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Religion as a Source of Solidarity

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ABSTRACT

*The coordinating force in the public arena of religion is an acknowledged fact, yet minimal cautious investigation of this "fact" is accessible. The making of a working meaning of solidarity (combination) is one of the requirements; another is the determination of how religion works in the coordination procedure between solidarity and religion. This paper is about the theory of Social Solidarity presented by Emile Durkheim in *The Division of Labour* and its connection to religion in India. What's more, by religion the paper does not mean a wide, Durkheimian thought of religion – that is, religion as any arrangement of convictions and practices within the moral network. The paper proposes that religion is alive not disregarding advancement, yet rather on the grounds that innovation and religion are not really hostile. It is just no longer helpful to consider religion an irregularity in the cutting-edge age.*

I. INTRODUCTION

“There is no stability without solidarity and no solidarity without stability”

– Jose Manuel Barroso

Religion isn't only a spiritual interest however a basic piece of societal association. A large number of the present political and social concerns are highlighted by an understanding of the religious convictions and practices that lie underneath the news features. One can notice how the development and transmission of convictions, practices, values, customs, writings, organizations, and types of network impact worldwide; it has turned out to be certain that religion assumes a notable job in manufacturing social solidarity and, simultaneously, of forming social points of view that relate to governmental issues, training, and the economy.

As per Emile Durkheim “Mechanical solidarity is the social integration of members of a society who have common values and beliefs. These common values and beliefs constitute a “collective conscience” that works internally in individual members to cause them to cooperate.”² “In contrast to mechanical solidarity, organic solidarity is social integration that

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² Encyclopedia Britannica. (2019). Mechanical and organic solidarity | social theory. [online] Available at: <https://www.britannica.com/topic/mechanical-and-organic-solidarity> [Accessed 28 Mar. 2019].

arises out of the need of individuals for one another's services."³ It would be presumably perilous to neglect to take care of the religious aspects of life together and life alone. "Durkheim was primarily interested in what holds society together when it is made up of people with specialized roles and responsibilities. In *The Division of Labor in Society*, Durkheim provides an answer by turning to an external indicator of solidarity—the law—to uncover two types of social solidarity, mechanical solidarity and organic solidarity. Societies with mechanical solidarity tend to be small with a high degree of religious commitment, and people in a mechanical society oftentimes have the same jobs and responsibilities, thus indicating a low division of labor. In other words, it is not a very complex society, but rather one based on shared sentiments and responsibilities. Societies characterized by organic solidarity, on the other hand, are more secular and individualistic due to the specialization of each of our tasks. Put simply, organic solidarity is more complex with a higher division of labor."⁴

(A) HYPOTHESIS

The Sabarimala Temple issue has been much politicized, much weaponized and recognized for its partisan potential. As such, it has united masses either for or against the judgement forwarded by the Supreme Court and has come emerged as an excellent example of solidarity creating unity and disunity among a single group of people. This is a form of organic solidarity as the women in Kerala united to fight against the discrimination. On the other side there is a group which also unites against this group to keep the temple as an area where women in menstruating age cannot enter. Seeing the opposite ends of the spectrum, the two extremes highlighted are seen to compete with each other, contending their own stance as against the others - interesting to note here - that both extremes are factions of the same religion.

Contrary to popular belief, religion isn't necessarily a solely divisive instrument and can, in fact, do much to create unity and an atmosphere conducive for people coming together. The general trend can be observed in religious doctrines across the globe that practices and tenants of a religion are so embedded into the minds of the followers of the faith that they become things the faithful aspire to do, live by and adhere to. The association of one's identity with a faith become a goal and manifests itself as something desirable. This becomes a uniting trait of many religions and faiths across the globe that may have severely differing

³ Encyclopedia Britannica. (2019). Mechanical and organic solidarity | social theory. [online] Available at: <https://www.britannica.com/topic/mechanical-and-organic-solidarity> [Accessed 28 Mar. 2019].

