that accompanies the process of self-isolation of other subsystems in the system.

Summarizing and analyzing approaches to the study of social solidarity, developed by the authors of classical sociological theories, can be concluded that under social solidarity usually refers to a state of society that it is characterized by unity in relation to values, ideas, beliefs, views, interests, norms, as well as functional interdependence and coherence in actions related to the implementation of interests this society.

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