

Community Solidarity



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About Door

Door organization is a civil society organization licensed in Turkey since mid-2018, working with the Syrian community structures in order to reach its vision of a decent society, which is capable of overcoming its challenges, by investing its resources creatively.



Therefore, Door organization works within community development programs and economic empowerment, on building the community strength to effectively organize and assemble its resources through capacity building projects, self-sufficiency projects, and microfinance.

Door is motivated by its belief in community work and the importance of building strong relationships between the Syrian people parts, in addition to adopting the dialogue and advocacy principle in promoting community cohesion. Door has worked on a number of projects which seek to increase community cohesion, activate dialogue and distribute roles among the various segments of Syrian society. In addition to building the community events capacities, enhancing their self-sufficiency opportunities and enhancing their ability to launch initiatives using their local resources.

About the Youth of Change Foundation:

Youth of Change is a voluntary community-based organization established in northern Syria in late 2015. The organization works to enhance the role of community initiatives and volunteer work, to reach their vision of an empowered and effective society capable of making a change and contributing to decision-making.



Therefore, Youth for Change worked through its community committees -spread in Idlib, western and northern countryside of Aleppo, and parts of Hama countryside-, to launch many community initiatives which serve the Syrian community and increase its strength to face the harsh conditions created by bombardment and displacement.

The Foundation consists of: **27** community development committees in addition to 7 specialized teams: the training team, the research team, the campaigns and advocacy team, the women team, the self-sufficiency projects team, the forcibly displaced team, and the media team. The Foundation has launched many campaigns, initiatives and trainings in the fields of education, community cohesion, psychological support, safety and security, and public interest services.

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list Graphics

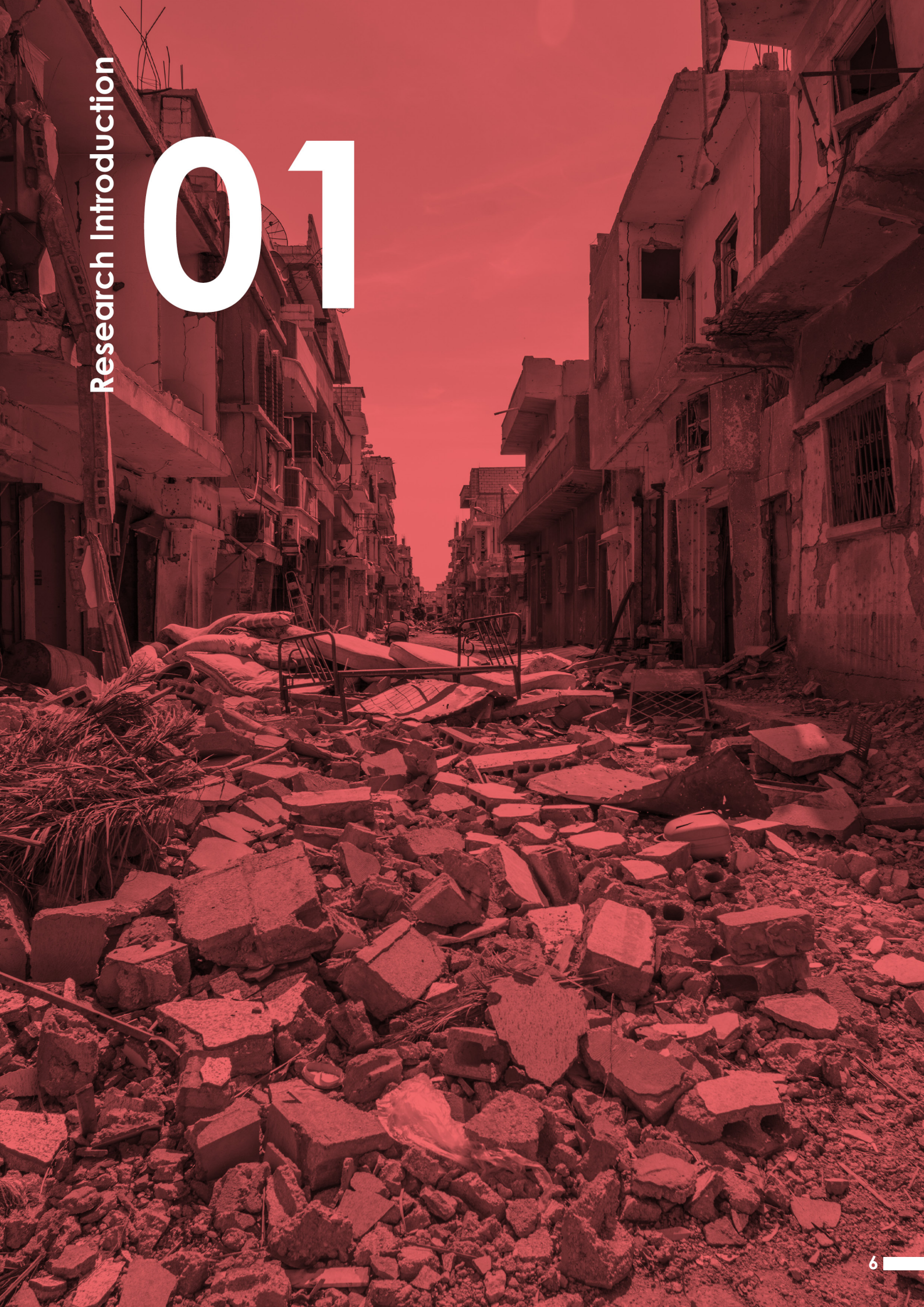
Figure 1: Demographics in northwestern Syria

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01

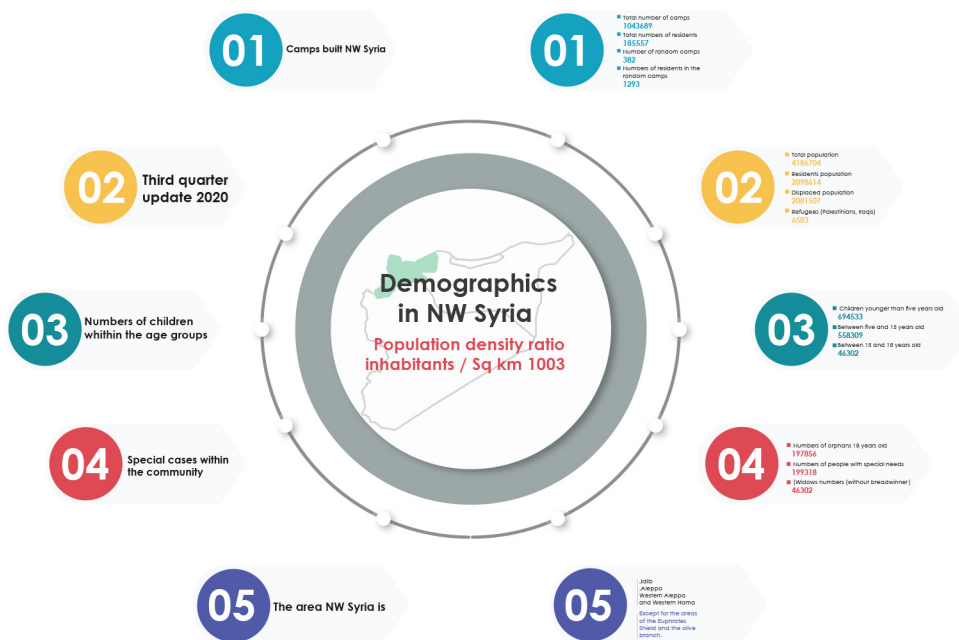


Research Introduction

The Syrian revolution, which called for freedom, dignity and social justice, is about to complete its tenth year, during which the Syrians suffered ravages of war and the regime's continuous practices to subjugate people through starvation in areas out of its control, continuous forced displacement and systematic demographic change. The Syrian global humanitarian disaster is considered the worst since the second world war. Syria topped the list of the poorest countries in the world, with a rate of 82.5%, according to World By Map data. The report stated that 83% of the population lives in extreme poverty, and that 33% of the population in Syria suffers from food insecurity, and it is estimated that 11.7 million Syrians need some form of various humanitarian aid, such as food, water, shelter, health and education.

The governorate of Idlib and the countryside of Aleppo have witnessed the reception of large waves of displaced persons from various Syrian governorates over the past years, as Idlib was the destination of hundreds of thousands of displaced persons, especially after the forced displacement campaigns that the Assad regime and its allies pursued over these years to move its opponents from their original areas to settle them there. As some of them settled in its cities and towns and inside the camps, the total number of residents in Idlib governorate, according to statistics published by Syria Response Coordinators, reached 4 million and 186 thousand and 704 people, half of them are residents (two million 98 thousand and 614), and half of them are displaced (two million and 81 thousand and 507) .





Change in demographic in NW Syria	End of 2018	End of 2018	Fifth of march 2020	27/04/2020	28/08/2020
Total population	4703846	43521565	4017750	4093514	4186704
Decrease in the total population	0	-351681	-334415	75764	93190
percentage of imbalance in the demographics	0	-7.48%	-7.68%	1.86%	-2.23%
Cumulative imbalance ratio in the demographics	0	-7.48%	-15.16%	-13.30%	-11.07%

The governorate has recently witnessed a humanitarian catastrophe with Covid-19 epidemic spread, population numbers increase and high unemployment rates. As a result, Syrian families may no longer be able to adapt to these tough circumstances, given the fact of having an estimated number of 6.2 million IDPs, resources are increasingly depleting. In addition to the fact that more than 8 in 10 people in Syria now live below the poverty line, and families face difficult choices every day between providing food, obtaining health care, or sending children to school.

The risk of an escalation of hostilities in Idlib and surrounding areas in northwestern Syria remains a source of great concern at the same time. According to the United Nations response plan, the volume of funding required for the response plan amounts to \$ 3.33 billion, while the size of the response to the end of 2019 is approximately \$ 2,110 billion, resulting in a funding gap of 35.9%. . According to the United Nations Office for the Coordination of Humanitarian Affairs (OCHA)

The social life in Syria has witnessed a remarkable development, and this development resulted from people's solidarity, unity, cooperation and interdependence. People in Syria are not on the same level in terms of living, material and other levels. They are different in their living, scientific, health and financial conditions, as they differ in their living, education, health and financial conditions, and since the outbreak of the uprising in 2011, Syria has witnessed various solidarity campaigns, such as campaigns to shelter the displaced, campaigns to sponsor orphans and families, take care of the elderly, collect donations to meet people's needs, help camp residents and people help each other in many social occasions. The social solidarity Syrians have shown towards each other, despite their difficult economic conditions is based on many motives. solidarity is one of the greatest things on which societies are built and the highest value on which their members are raised is the value of solidarity and cooperation. Islam urged solidarity in the Holy Qur'an and the noble Prophet's Sunnah. The Almighty said: (And cooperate in righteousness and piety, and do not cooperate in sin and enmity) [Al-Ma'idah: 2] And he - may God bless him and grant him peace - said: (The parable of the believers in Their affection, compassion, and empathy is the same as the body. If an organ was in pain, the whole body would stay up late in pain), and in these harsh conditions Syrians had to show solidarity and find ways to implement social solidarity.





Research problem

02

The studies that show concern of social solidarity and focus on group behaviour, rather on individual behaviour, which focus on maximizing individual benefit and view the group's interest as the group of individuals 'interests. The concept of social solidarity is concerned with groups behaviour as an independent unit that has an interest in line with individuals interest, and this coincided with the beginning of the interest in community participation in the development process. The focus on social solidarity and social capital came due to social relations importance, which increases in societies suffering from crises, wars and economic collapses, and where the official authorities lose the ability to meet the needs of all societal groups, which makes it a matter for civil society institutions and community actors to take the initiative and work to promote the concept of social solidarity and seek to form a civil social solidarity system

Hence the problem of the study in focusing on the following:



The concept of social solidarity, its motives, manifestations and means of strengthening it.

Social capital, the trust rate, and the impact of solidarity and unity on individuals and society.

The role of official authorities and community actors in promoting the principle of social solidarity.



03

Research objective

This study aims to build a better perception of social solidarity concept in the Syrian context from the Syrians viewpoint and to identify factors that affect social solidarity.

The research seeks to build a broader understanding of the following issues:

- 1- Social solidarity concept and its types.
- 2- Means of promoting social solidarity.
- 3- Motives of social solidarity.
- 4- Manifestations of social solidarity.
- 5- Social capital and levels of trust among community members.
- 6- The effects of social solidarity on individuals and society.
- 7- The role of local authorities in promoting social solidarity.

To achieve the research objective, the research team has collected data related to social solidarity in Syria, including motives, causes, types, and confidence rates.



04



The study is important because it of the topic it tackles, which is the Syrian society ability to attain solidarity and interdependence in light of the current crises and circumstance, a matter whose importance has increased in recent times as a result of harsh circumstances imposed by the war. The research also gives a better understanding of the motives and causes that drive people to perform solidarity and factors that affect the issue in a positive or negative way.

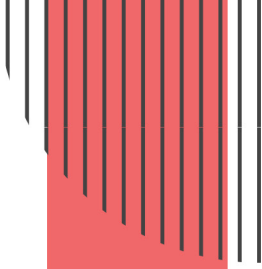
The study aims to build a perception of social capital, which is considered important and is related to many other social issues such as development, democracy and freedoms. This is specifically vital because of international bodies and institutions interest in studying the possibility of using it in proposing alternative development strategies based on community participation. The study sheds light on the role of official and civil society organizations and their impact in promoting social solidarity in the research areas.

Research importance



05





Research Methodology

The indicators for this research were developed by DOOR's Research and Opinion Polls Department. The validity of the questionnaire was verified before starting data collection. The team collected an experimental random sample consisting of 30 questionnaires. A random sample was surveyed in 37 areas distributed in north-western Syria, including this includes displacement camps.

