

THE CONCEPT OF THE DIGITAL SOCIETY

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SUMMARY

Many definitions and interpretations of contemporary societies in scientific literature are not definitely acceptable by the scientific community since the basics of interpretation and the methodologies of analysis are different. As a result there are numerous concepts such as network, knowledge, post-modern, information societies concepts etc. Above mentioned concepts and the definitions ultimately belong to the post-industrial societies which, in the context of modern social reality, can be described by the digital factor and its wide usage in all spheres of social life. The article describes the new concept of digital society as the basis for the analysis of social phenomena and the main components.

Key words: Information society, postmodern, knowledge society, digitalization, digital society, online, digital technologies, digital tools, Internet, postindustrial society

THE SENSE OF SOCIAL SOLIDARITY BY MUSIC: A SOCIOLOGICAL STUDY

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The music can both promote solidarity as much as unfasten the opposite reaction; it will all depend on the final ends it may be put to; this essay will concentrate on those examples in which can enhance among human beings in community by music.

Music is an expressive language that allows us to communicate (both at the individual and collective levels) feelings, lived experiences and reflections about the world stemming from real life or the collective imaginary. Likewise, it can increase participation. Artists share their experiences and ideas, showing to the world their creations and turning their individuality into something social. Thus, art describes and reinvents the world by means of values based on non-violence, dialogue and solidarity at the same time as it stimulates reflection. Certain values such as: solidarity, respect, teamwork or even listening, dialoguing and communicating

emotionally can be acquired by means of it. Similarly, it eases intergenerational and intercultural communication allowing us to rethink past and present (and even imagined, future) events in order to learn from them and avoid the repetition of the same mistakes in the future. According to the *Encyclopedia de Pazy Conflictos*,¹ (2004: 1070-1072), one of the features of the concept of solidarity is its ability to assume the inevitable, though sometimes necessary, "asymmetry" in human relationships and turn it into a good common of humanity particularly of those whom suffer its negative consequences. It is essential for society to join the efforts of its members so as to achieve a common goal, as it is pressing for them to assume a consciously collaborative attitude with all those cultures, societies and people that may need them at any given time. Solidarity aims at facilitating the coexistence of all human beings by fostering values of respect, mutual support and interdependence.

Music is the most common language all around the world. It can communicate with the audience and had an influence on them beyond its words. The sociological study of human rights can be regarded as a field of investigation that has close affinity to that of altruism and social solidarity. The basic principles of human rights, as they were expressed in philosophical conceptions and international human rights law, were reviewed. The Altruism term was originally coined in the 19th century by the founding sociologist and philosopher of science, Auguste Comte,² and has become a major topic for psychologists. Altruism in ethics is a theory of conduct that regards the good of others as the end of moral action. Positivism findings adopted generally as a convenient antithesis to egoism. As a theory of conduct, its adequacy depends on an interpretation of "The Good". If the term was taken as mean of pleasure and the absence of pain, most altruists have agreed that a moral agent has an obligation to further the pleasures and alleviate the pains of other people.³

Solidary interaction involves a concordance of attitudes and behavior between the interacting parties, which are mutually helpful in attaining their objectives. This interaction was characterized by attributes such as mutual help, harmony, love, peace, and constructive creativity.⁴ Social solidarity that

¹ The *de Pazy Conflictos* is a scientific journal of the Instituto de la Pazy los Conflictos from the University of Granada, Spain. Its main undertaking is to promote the re-a-researches about Culture of peace, conflicts, education, and Human Rights, internationally).

² Auguste Comte, in full Isidore-Auguste-Marie-François-Xavier Comte (born January 19, 1798, Montpellier, France; died September 5, 1857, Paris), French philosopher known as the founder of sociology and of positivism. Comte gave the science of sociology its name and established the new subject in a systematic fashion.

³ Andreoni J. University of California, San Diego William T. Harbaugh University of Oregon LiseVesterlund

University of Pittsburgh Altruism in Experiments Prepared for the New Palgrave Dictionary of Economics, 2nd Edition, 2007. p. 1 PP.8.

⁴ Sorokin P. "Amitology as an Applied Science of Amity and Unselfish Love." (Chicago, IL: University of Chicago Press). 1998. Pp. 302-304.

discussed in sociology and from her now we know that nowadays human societies how to achieve with the advancement of technological development to producing with greater solidarity and humanitarian sense to achieve this solidarity in what ways? That topic is interesting and necessary during the period of globalization that required a strong communication between humanity. This article refers to the issue of social solidarity and altruism by music.

Music is an expressive language that allows us to communicate (both at the individual and collective levels) feelings, lived experiences and reflections about the world stemming from the real life or the collective imaginary. Likewise, it can increase participation. Artists share their experiences and ideas by showing to the world their creations and turning their individuality into some social subjects. Thus, art describes and reinvents the world by means of values based on non-violence, dialogue, and solidarity at the same time as it stimulates reflection. In addition, certain values such as solidarity respect, teamwork or even listening, dialoguing and communicating emotionally can be acquired. Similarly, teases intergenerational and intercultural communication allowing us to rethink past and present (Imagined future) events in order to learn from them and avoid the repetition of the same mistakes in the future.⁵