⁴ Encyclopedia Britannica. (2019). Mechanical and organic solidarity | social theory. [online] Available at: <https://www.britannica.com/topic/mechanical-and-organic-solidarity> [Accessed 28 Mar. 2019].

ideologies.

The Sabarimala movement spread from Kerala to other states and “More than a thousand women formed a human chain in Mumbai on Tuesday to express solidarity with the “women’s wall” formed in Kerala as part of an initiative to uphold gender equality, PTI reported. Activists and women from different organisations formed a nearly kilometre-long chain from Dadar Chowpatty to Shivaji Park.

Lakhs of women in Kerala on Tuesday had built a 620 km-long “women’s wall” from Kasargod in the north to Thiruvananthapuram in the south to send out a message of gender equality”⁵

In this way, religious conviction isn't simply superstition, or opiate as Marx suggests; it is substantially practice. The conviction is show in the direct of the body; subsequently, and on the other hand, the directed lead of the body, particularly through the redundancies of ritual, induces and instills conviction. These common works on, mirroring a mutual conviction, establish a recognizably unmistakable network of such adherents – a solitary religious network.

(B) RESEARCH METHODOLOGY

Having considered and studied multiple methods of data analysis for the purposes of the paper, I have narrowed them down to a group of three. The first among these is “Content Analysis” which comprises a look with a degree of depth into data condensation and arrangement of such data around the common themes and parallels observed.

II. ANALYSIS

In a period of profound social and political division, religion must have the possibility to bring open doors for solidarity and cooperation. This appears to be impossible in the political field. This paper supports this in spite of the case that religion itself is a steady wellspring of division. The facts confirm that there exists what is named as religious hardship all through the world. Be that as it may, this hardship emerges when prejudiced "religious" regulations are marry to political as well as military power. The potential for religion to advance solidarity, in any case, depends on components that enable religious exchange to be a sheltered space for difference without malevolence.

To begin with, religion eventually centers around that which is unceasing as opposed to the

⁵ Staff, S. and Staff, S. (2019). Mumbai: Thousands of women form human chain in solidarity with Kerala ‘women’s wall’. [online] Scroll.in. Available at: <https://scroll.in/latest/907926/mumbai-thousands-of-women-form-human-chain-in-solidarity-with-kerala-womens-wall> [Accessed 28 Mar. 2019].

political worries of the without a moment's hesitation. Surely, religion requires prompt activities, yet those activities are in quest for unceasing qualities past individual interests. Religious individuals can differ on strategy to feed the hungry, yet all religious individuals recognize the basic concept that nobody goes hungry.

Secondly, among these endless qualities, is harmony which is at the core of all evident religious precept. The look for harmony, both individual and societal, is incorporated into each custom associated with religion. The basic for harmony cannot just give a premise to association among individuals holding distinctive religious convictions, it likewise sets a climate in which malice is viewed as counter to the presence of blessed existence. With the goal for this to be valid, be that as it may, harmony can't be characterized as a circumstance in which everybody trusts the equivalent. Genuine harmony recognizes contrasts and, actually, uses those distinctions in the propagation and practice of their faith.

III. CONCLUSION

Religions today have the obligation to look to lift up the accommodating potential, the network building angles and social components in their training which would give a confidence introduction to individuals to manage majority. This world helps them to regard minorities and different methods for comprehension and identifying with extreme reality. In the event that the religious estimation can be so sorted out to prepare the partisan self-comprehension of life in network, it should likewise be conceivable, by bringing out different images and different interests, to make a climate where the call for and amicability won't be so strange as it has regularly been previously. Religions can just vainly would like to offer for harmony and concordance amid genuine clashes in the event that they have not endeavored to make an atmosphere of compromise and congruity before clashes come to fruition. Little marvel that a great part of the intrigue for harmony from religious pioneers needs believability in many clash circumstances today.