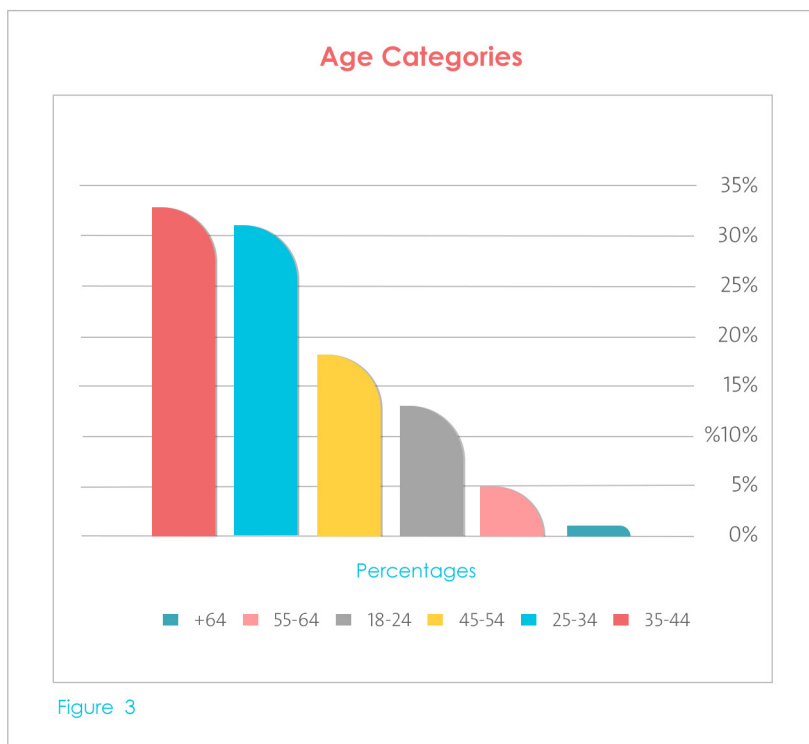
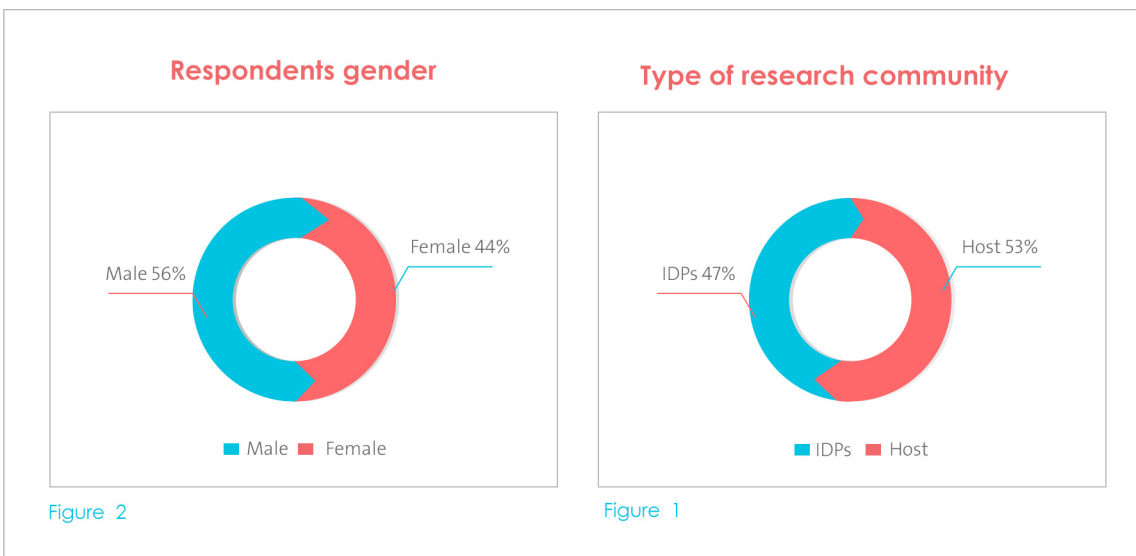
The study was applied to 370 members of the population, 56% males, 44% females, 47% of the IDPs, and 53% of the hosts.

During the data collection process for this research, the data collection team followed the instructions issued by the World Health Organization (WHO) and the White Helmets guidelines for preventive measures. During their field work, the research team was equipped with Personal Protection Equipment (PPE).

Data analysis

The analysis team cleaned the data, coded it, and ensured that the information was correct and confidential. The SPSS statistical packages program was used in analysing quantitative data.

The research sample was 360 persons in 36 regions (north-western Syria), with 44% women, and 56% men, the IDPs percentage was 47%, and hosts percentage was 53%. Of the sample, the majority of participants were between the ages of 25 to 44, as shown in the figure. No. 3, and most of them hold a high school, university and secondary school, as shown in the following figures:



Research sample employment status

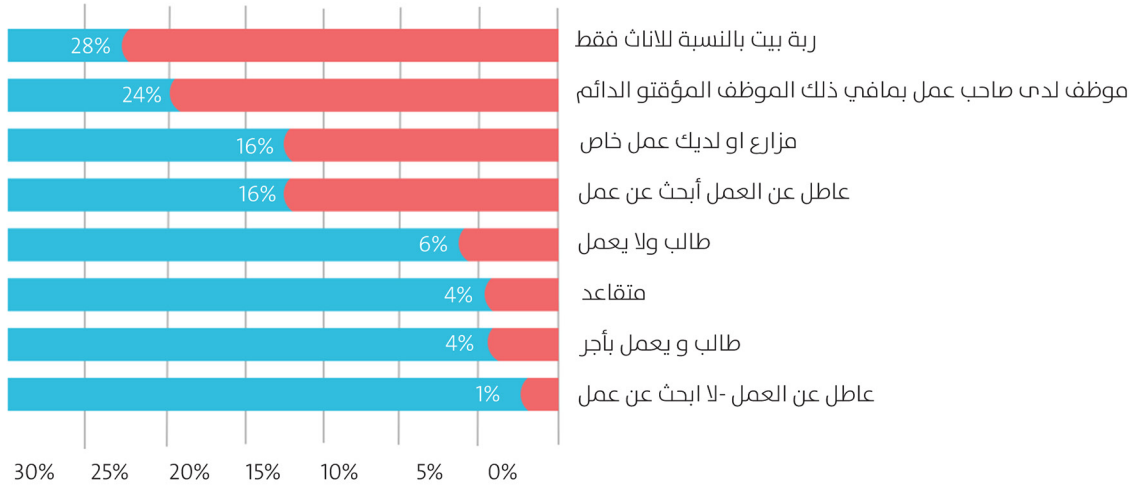


Figure 5

■ Percentages

Educational status

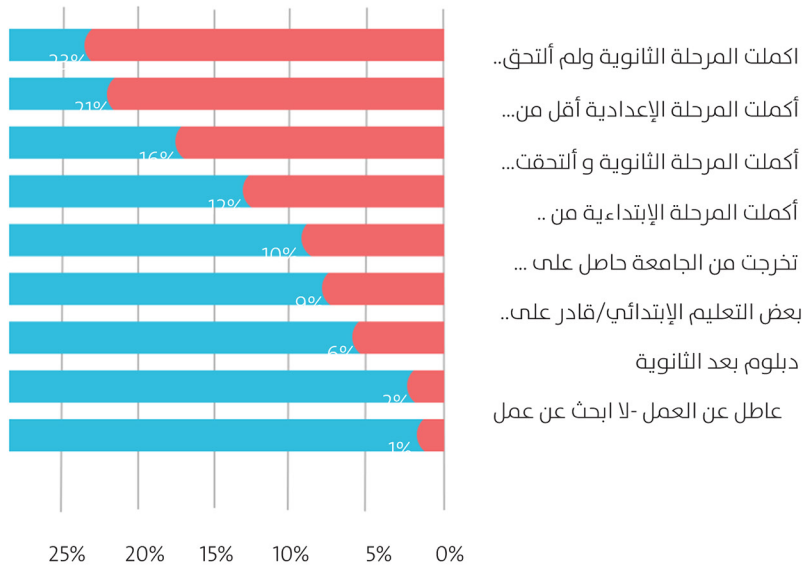
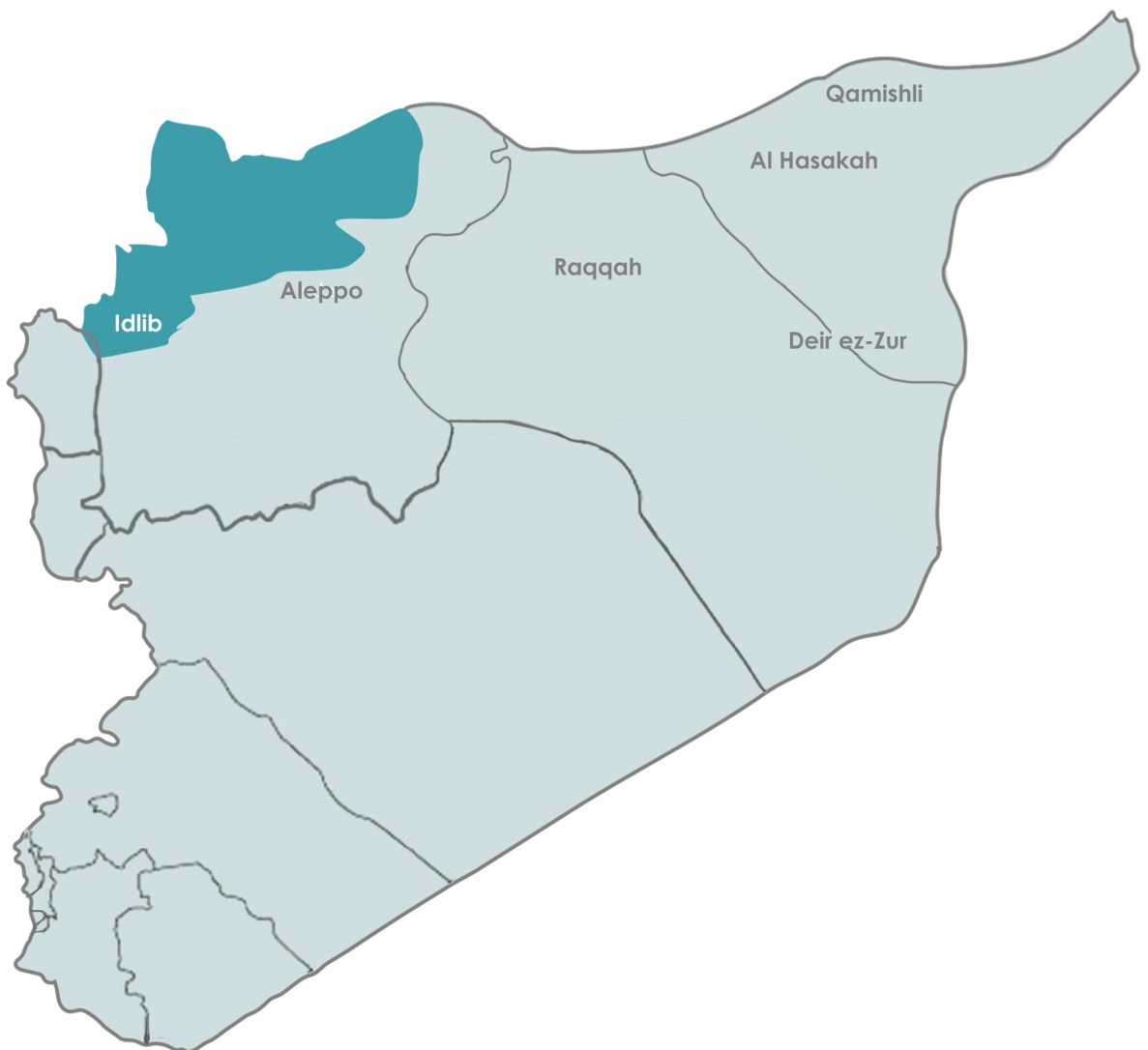


Figure 6

■ Percentages

Geographical distribution





06

The concept of
social solidarity

The concept of social solidarity existed since ancient times, as it is not new-born. Social solidarity is considered an aspect of social cooperation between human beings, and it includes some forms of social unity, and enhancement of society member's cooperation value.

Social solidarity has many manifestations, as the concept is formed by these manifestations and they great effects on it as well. Solidarity also has a moral value, a feeling and a noble human duty that can only be believed in and possessed by people who believe in humanity and have a social sense. Social solidarity is a social relationship and bond between individuals and groups, which is a civilized relationship between individuals.

The French scholar "Doge" expresses social solidarity by saying that solidarity was present in all stages of human society's development. It was evident within the family, then among tribe members, then among citizens living in the same city, and finally among people living in a country which is the modern form for civilized groups.

There are two basic aspects for social solidarity:

That individuals have common needs that can only be fulfilled in a common life, and this is called solidarity by similarity.

The second factor is individual's capabilities difference and their altered competencies, which necessarily entails services exchange between them. This is called solidarity by work division.

These two aspects, in which social solidarity is represented, lead to community cohesion and existence. the state is nothing but the realistic image in which social solidarity is manifested, and the state's function is to preserve that solidarity, facilitate its expansion and development, and prevent what weaken it, By enacting (rules of behaviour), which are known as laws. Laws are not legitimate unless they aim to protect social solidarity and to ensure its authority of people.

As for the scholar Ibn Khaldun, he says in his introduction: "Man is a civil by nature, as he must encounter, that is civil, which is the meaning of urbanism. And his statement that God Almighty created man in an image whose life and survival are not valid except with food and guided him to seek him with his innate nature and with the ability to attain food. However, the ability of a person is not just being able to obtain his food, and it does not satisfy him. If we say that he obtained the least amount that can be collected, which is a day's staple of wheat, for example, it does not happen except through the treatment of a lot of grinding, kneading and cooking and each of these three actions need utensils and machines that can only be done by various industries such as blacksmith, and carpenter.



Suppose that he eats it without treatment, he also needs to collect it out for other works more than these works of cultivation, harvesting and threshing, and each of these needs multiple machines and many more crafts. It is impossible for him to fulfil all or part of the power of the one. So it is necessary for many people of his kind to meet in order to gain some sustenance for himself and for them, so that by cooperation they all would obtain sufficient amount of need. Ibn Khaldun goes on in his introduction saying (and also needs Each one of them also in defending himself to seek the help of his own kind because God, Glory be to Him, when He installed natures in all the animals and divided fate among them, made the fortunes of many non-stray animals from the ability more complete than the luck of man, and made for the person instead of all that thought and the hand, the hand is prepared for the crafts by serving thinking, and artefacts get him machines that act on behalf of prey, which are prepared in other animals for defence. Human beings do not resist the ability of one of the stalwarts, especially predators, for he is unable to defend them wholly on his own and does not fulfil his ability also by using the machines prepared for defence because of their abundance and the abundance of artefacts and activities prepared for them. If this cooperation did not happen they won't obtain food, and they won't be able to defend themselves. They all will die and human kind will disappear. and if the cooperation happened food and weapons for defence will be present, and God's wisdom is fulfilled in its survival and preservation of its kind.

Ibn Khaldun also expressed in his introduction all that was mentioned in the theories of social solidarity using the word cooperation. Ibn Khaldun believes that cooperation or solidarity is of two types, and he explained the nature of solidarity of the two types of which the modern theory talks about, namely solidarity by similarity, and solidarity by work division.

Ibn Khaldun gave an example of solidarity by similarity in clarifying the intended meaning, as he mentioned defence and what it requires from human race cooperation. Here we face a common need among all members of society, which is the need for self-defence to preserve it, and this is precisely the social solidarity by similarity that Doji talked about.



As for the second type of social solidarity, which arises from work division, Ibn Khaldun gave him an example that is no less clear in its meaning and has no strength in its connotations than the first example. He mentioned the amount of wheat for one day and what it takes to obtain it from the cooperation of the farmer and the miller, as well as the cooperation of those who produce tools for these machines. here we see varying competencies that entail exchange of services and cooperation between their owners, and this is precisely the solidarity by work division that is highlighted by modern theory.

