

## Types of Solidarity

No society can exist, function and progress without a reasonable degree of social solidarity Social solidarity refers to the degree and intensity with which a person identifies himself with the society owing to meaningful interaction with other members of the society, which is possible when people share the common values, beliefs, norms, mores and folkways.

In *The Division of Labor*, Durkheim identifies two forms or types of solidarity, which are based on different sources. Mechanical solidarity is “solidarity which comes from likeness and is at its maximum when the collective conscience completely envelops our individual conscience and coincides in all points with it.”

In such societies, owing to commonly shared values and beliefs, people think alike, act alike, feel alike, believe alike and behave alike

Mechanical solidarity occurs in early societies in which there is not much division of labor. Such societies are relatively homogenous, men and women engage in similar tasks and daily activities, people have similar experiences and expectations. In such societies institutions express similar values and norms and tend to reinforce one another.

The norms, values, and beliefs of the society (or the collective conscience) are so homogenous and confront the individual with such overwhelming and consistent force, that there is little opportunity in such societies for individuality or deviance from this collective conscience.

According to Durkheim, traditional cultures experience a high level of social and moral integration, there was little individuation, and most behaviors were governed by social norms which were usually embodied in religion.

By engaging in the same activities and rituals, people in traditional societies shared common moral values, which Durkheim called a collective conscience. In these societies, people tend to regard themselves as members of a group; the collective conscience embraces individual awareness, and there is little sense of personal options

On the other hand, organic solidarity develops as a by-product of the division of labor. As society becomes more complex, individuals play more specialized roles and become ever more dissimilar in their social experiences, material interests, values, and beliefs

Individuals in such a sociocultural system have less in common; however, they must become more dependent upon each other for their survival

The growth of individualism is an inevitable result of the increasing division of labor, and this individualism can only develop at the expense of the common values, morality, beliefs, and normative rules of society—the sentiments and beliefs that are held by all.

With the loosening of these common rules and values we also lose our sense of community, or identity with the group. The social bond is thereby weakened and social values and beliefs no longer provide us with coherent or insistent moral guidance.

- z And this loosening lends itself to anomie. Again, according to Durkheim, if an individual lacks any sense of social restraint his self-interest will be unleashed, he will seek to satisfy her own appetites with little thought on the possible effect his action will have on others.
- z Instead of asking “is this moral?” or “does my family approve?” the individual is more likely to ask “does this action meet my needs?”

The individual is left to find her own way in the world—a world in which personal options for behavior have multiplied as strong and insistent norms and moral guidelines have weakened.

<b>Mechanical Solidarity</b>	<b>Organic Solidarity</b>
Traditional societies	Modern societies
Based on similarities/ commonality	Based on differences/diversity
Simple Division of labour	Complex division of labour
No occupational specialization	High occupational specialization
Based on clan later on territory	Fusion of markets, Urban based
Segmental structure	Organic structure
Repressive law	Restitutive law
Homogeneous whole	Heterogeneous whole

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