The jurisprudence of the social school has appeared influenced by the jurisprudence of the individual school of thought, whereby the individual school claims that man found in his first instinct the equipped with absolute natural rights present within himself, and these rights existed before the law and the group. However, the social school believes that this is not supported by reality, as it is an axiom that man has never existed on this natural, innate state, as man can only live in a social milieu in solidarity with the members of his society in fulfilling life requirements that increase day after day, due to civilization progress . If it is proven that a person is a social being, and that he can only live in a group, and that the group has no way to live without social solidarity, and in order to achieve this solidarity, there must be rules that regulate individuals behavior anf develop social awareness according to their role, then collective consciousness is formed through social interactions In particular. According to Durkheim, collective consciousness is shaped by social interactions in particular. Durkheim thought about the close interactions between families and small communities, and groups of people who share one religion, who may eat together, work together and spend their leisure time together, yet Durkheim observed everywhere around him evidence of rapid social change and the vanishing of these groups., and he saw the increase in population density and population growth among the major factors in the development of society and the emergence of modernity.

The importance of solidarity is to achieve good and revive energy in societies. In cases where solidarity is absent in different groups, enthusiasm diminishes, motivation narrows, thought dies, production diminishes, results are limited, and the disintegration between individuals and societies increases.

As for cases of solidarity and cooperation, the owners of the same goals congregate, and they are stimulated and their energies are renewed and revitalized again, which helps to work within several ideas and opinions, which contributes to building a cohesive society.

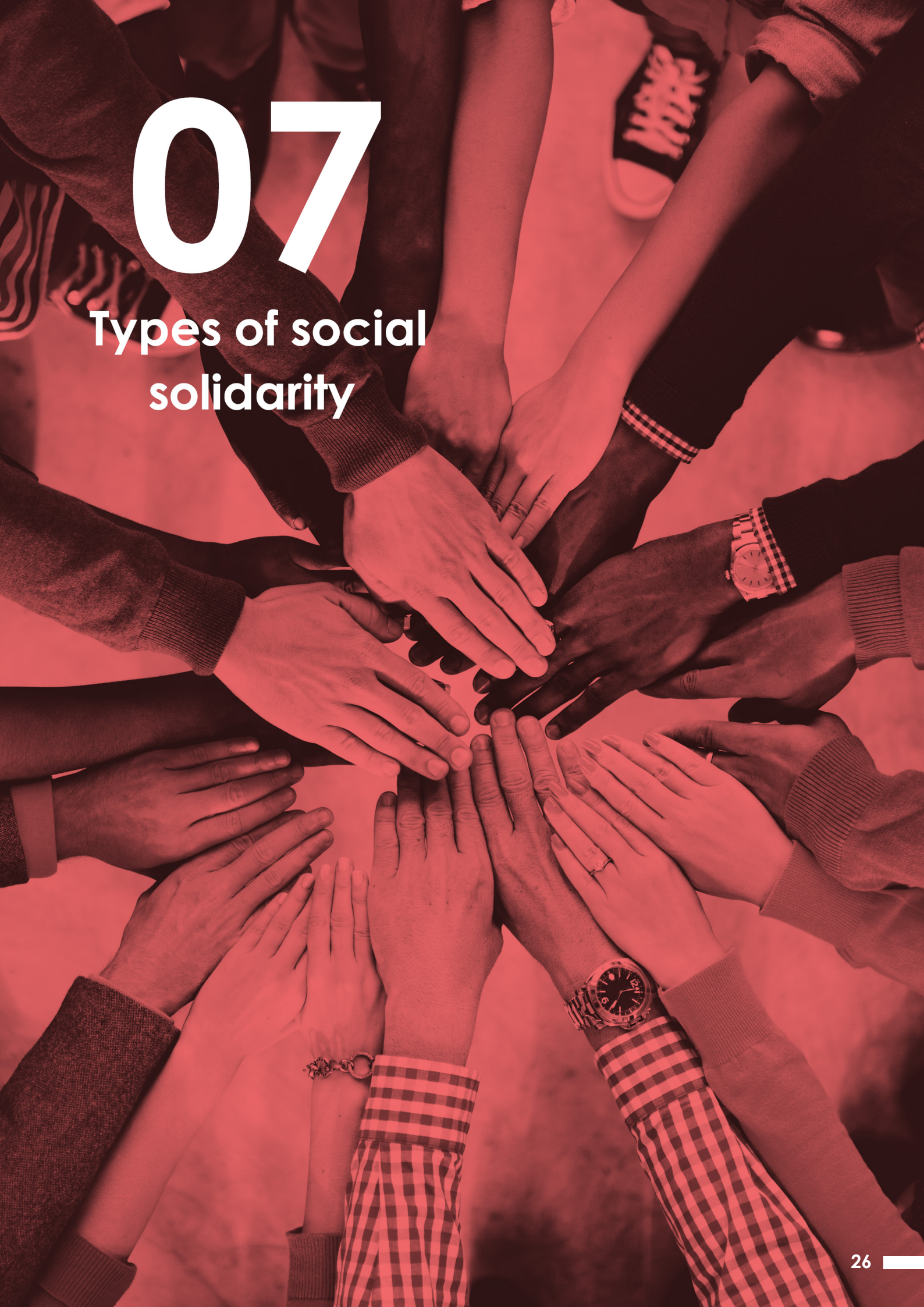
It is vital to work on promoting a culture of social solidarity through various means:

1. Such as inculcating the value of solidarity through a proper family upbringing, and involving young people in some solidarity initiatives, such as visiting a needy person, for example, on a solidarity event.
2. Spreading awareness through mosques; Where preachers and imams of mosques address this in their daily sermons and lessons.
3. Enhancing the value of solidarity through schools by focusing on it by teachers, and forming various school committees that practice solidarity in school life in a practical and practical manner, such as students visiting each other on multiple occasions; Such as clinic the sick among them, and the participation of teachers and students in some sad or happy events close to the school.
4. Promoting the concept of solidarity and its value through various media such as satellite channels, for example. Spreading the value of solidarity through communication networks in the form of daily updates.
5. Conducting solidarity youth initiatives on emergency occasions, to which they are called upon through different and multiple methods of social communication through local community events.



07

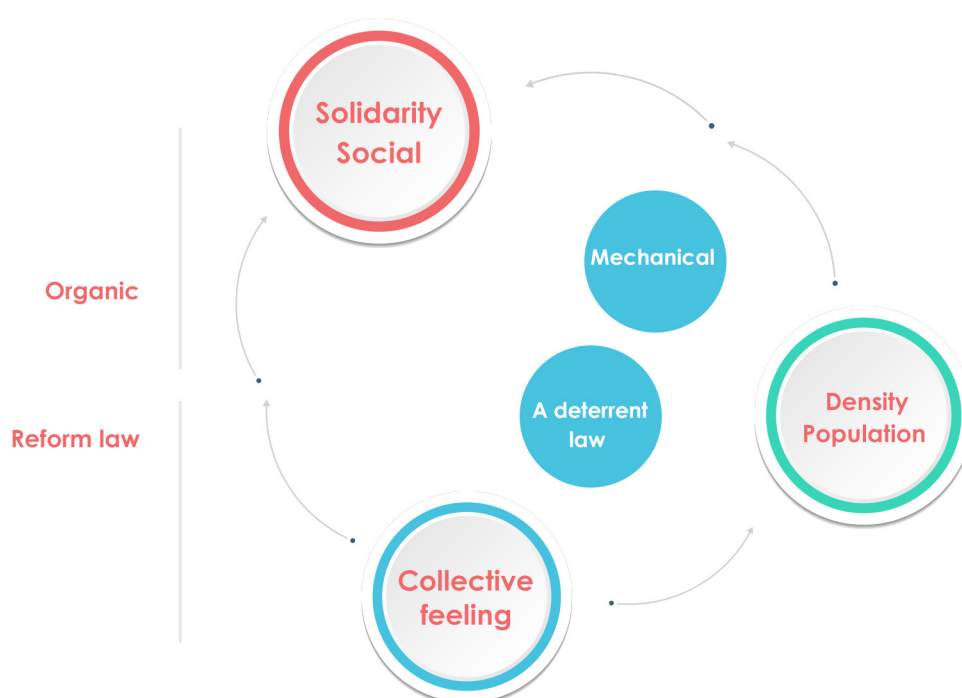
Types of social solidarity



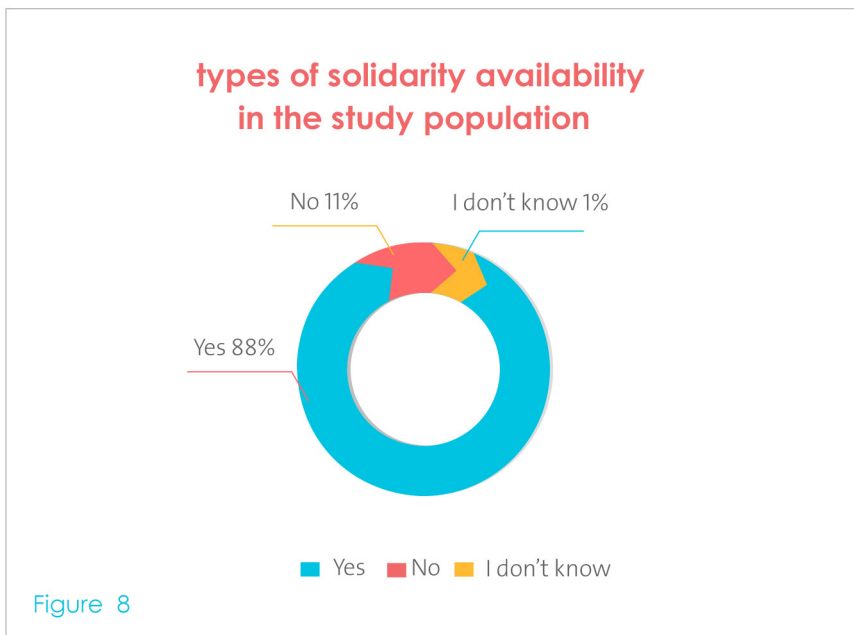
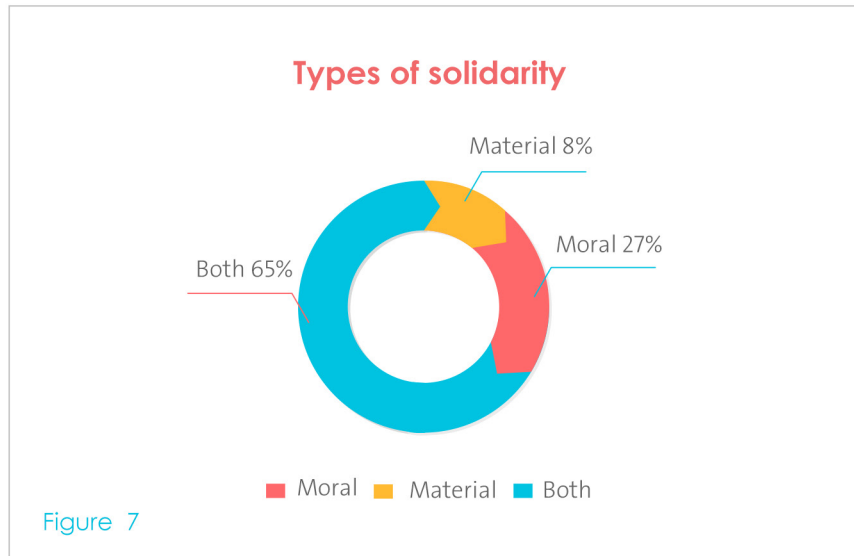
Solidarity is divided in terms of its type into two kinds: material, which includes money, material, in kind, medical, clothing, food and drink and other tangible needs of those affected, and the moral that occurs with feeling and sensation with the vulnerable when it is impossible to provide material support for any reason, such as lack of resources, distance, or other reasons. such as advocating for people with humanitarian issues, such as detainees and kidnapped, and areas that are subjected to bombing and siege, and advocating for peoples who are subjected to persecution and who are deprived of their rights.

According to Emile Durkheim, the types of social solidarity are related to the types of society. Durkheim introduced the terms "mechanical solidarity" and "organic" as part of his theory on the development of societies in work division in society. In a society that contains mechanical solidarity, its cohesion and integration comes from the homogeneity of individuals, through similar work, educational and religious training, and lifestyle, mechanical solidarity is usually found in traditional and small societies. In simple societies (example: tribes, solidarity is based on ties of kinship and family networks, so organic solidarity comes from independence resulting from work specializations and their integration, which is what happens. In modern and industrialized societies, and the definition of this is: Social cohesion resulting from the dependence of individuals in advanced societies on each other, despite the practice of these individuals to different work and their carrying of different values and interests, membership here refers to the superposition of the different elements on each other, and on this basis social solidarity is based on each other in all complex societies.

This graph illustrates the system of work division in society, as Durkheim envisioned

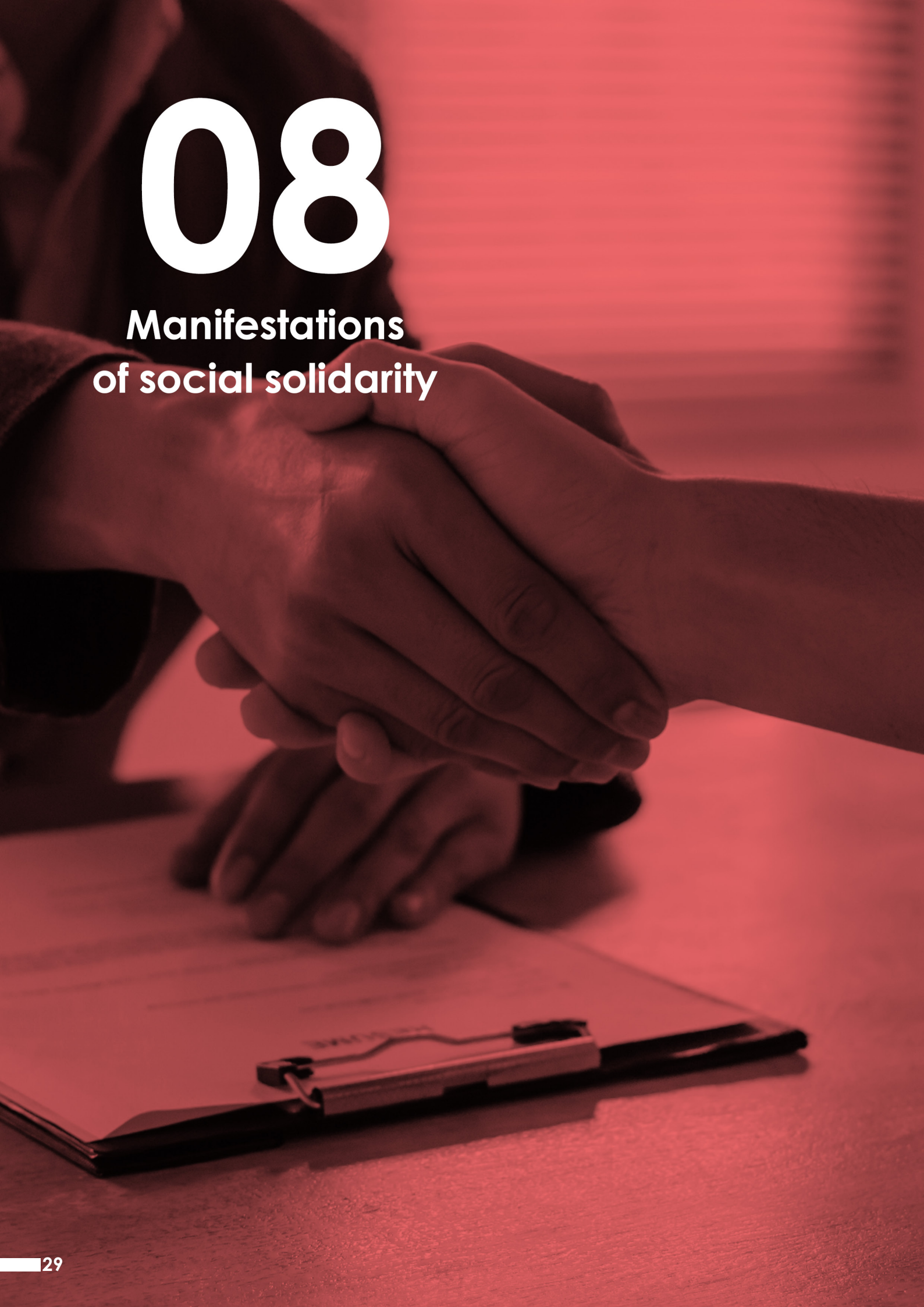


This study deals with the types of social solidarity and its presence in the research sample, and the following figures clarify the respondents' answers:



08

Manifestations of social solidarity



Solidarity appears in individuals with high moral values and a noble human feeling, and represents the social relations and bonds that bind individuals to groups, as it is a civilizational relationship existing between people. Solidarity is based on the principle of the strong protecting the weak and the rich caring for the poor, which makes it fall within the concept of social solidarity advocated by all the divine religions, which is based on aspects of cooperation, compassion, sympathy and friendliness between members of the same society and between different groups. Social solidarity has many aspects, where the concept crystallizes and has great implications as well. Human solidarity has many forms, including what seems simple, such as carrying heavy things from the elderly, or moving them before you in line, and also cooperation in the cleanliness of the place, or helping the poor, or providing voluntary social services to the deprived, and the society that achieves this is a sophisticated and developed society.

Human solidarity is a necessity for the continuation of life on Earth, as selfish thinking that believes that wealth and power can make a person immune to the problems that others suffer from can lead to destruction. The world has become a "small village", for example the Corona virus has moved from China to all parts of the world, it became a global epidemic within a few months, and made human solidarity a vital necessity to fight the disease and limit its spread, and make many countries start trying to find a vaccine that prevents the disease to protect people from different countries of the world.

Manifestations of social solidarity



In this study, we will shed light on the recurring manifestations of social solidarity in their regions. The following figure illustrates participant's answers:

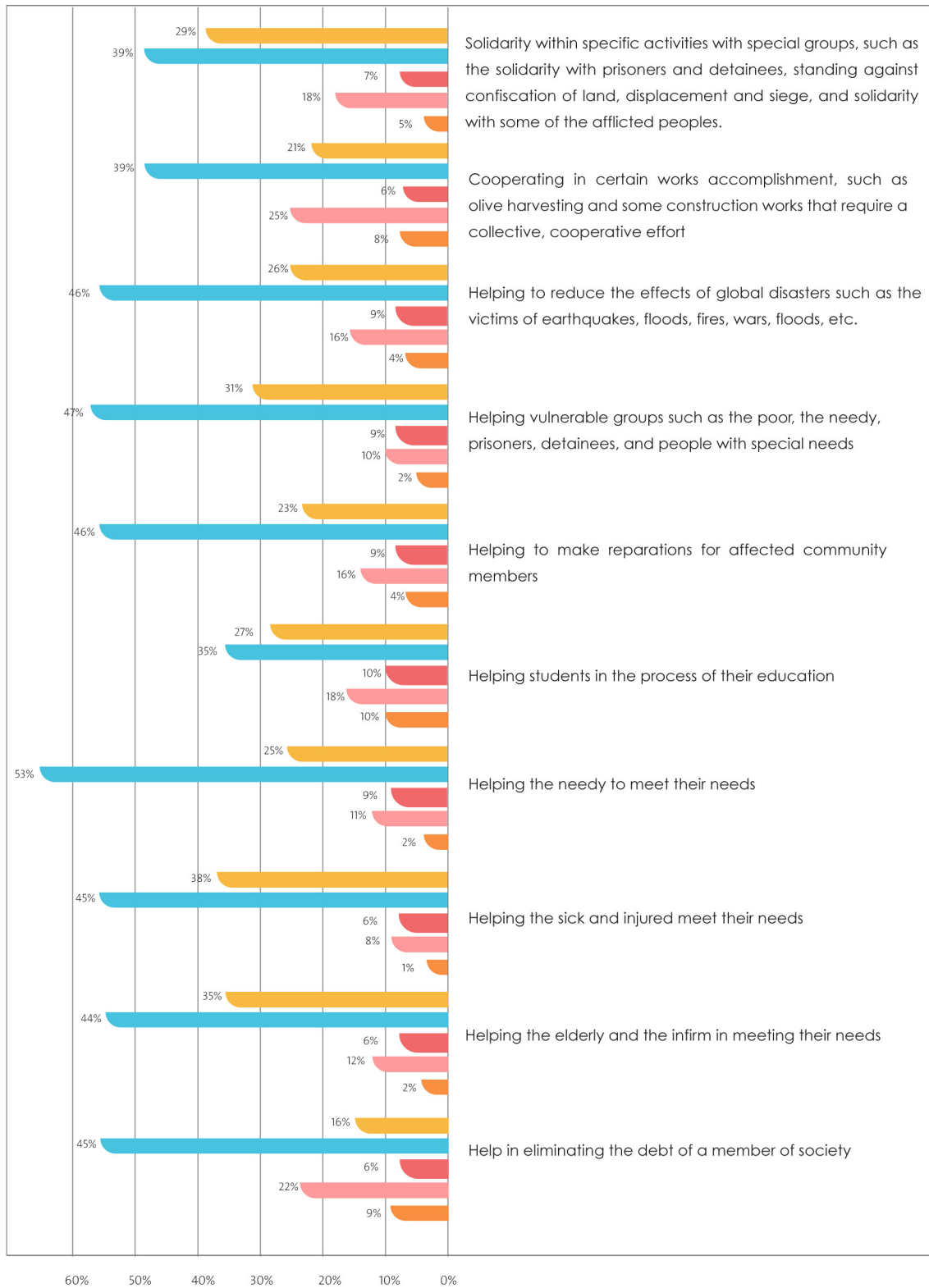


Figure 9 ■ Always recur ■ Kind of recur ■ Neutral ■ Somehow recur ■ Never recur



09

Promoting social
solidarity

Promoting the concept of solidarity in society and spreading it as a behavioural value is the society responsibility. The more this value is strengthened, the more the society achieves development and prosperity, and the failure in this will lead to hatred and negativity prevail among the community, individuals and families. these values can be activated through inculcating a sense of social solidarity in the individual, which includes implanting a sense of belonging to the wider community, a sense of commitment to the importance of working towards achieving society's goals and a feeling that the community is more important than the individual.

Means of promoting social solidarity

Any society at any time consists of a different group of people, there is the rich and the poor, the strong and the weak, the educated and the ignorant, the master and the servant, and they all have to cooperate in order to preserve the existence of society, and there are many aspects of cooperation in society, so each individual can be cooperative according to his abilities and the role assigned to him

The means of enhancing solidarity differ according to geography, circumstances and the type of society. When the geography, circumstances and the type of society. **When the research sample is asked about the most important things that enhance social solidarity, the following figure shows the respondents 'answers:**

Means that contribute to strengthening social solidarity

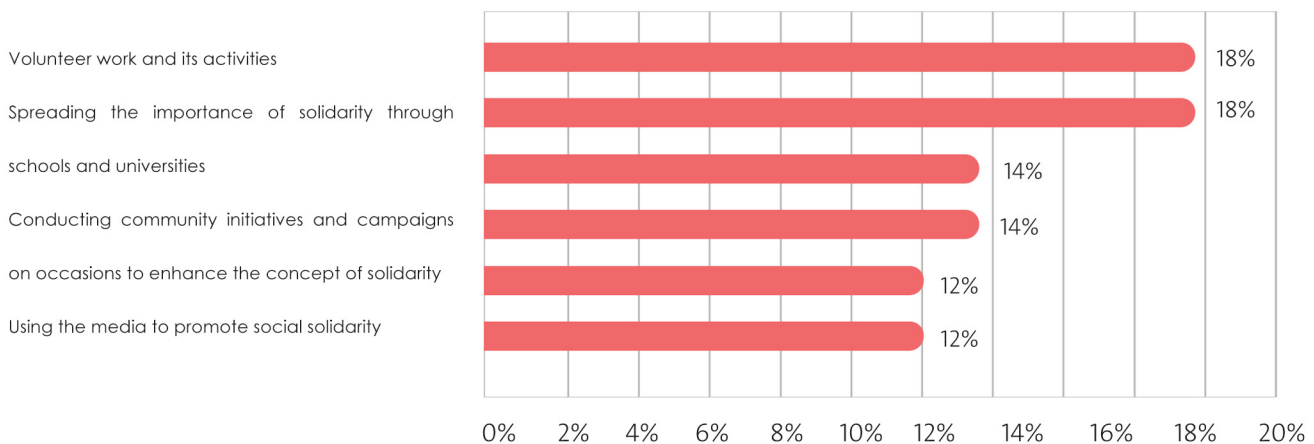


figure 10

Percentages ■

Factors of weak social solidarity

The strength and development of society comes from the strong cohesion and relationships between its members, because societal disintegration disrupts human energies from production, and pushes them to areas of sabotage and destruction, making social relations between them feeble. Many factors contribute to reducing social solidarity and lead to societies disintegration, as reducing solidarity is affected by several factors, including the geographical distance, the increasing distances that separate brothers and relatives, and the spread of crime and fear among people, which impedes social interaction, and high rates of poverty and displacement to escape death and arrest, in addition to social, cultural motivating factors.

Ibn Khaldun says: "The human species does not exist without cooperation." Solidarity and cooperation are among the necessities of life, and we can see that solidarity societies are healthy and sound societies in which crime is reduced, and in which every person takes into account the rights of others, while in societies that lack this noble value, crimes are common and hatred, racism, sectarianism and other social problems are affecting the unity and interdependence of the people, which was indicated by the respondents in this research, considering that displacement, poverty, crime and exploitation are among the most important factors that contribute to the reduction of social solidarity, **as shown in the following figure:**

Factors that contribute to reducing social solidarity and contribute to the disintegration and division of societies

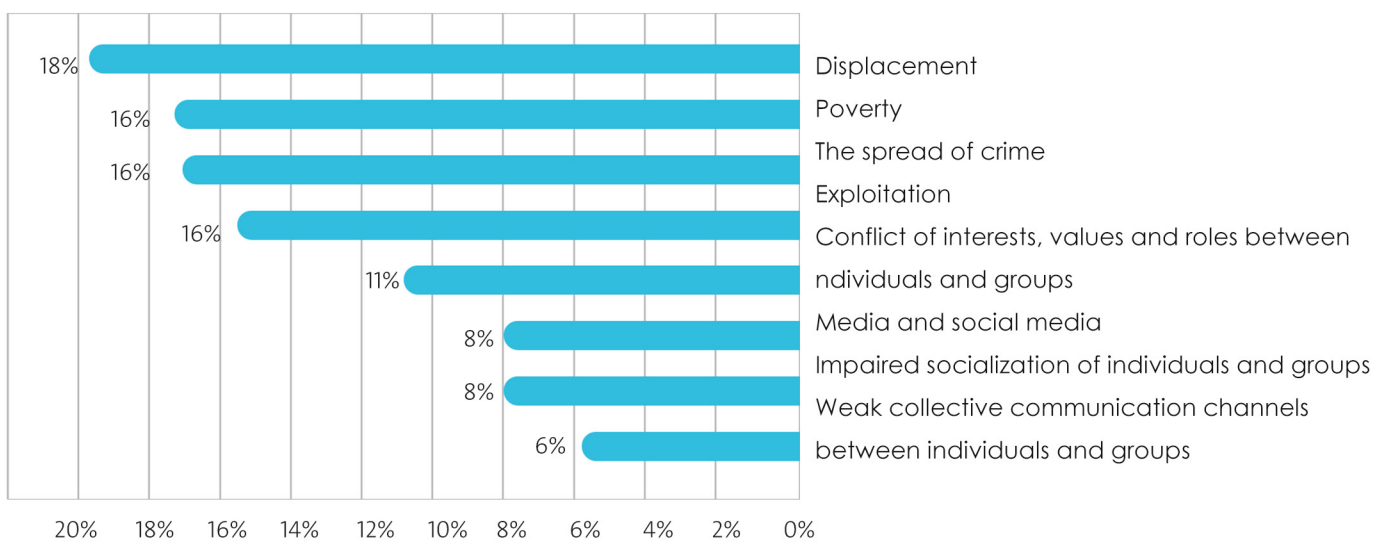


figure 11

■ Percentages

Motives for social solidarity

Man's motivations to secure his needs are so many, as they are divided between biological / physiological needs, social needs that secure social security, psychological stability, and moral value needs, which are all related to ideals, aesthetics and arts. These needs cannot be provided by a person on his own, so human instinct in man makes him tend -right from birth- to other People of his own kind, to cooperate with them, and exchange services according to the available competencies in each one of them. This way, integration takes place, whereby each person or group helps the others, and thus solidarity is achieved.

Islam considered solidarity and interdependence as a comprehensive value for all life aspects, as it includes the social, spiritual, material and political aspects. God Almighty wrote in the Qur'an for the collaborators a great reward.

Islam linked people with a bond that unites them and creates a strong and coherent unit which makes people help each other and establishes a situation in which love prevails and the common good prevails over individualism. Islam considered these bonds to be the most sincere expression of social rights and duties, and it is the most powerful thing that inspires in the souls the meanings of compassion, sympathy and cooperation.

The results of the study clarify the respondents answers when asked about people's solidarity with each other by thinking about the past and what are those situations. The following figures illustrate the answers:

Solidarity situations

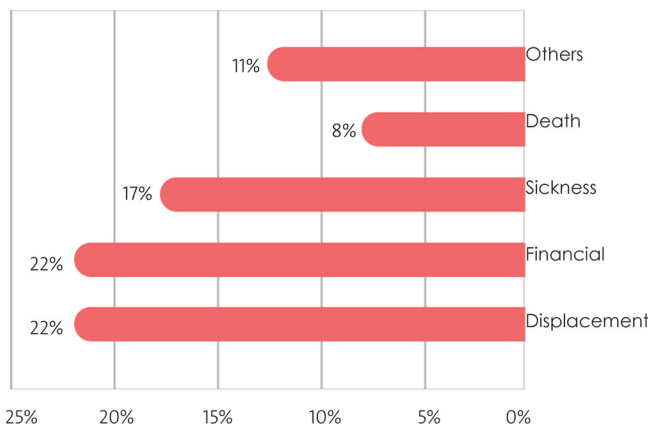


figure13

Solidarity situations among people in the study population

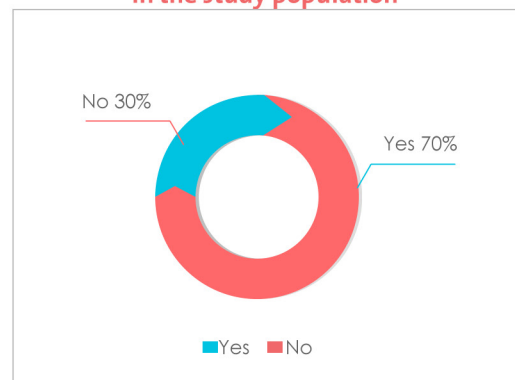


figure12

Solidarity, which was instinctive to secure the path of a person's life is now a necessity, as it is impossible for any person to preserve his life on his own. Therefore, cooperation and convergence was a necessity to form a family, which is the first social cell in which man and woman are integrated, and their meeting produces the offspring which preserve the continuation of Adam's (human) race. All of the former makes solidarity a necessity, and it is through which human groups were formed into tribal or national groups to secure human being protection against natural factors change, what any accidents, animals and beasts aggression, or the aggression of people against one another, and thus it is fair to say: The life of man is not straightforward outside a human group, and this is what the thinkers expressed by saying: Man is a social civil by nature necessity, and we deal in our discussion with these matters that push people to solidarity with each other.

Islam encouraged cooperation. He, may God's prayers and peace be upon him, set a good example, and set a wonderful example of cooperation, He used to carry bricks on his shoulder during Prophet's Mosque construction, and he participated in digging the trench, and he taught the Companions on the thoughts that Muslims are together within society like a compact structure, they holds one another and that they are like a single body whose parts cooperate together. This was what respondents indicated about the religious motive being one of the most important motives for people's solidarity with each other, and when people were asked about these reasons, the answers were **as shown in the following figure:**

factors that drive people to perform solidarity with each other

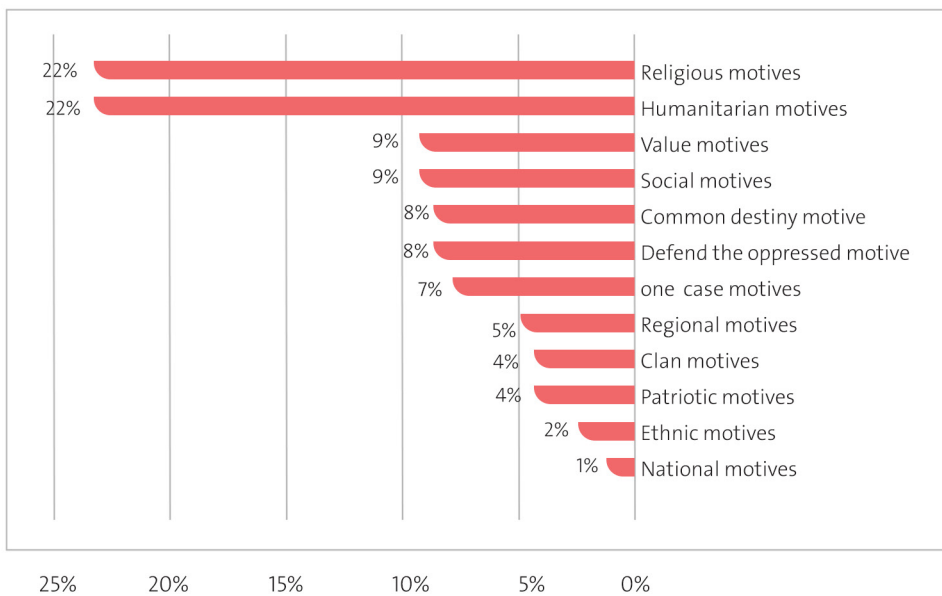


figure14

Motives for social solidarity

When the respondents were asked about personal motives that drive the respondent himself to solidarity with others, **the answers were as shown in the figure below**

Matters that motivate the respondent personally to show solidarity with others

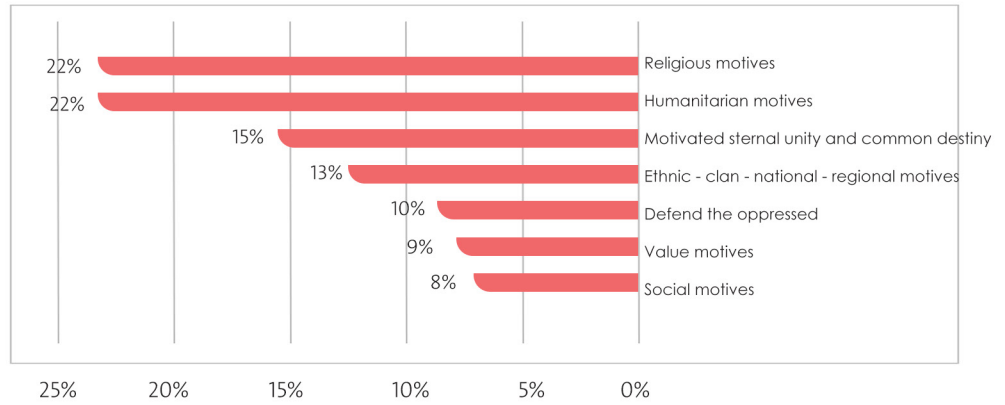
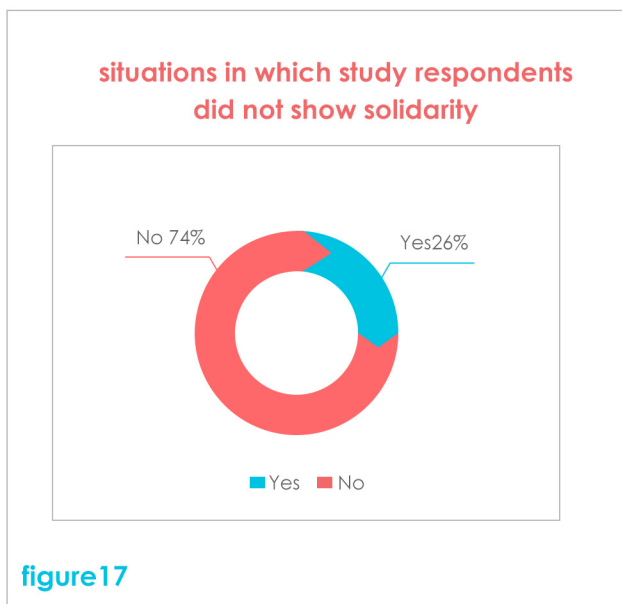
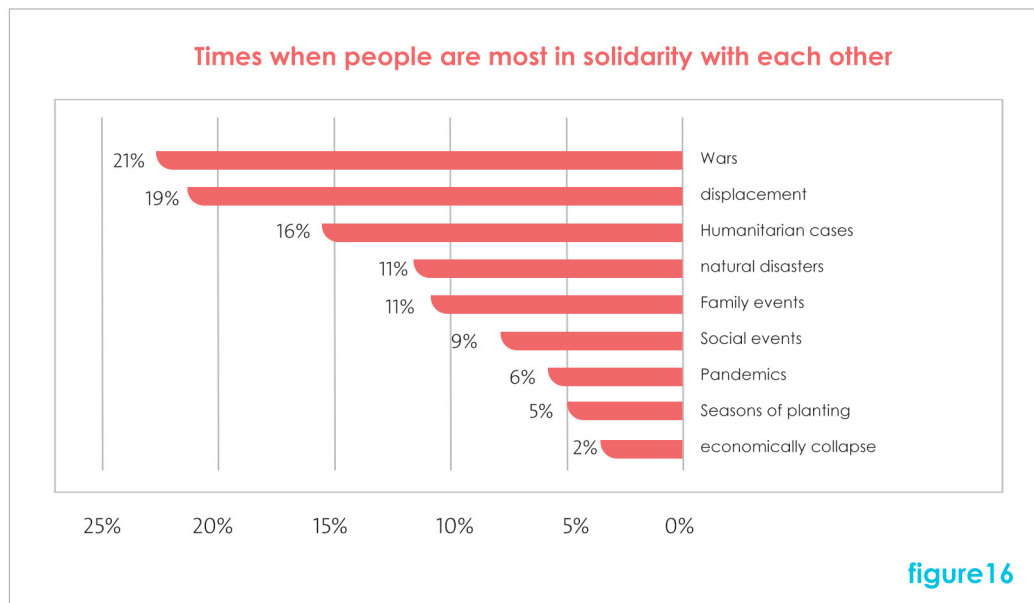


figure15



The cosmic path witnesses accidents, emergencies and disasters, thus the person needs to adapt to reality, and to have reactions for facing these challenges, and that is how solidarity motives are formed. they are represented by various response methods, in order to face specific challenges. People perform solidarity more at specific times that differ according to different circumstances and geography, and solidarity works to inspire cooperation values , love and synergy when crises occur. A man is unable to face challenges alone, and the study deals with times when people are in solidarity with each other, **as shown in the following figure:**



The solidarity level differs between members of society, and the individual's willingness to provide assistance in an emergency is affected by his ability, competence and capabilities, such as helping people with health, financial or humanitarian problems. There are a number of factors that prevent people from showing solidarity with each other, and when respondents were asked about situations that needed solidarity and were unable to help, and what are the reasons that prevented them from solidarity, **the following figure illustrate these answers:**

Times of social solidarity

The reasons that led to lack of solidarity

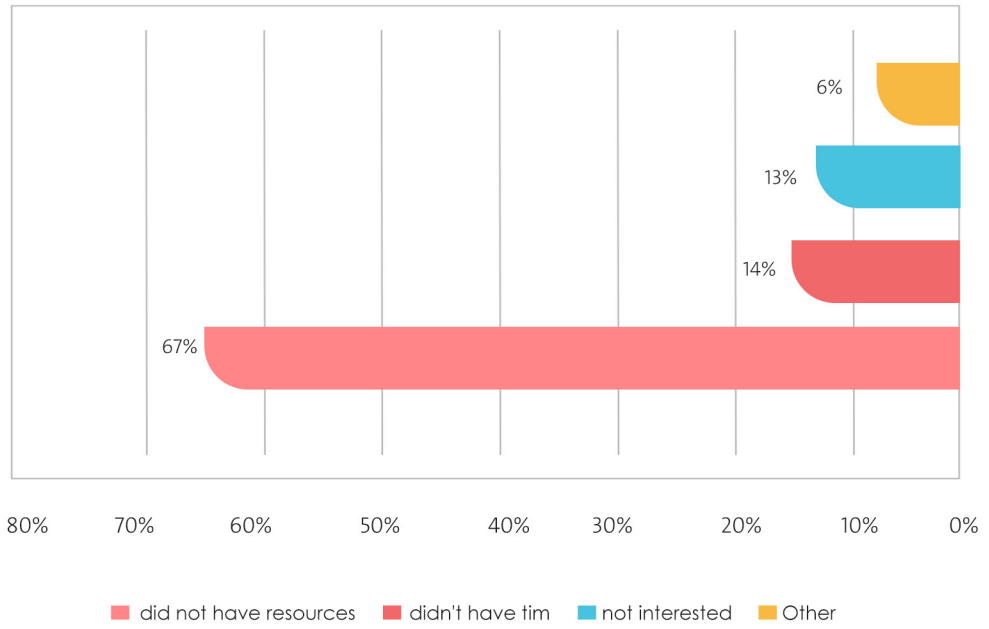


figure18



Socail Capital

10



The concept of social capital

The concept of social capital refers to “features of social organization, such as networks, norms, and trust, which facilitate coordination and cooperation to achieve mutual benefit”. Social capital enhances the benefits of investing in physical and human capital, which is a social term that denotes the value and effectiveness of social relationships and the role of cooperation and trust in achieving economic goals. In a general sense, social capital is the basic pillar of social relations and consists of the sum of the benefits that can be achieved through cooperation between individuals and groups of a society and the differential dealing with it.

Putnam refers to social capital as being horizontal relationships between people, as Social capital consists of social networks, civic engagement networks, and common customs that have an impact on society productivity. Social capital is defined as social networks and the associated mores of mutual reliability, Although there are different definitions for the term, they all converge around the basic idea that social capital has a value that affects the productivity of an individual or group.

Robert Putnam defines social capital concept, as it refers to the associations that unite people, it is perceived as a set of horizontal ties between individuals with a homogeneous social status. These ties are formed by a certain degree of similarity of cultural identity, common norms, and a sense of integration into a group. Without it, the way society as a whole society work would collapse.

Putnam believes that the membership of individuals within a group is a product of encreasing trust among strangers and the acceptance of difference between groups. Putnam also points out that social capital embodies the components of community organization, which are confidence, cooperation and networking, through which it can contribute to achieving development and progress within society, whether at the level of individuals, groups or institutions. "Hank Flap" also says that social capital is a process of mobilizing social resources and has defined three components:

The number of people who would like to help within the social network

Relationship strength, refers to speed of response and assistance

members of these networks resources , which are divided into personal resources such as money, education, and social resources such as social ties and relationships.

Some view social capital as the raw material for civil society, which is formed through interactions, bonds establishment, and networking possibility between individuals. Fukuyama emphasized this when he defined social capital as representing the ability of individuals to work together, including groups and organizations, in order to achieve common goals.

The term social capital was first used by Hanevan in 1916, who was the government superintendent of rural schools in West Virginia, who defined the concept as a potential social force sufficient to improve living conditions for the benefit of community members as it arises from cooperation between community members.

The reason for the concept spread was the writings of ((Pierre Bradeau)), then it developed clearly in the works of James Coleman, Robert Putnam, Ronald Burt and others, and the contribution of Bardew is the most important in sociology, but he was not able to be the most influential, so the greatest influence was James Coleman. As for the best in academic political applications, it is attributed to Robert Putnam.

((Pierre Bredieux)) in 1984 linked social capital and class analysis, where he defined social capital as "a social balance of relationships and symbols that interacts with the balance that an individual possesses of physical capital. It is a balance subject to trading, accumulation and use. When the individual establishes Social networks, joins political parties, or uses his status in social practices, he only has a social and cultural asset that increases his interests and his balance of power and prestige. Then the possibility appears in converting social capital into physical capital just as material capital is transformed Into social capital "

Coleman defined social capital in 1988 that, unlike other forms of capital, it does not exist in people

Nor in the physical reality, but rather in the social relations between individuals and is formed from the obligations and expectations among individuals and the possibility of obtaining information and benefits.

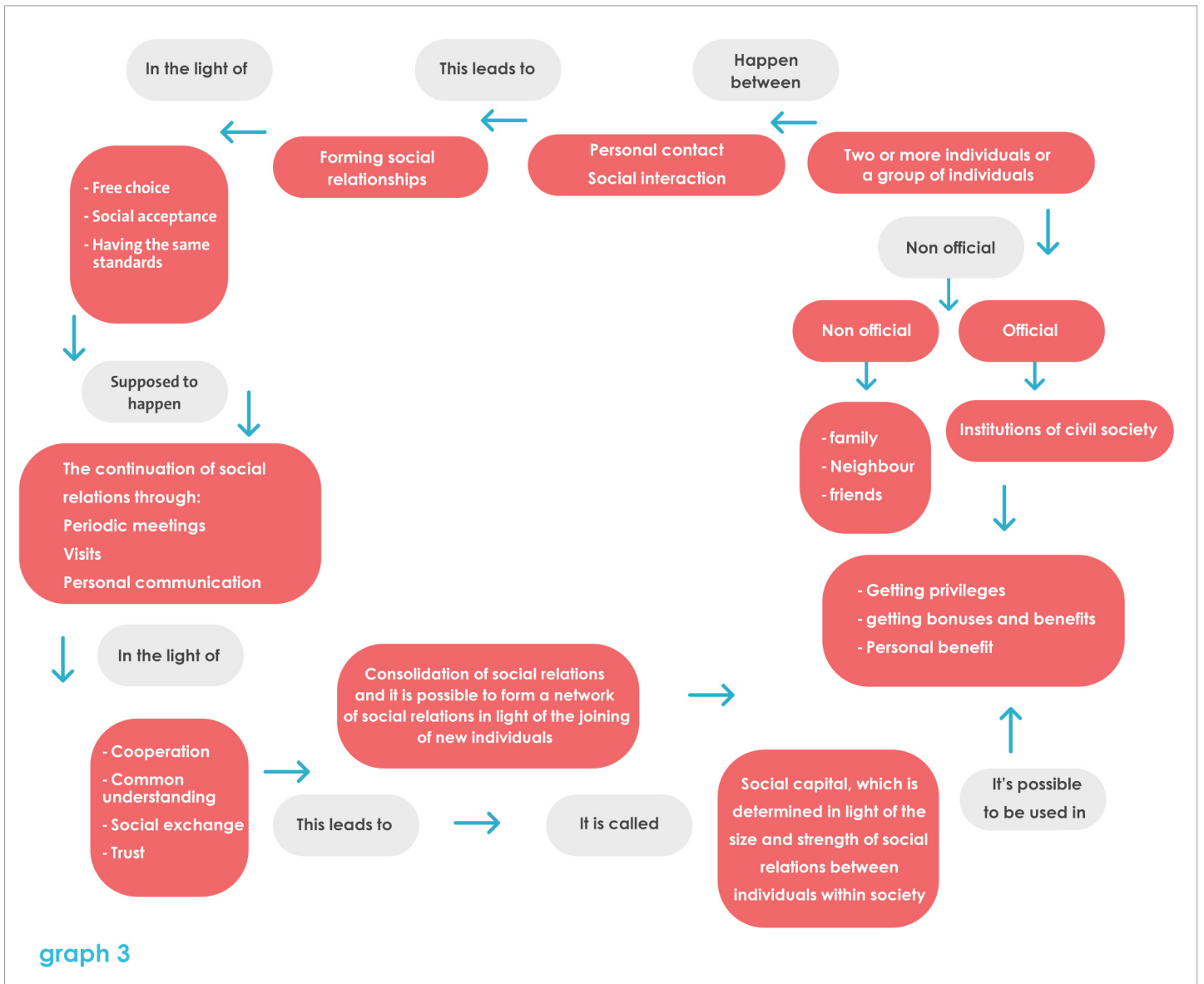
Social capital can be measured by many indicators, the most important of which are:

Membership in associations and joining social networks.

Trust and commitment to the standards represented in cooperation, solidarity and helping others, which is covered in this study.

teamwork motivation, where the provision of many services requires collective action by a group of individuals.

Social capital scheme



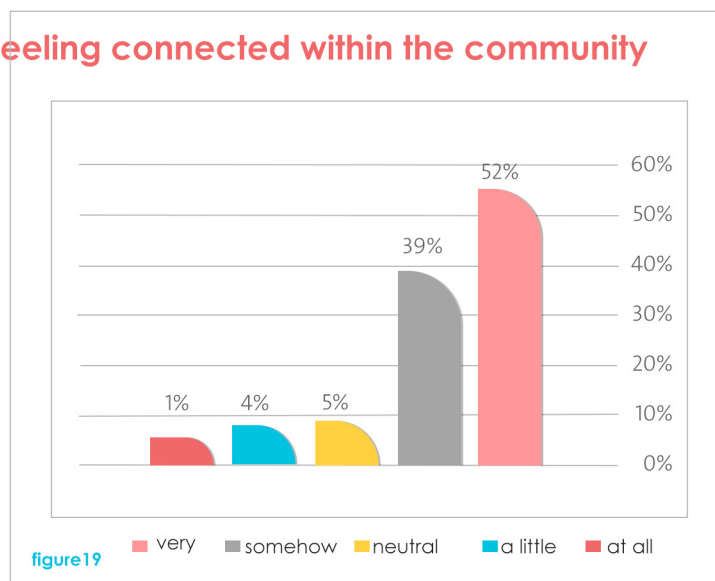
graph 3

For four decades, Syria has been suffering from a drain in social capital, whether in terms of drying up the springs of values, or in terms of emptying social networks of their content, and the spread of national, religious, sectarian, ideological and ethnic intolerance. Systematic demographic change, which led to radical changes in the structure of Syrian society and the disintegration of social relations and ties at the level of families and societies, all of these factors contributed to the emergence of a new structure for societies and changes in customs, traditions and relationships. We shed light in our search on financial social capital and levels of trust and social inclusion.

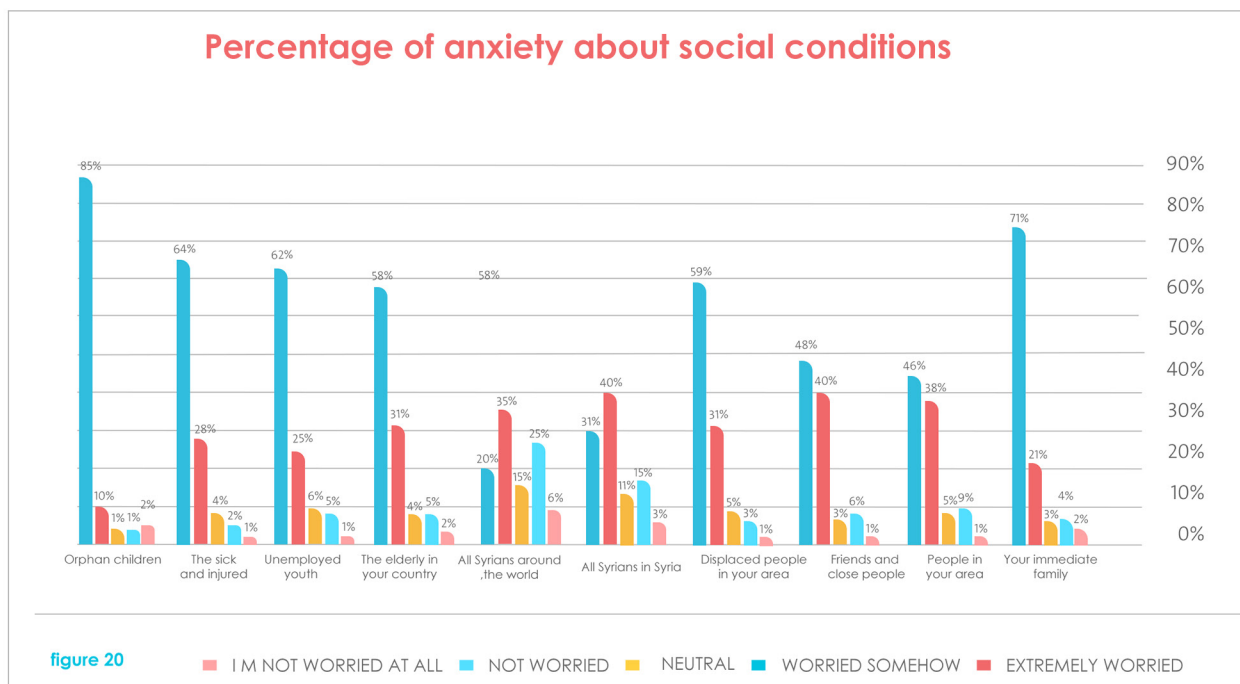
When the participants are asked about their connection to their communities and to what extent they feel that way, the following graphic shows the answers

The following figure illustrates the respondents' feelings of anxiety towards members of their communities

Feeling connected within the community



Percentage of anxiety about social conditions

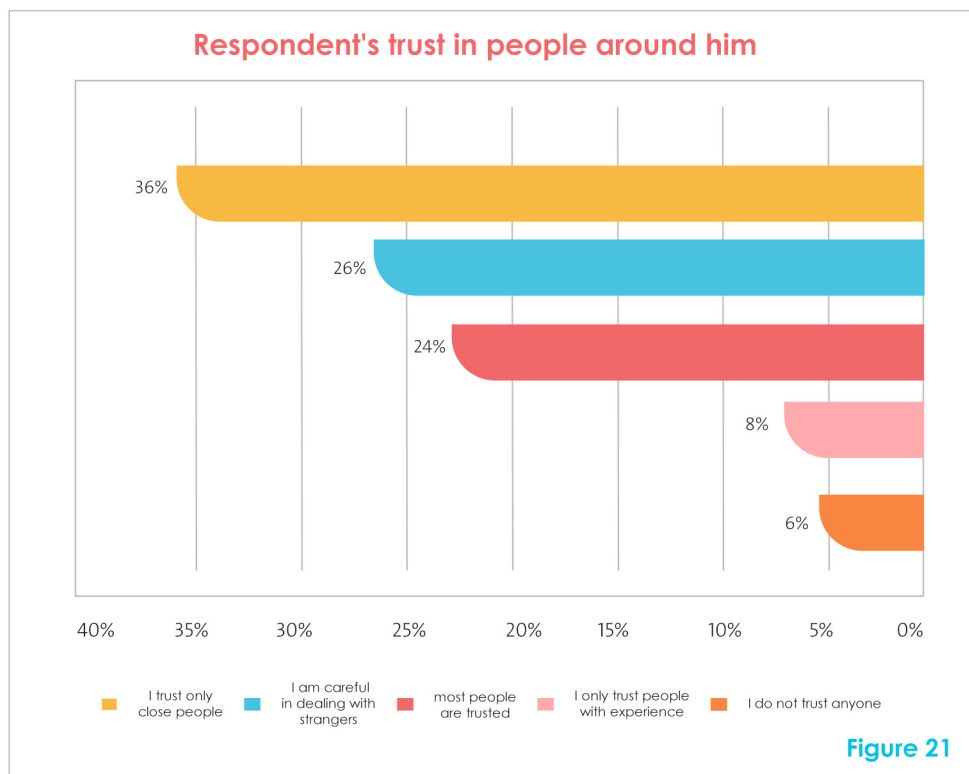


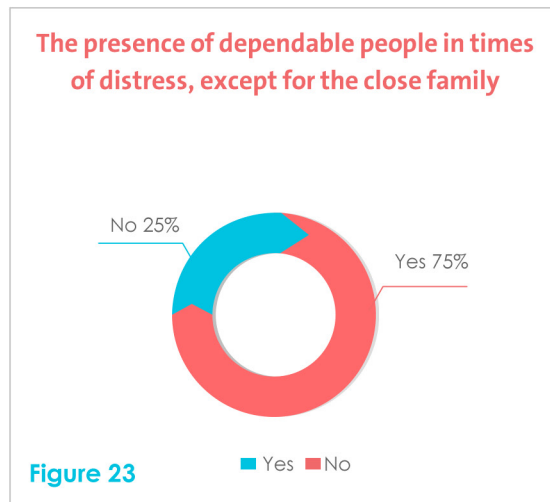
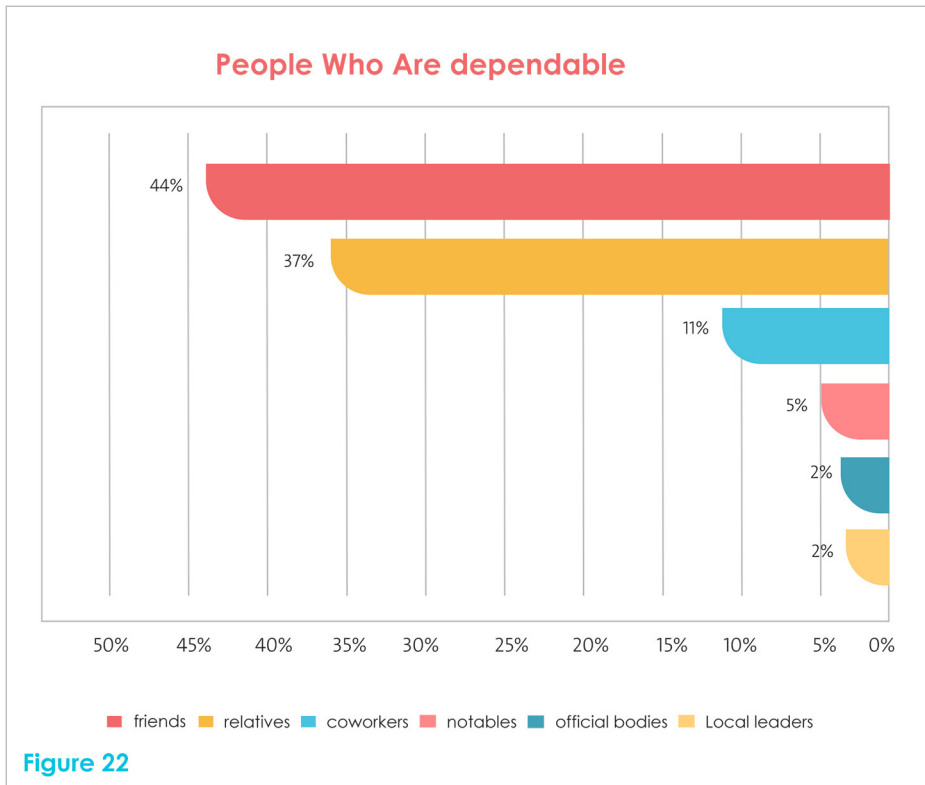
Social capital also acquires special importance as a societal phenomenon that represents a manifestation of social construction, as it is a collective asset that gives members a balance of mutual trust among its members. Putnam indicates that social capital is based on mutual trust among others as represented in participation in civil society organizations.

"George Zimmel" also emphasized that trust is one of the most important structures of a strong society, and that without general trust between people, society disintegrates or loses its integrity. He also referred to what he called mechanism trust in "Parsons" as an integral device of social order. Nicholas Le Mans emphasized that trust is a necessity for a present and a future characterized by complexity, uncertainty, and risk, which ruin living in contemporary society.

Fukuyama believes that the value of "trust" occupies a special place among the collective values that generate social capital. He pointed out that the ratio of trust among society members is a key factor in determining the level of its prosperity and its ability to compete with other societies, and the extent of practicing democracy and enjoying civil rights in it. Other sociologists also assert that a group with trust is more productive than others.

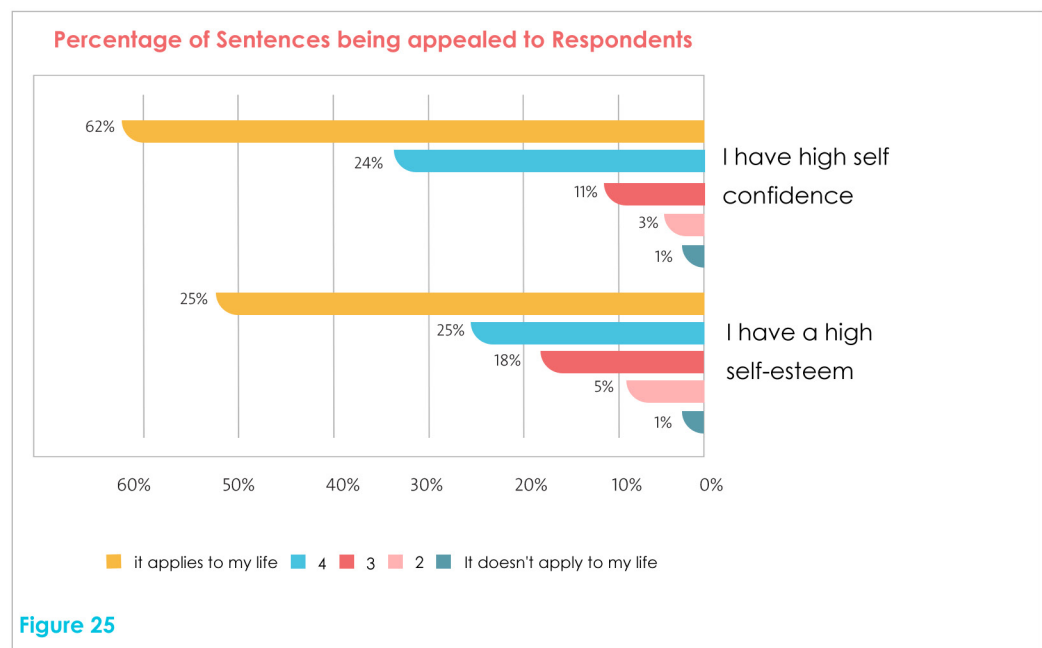
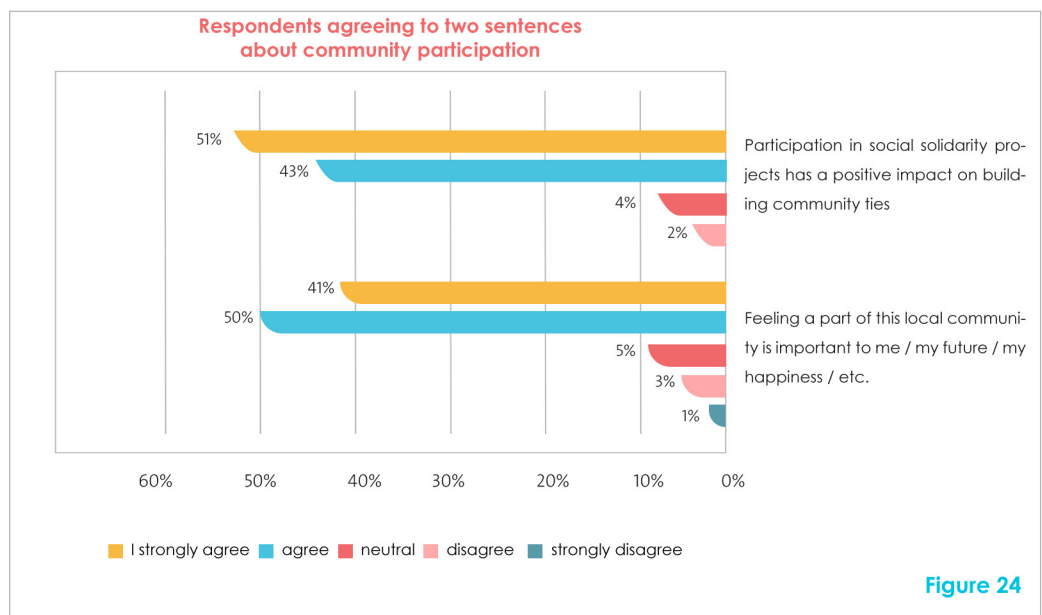
This study deals with trust rates in community, **as the following figures show the rate in the research sample:**

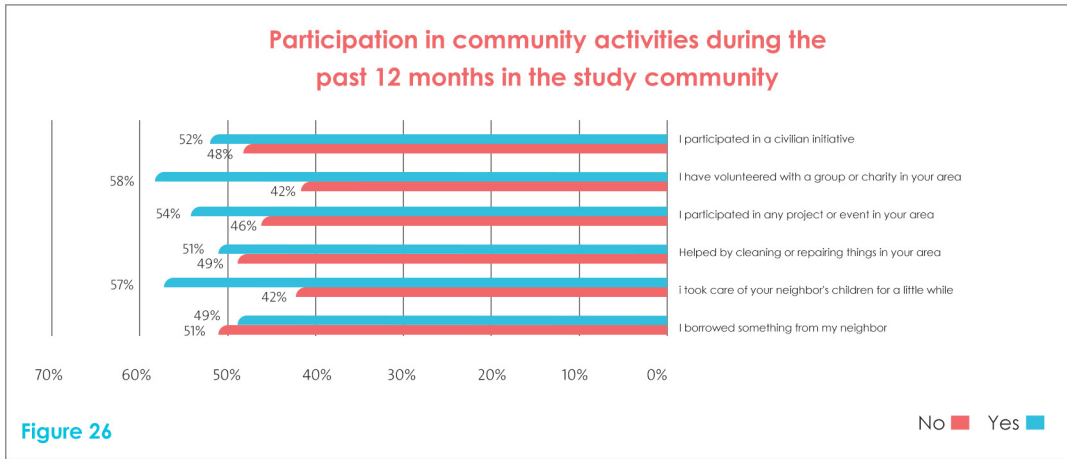
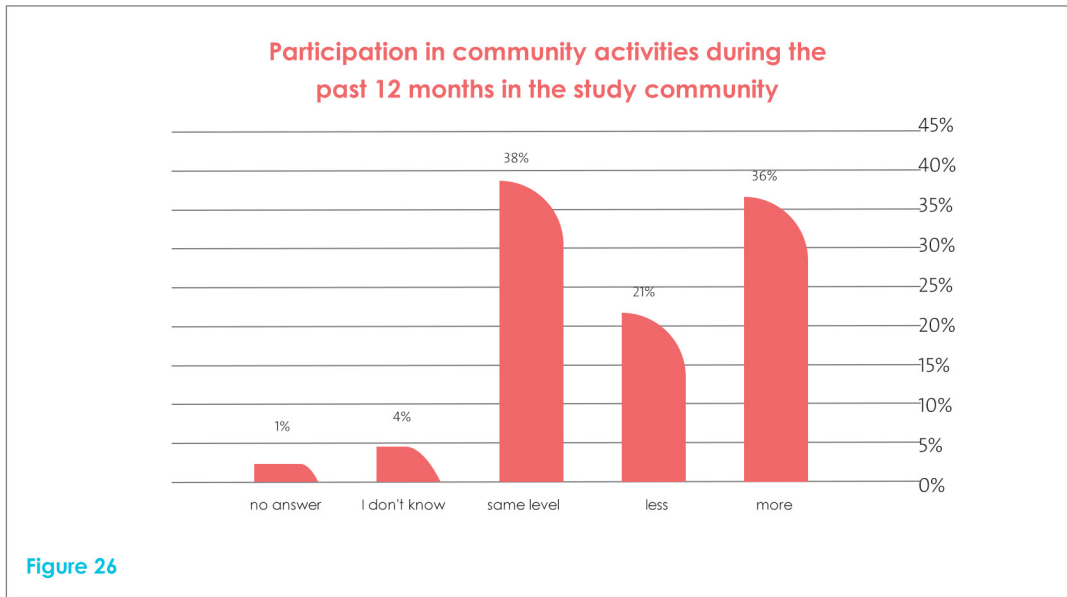




Community participation is generally understood as the contributions and initiatives of individuals and groups, whether material or Moral. It can also be defined as a social responsibility to mobilize untapped human resources and a means for mutual understanding and interaction of the efforts and resources of all parts of society and coordination between them in order to achieve The public good in various fields in society .

This study deals with people's involvement and participation of in community and volunteer activities, and trust levels, **as shown in the following figures:**

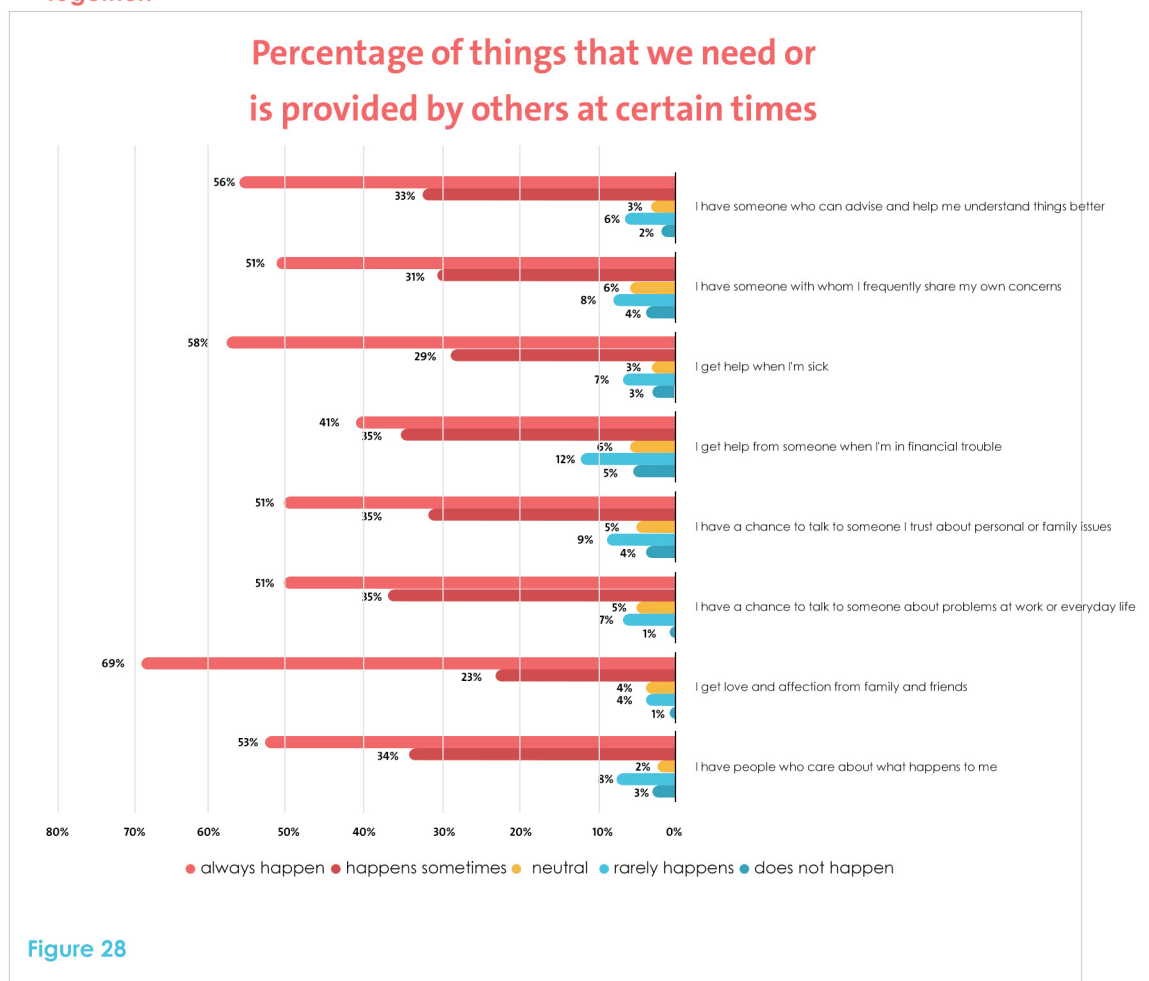




In light of what has been previously presented and through dealing with the concept of social capital by many researchers, in the following we explain social capital characteristics as discussed by many researchers and schools of sociology, and summarize them with

1. Social capital is a public good, unlike economic capital, which is a private benefit. It can be said that social capital does not belong to any of the individuals who benefit from it.
2. Social relations are considered a basic source of social capital according to the French school, as it believes that these relationships are not sufficient and positive values of trust, cooperation, solidarity and the desire to help others must be included. The American School also emphasizes this and considers that establishing an individual's social relations is an investment for himself and he takes from others, in return, some services within the system of relationships that aim in their entirety to improve individual's social and economic situation.
3. Social capital relies on cooperation and support and thus creates exchange, which indicates a great degree of support, dependence and cooperation. Exchange may involve avoiding pain and suffering in exchange for concern for opportunities and benefits.

The following figure shows what respondents in research sample indicated things that the teams need or offer them to them in light of the social relationships that bind them together:



The cohesion and interdependence among society members is considered a fundamental factor in determining the state's strength and its ability to overcome various crises it faces, and the response to external aggression if it occurs. The greater the unity of society and the strength of relationships among its members, the greater the strength of the state and its ability to resist any external attempt to undermine it. We can say that real development will not take place in a society that suffers from poor social integration between its different groups, be religious or ethnic, tribal, and familial differences.

Durkheim says that solidarity is a fundamental factor in social cohesion and concluded that the existence of any defect in solidarity is a satisfactory issue. He also focused on the types of social ties as a basis for social cohesion that prevails in simple societies, which is what the respondents indicated in our study that social solidarity makes society more powerful.

In this context, the importance of introducing social solidarity concept is highlighted. The study deals with the impact of social solidarity on community cohesion as shown in the following figures:

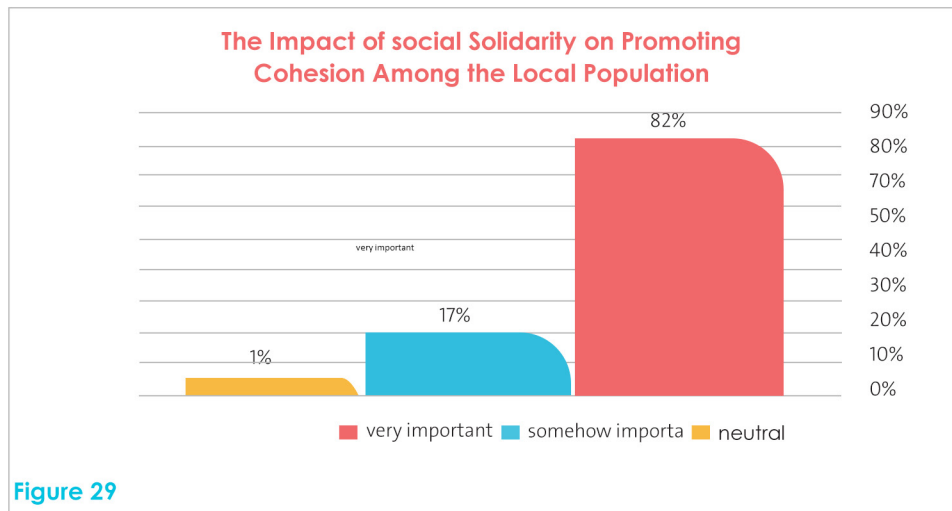


Figure 29

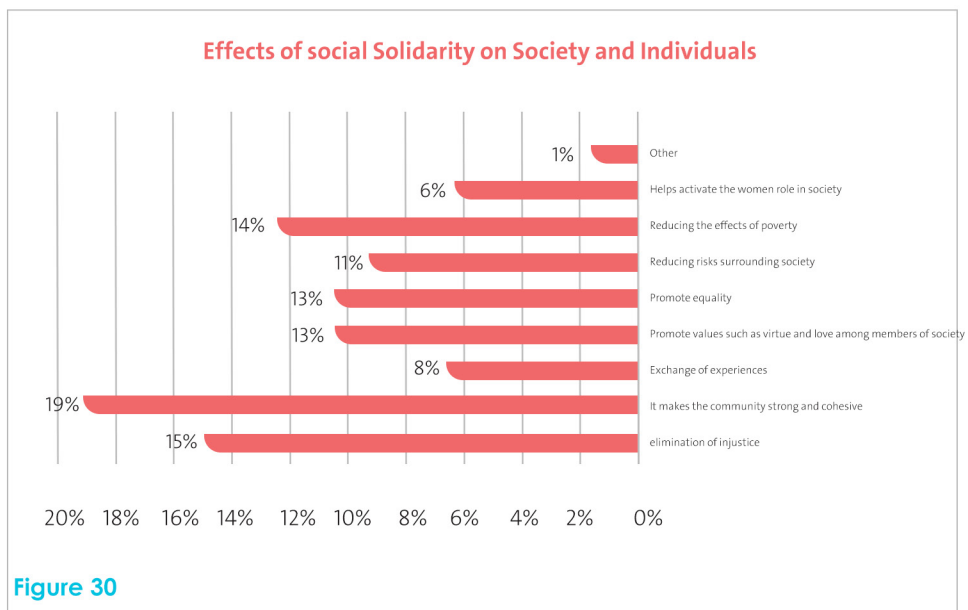


Figure 30

The role authorities in promoting social solidarity

Everyone has the right to social security. Countries must guarantee protection for everyone, especially the most vulnerable groups in society, in cases of unemployment, motherhood, accidents, illness, disability, old age and other similar conditions in life, by providing care or social assistance. Countries should also implement the progressive realization of the right to social security by adopting the measures necessary to provide cash or in-kind protection with the aim of enabling all individuals and families to obtain basic health care at a minimum, and basic necessities such as shelter and housing, water and sanitation facilities, food, and basic forms of education.

Given the effect of social security right on the redistribution process, this right plays an important role in achieving social inclusion, promoting cohesion and eliminating poverty. The social security provision should not be based on any discriminatory grounds, bearing in mind that the means of financing and providing social security differ from one country to another.

The following figure expresses the role of official authorities in the process of social solidarity from respondents **point of view**:

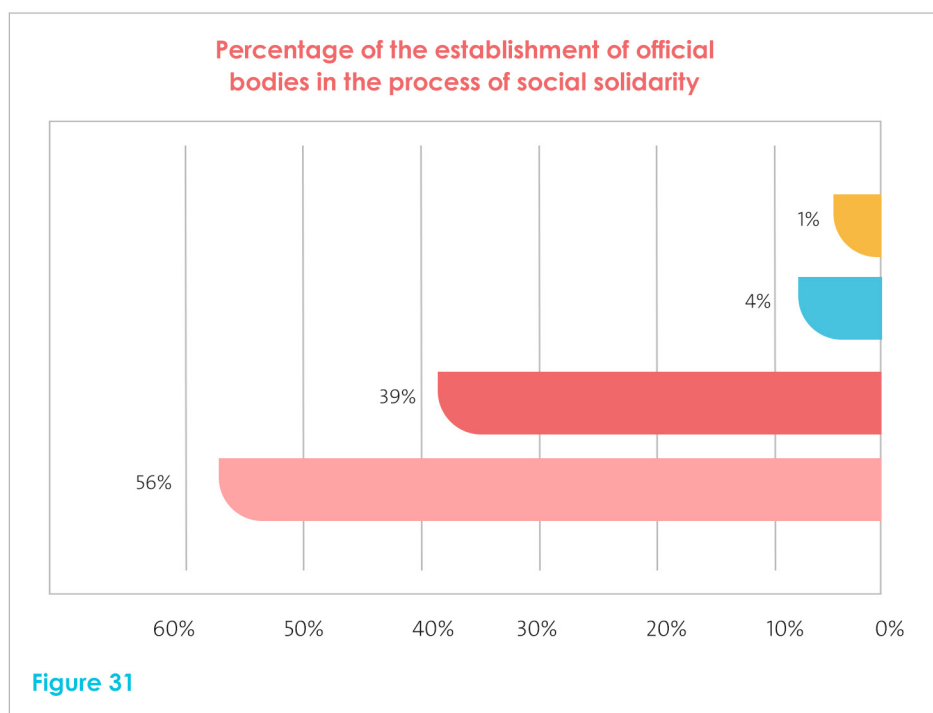


Figure 31

The United Nations Committee on Economic, Social and Cultural Rights, in its General Comment No. 19, provided detailed guidance to countries on their obligations to respect, protect and fulfill the right to social security. The committee also indicated that this right includes the following interrelated and essential features:

- 1. Availability:** countries must ensure the existence of social security system, whatever it is comprised of, to provide the necessary benefits to address what impacts livelihood. This system must be managed and supervised by the state, provided that it is sustainable in order to ensure continuity over generations.
- 2. Social risks and emergencies:** The coverage provided by social security systems in countries must include the following nine basic branches: health care, disease, old age, unemployment, work injuries, family and child support, motherhood, disability, survivors and orphans.
- 3. Adequacy:** the benefits granted according to a specific arrangement for social security must be sufficient in amount and duration so that the beneficiaries can realize their right to protect and support the family, their right to an adequate standard of living, and their right to obtain adequate health care. To this end, states should regularly monitor the criteria used to determine adequacy, and in cases where a person pays contributions for a social security scheme that provides benefits to cover loss of income, there should be a reasonable relationship between the income and the contributions paid and the related amount owed.
- 4. Accessibility:** Access to social security has five **basic elements**:

b. Eligibility.

a. Coverage.

d. Participation and information.

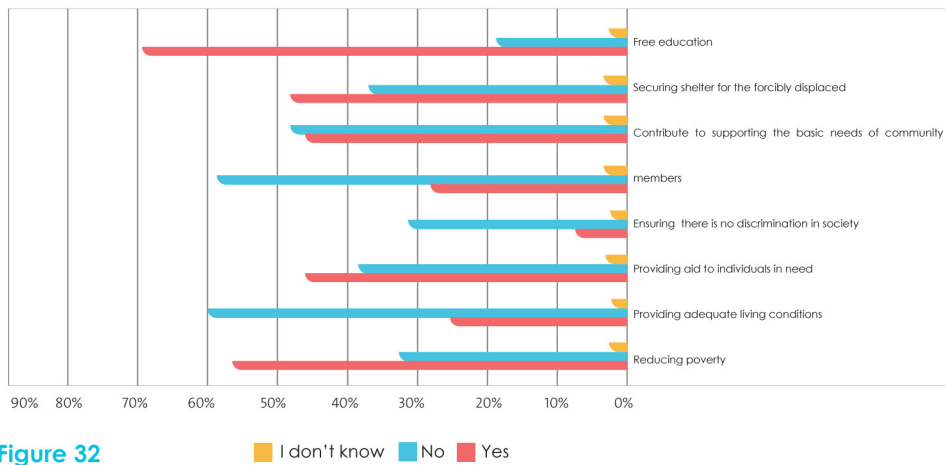
c. Affordability.

e. Physical access.

All persons should be covered by the social security system in the state, including the most disadvantaged and marginalized individuals and groups, without discrimination on any of the grounds, and in order to secure universal coverage, plans must be developed that are not based on contributions, and the conditions must be eligible for Receivables are reasonable, proportionate and transparent. Cases of canceling, reducing or suspending dues should be based on the provisions of the law and the applicable procedures, according to reasonable and proportionate grounds. If the social security scheme requires the payment of any contributions, these contributions should be pre-determined, affordable and not prejudice to other human rights. Everyone should have the right to information about social security entitlements and be able to participate in available social security systems. Countries should also provide everyone with physical access to social security services to obtain benefits, information and pay contributions when necessary, with special attention to persons with disabilities, displaced persons, internally displaced persons, people living in remote or disaster-prone areas, and areas experiencing armed conflict.

Although most countries in the region have established social security programs and institutions in past decades, effective social security coverage is still elusive: most social insurance programs only cover workers in the public and private sectors with regular contracts, while other categories are excluded from coverage, such as Workers in the informal economy, which is a huge sector. Public sector workers generally enjoy greater social security benefits than their private sector counterparts, and this poses a threat to the financial sustainability of social security systems in many countries of the region, and is an obstacle to the mobility of the labor market. The relatively high rates of informal work, low female participation in the labor market, and high levels of unemployment contribute to insufficient rates of social security coverage, especially for women. The Ministry of Social Affairs and Labor oversees the solidarity process, which has been revised over the last ten years, especially in areas outside the control of the regime and its allies, and this applies to the areas of the research sample, and about the role of official authorities in the process of community solidarity and the activities in which the participants expressed their opinions and whose answers varied. The following figures illustrate the role of official authorities in the process of promoting social solidarity and the activities that they undertake in this regard.

social solidarity activities carried out by official bodies in society



The importance of authorities role in promoting social solidarity

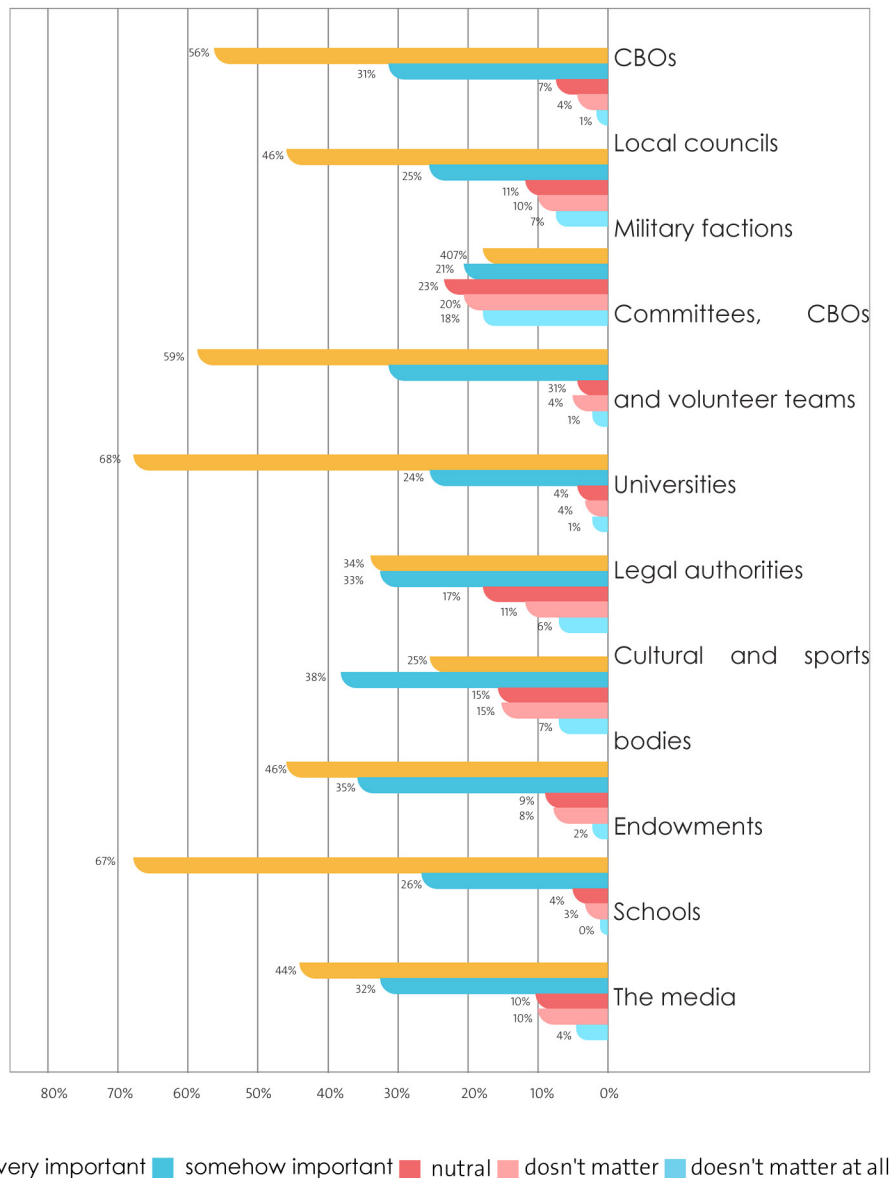


Figure 33

Promoting social solidarity takes time and persistence and requires determined work from all society spectrums, the values that the Syrians have in solidarity, and the strengthening of the role of social networks and community activities, which is directly related to promoting social solidarity, and by adopting all direct and indirect methods to activate tools of solidarity and unity, which would build a cohesive and strong Syrian society facing difficulties and overcoming crises, and it is imperative to do the following:

1. Working with all possible means to enhance social solidarity concept and its role in bridging the gap faced by society members.
2. Spreading the culture of teamwork among Syrians.
3. Implementing awareness campaigns and solidarity campaigns at the regional level, building strong relationships, social capital, and high levels of trust between individuals and groups.
4. Enhancing the role of CBOs and civil associations to take the initiative in promoting social solidarity.
5. Creating a community mobilization to highlight issues that need solidarity.
6. Working to clarify the meaning of the concept of social capital and the importance of its role in achieving comprehensive development.
7. Starting to build social capital by activating the role of competencies and expertise, so that they can be effective roles in achieving it, as it is one of the foundations of the comprehensive development process and the consolidation of peace and unity among the components of the Syrian people.
8. Confronting all projects that aim to destroy what is left of the Syrian social capital.



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Report