The celebration of concerts in favor of different causes reflects one of the most obvious relationships between music and solidarity. Music has been an excellent media to bring public attention onto different issues. Thus, concerts have been used to: reclaim peace; show opposition to diverse armed conflicts; gain support for their victims (Woodstock, War Don the Peace Festival); defend nuclear disarmament (No Nukes); question established political regimes (Freedom Festival on Clap Ham Common, The Nelson Mandela 70th Birthday Tribute Concert); or show respect for the environment as a guarantee of security for future generations (Live Earth). Humanitarian Crisis has been the focus of great attention from the world of music, particularly; so with food Crisis, which have generated the most intense reactions with respect to the concept of solidarity. Concerts have become great sensitizing resources capable of arousing social attention and awareness around particular issues. These events stand out for the stunning amount of people they attract (we are talking, for instance, of forty thousand people in the "Bangladesh Concert of the seventies"⁶, or two million in the concerts of "Live 8"⁷ in 2005). Furthermore, the

⁵ Alba SanfeliuBardia, *Fifty Years of Songs and Large Concerts for Solidarity*, p.3 pp.12

⁶ The Concert for Bangladesh was the collective name for two benefit concerts organized by former Beatles lead guitarist George Harrison and Indian sitar master Ravi Shankar. The concerts were held on Sunday, 1 August 1971, at Madison Square Garden in New York. The shows were organized to raise international awareness and fund relief efforts for refugees from East Pakistan (now Bangladesh), following the Bangladesh Liberation War-related genocide.

⁷ Live 8 was a string of benefit concerts that took place on 2 July 2005, in the G8 states and in South Africa. They were timed to precede the G8 conference and summit held at the Gleneagles Hotel in Auchterarder, Scotland from 6–8 July 2005. Both events also coincided with the 20th anniversary of Live Aid."

high levels of media coverage of these events may make people realize their importance. Hence, music provides a possible space of encounter between individuals from different cultural traditions and ways of interpreting reality. Some of these spaces of encounter have engendered social movements of solidarity. In the words of Josep Martí: "Music, with its unparalleled gathering power, is capable of expressing ways of thinking, articulating human groups" (Similarly, according to R. Eyerman and A. Jamison, "The Social music movement transcends the boundaries of the self and binds the individual to a collective consciousness").⁸

Peter Bergin⁹ concerts and programs that take place in solidarity and humanitarian sensus, other things can mention as social Conventus such as events festorum, anniversariis, national, and religions and other events that do with some ritualizes or "National anthem"¹⁰, (patrimonial cultural assets consecrated by tradition and/or legislative documents, including constitutional are the representation of legitimacy and identity symbol. Most of these patriotic songs happened during the nineteenth and twentieth centuries, being strongly related to the process of affirmation of national identities or/and political regime changes) a solemn song of literary and religious inspiration, the anthem praises heroes, historical figures, claims divinity or the national spirit. The anthem is to contribute to the representation of a country, to the creation and strengthening of national solidarity. Singing the anthem has a major psychological effect on masses, due to promoting the national mythologies, during the period. Therefore, it is part of the political ritualistic; it represents the axis of the festive culture, reinforcing the statute of "political mass" of some state events. From a mythic point of view, anthems are produced by ideological and cultural synthesis.

Which one of the most important cultural elements of each country that is drawn from the history and culture of each society by which the unification, affiliation, and solidarity community, and has sometimes humanitarian sense one of the National anthems that can be nothing to it. For example, after Paris Attacks, "La Marseillaise" echoes around the world in Solidarity. "La Marseillaise" has echoed around the world since Friday's terrorist attacks an expression of solidarity with people of France and of outrage at the carnage caused by the terrorists who killed 129 people on Friday during a series of coordinated attacks in Paris. But the ubiquity of the song, the French national

⁸ Alba Sanfeliu Bardia, *Fifty Years of Songs and Large Concerts for Solidarity*, p.3&4, pp.12

⁹ Peter Bergen is a print and television journalist, documentary producer, think tank executive, and the author of five books, three of which were New York Times bestsellers and four of which were named among the non-fiction books of the year by the Washington Post. He is Vice President, Director of the Fellows Program and the International Security Program at New America in Washington D.C.; Professor of Practice at the School of Politics and Global Studies at Arizona State University where he is the co-director of the Center on the Future of War; CNN's national security analyst and a fellow at Fordham University's Center on National Security.

¹⁰ In all modern languages, the word "anthem" is derived from ὕμνος Anthems, meaning "song of praise".

anthem, reflect something else too: the way "La Marseillaise" resonates emotionally around the world in a way few other national anthems do.¹¹ The French National Anthem is the greatest anthem and its history will likely only increase your admiration for it, writes Alex Marshall¹². It feels right now like there is only one song in the world anyone is singing: La Marseillaise, in my opinion is the greatest national anthem of them all. It has been played on radio stations in between pop songs. It has been belted out in concert halls, most notably by New York's Metropolitan Opera in 17 November 2015. Dozens of people have been posting videos online of themselves bellowing it at full volume. And, most spectacularly of all, some 70,000 football fans are going to sing it at Wembley Stadium when France play England, something most English football fans could never have imagined themselves doing. The song has in the space of a few days stopped just being France's national anthem: it has become the ultimate symbol of solidarity, a way for everyone in the world, no matter whether they speak French or not, to express their unity with Paris following last week's tragedy, and show their share the country's defiance.¹³ Now the social involvement and philanthropy can be understood in different ways, in the following article, some statistics to discuss this topic.

They are aware of a sense of neighborhood and social integration that can be done in a variety of ways, which is one of the cultural elements of music. Respondents have mentioned that they can play a greater role in various events related to Armenian history and culture. Every year, different programs are being implemented at the conference, in Iran. One of these programs is the Armenian Genocide, which runs on April 24th each year. The ceremony was attended by the hero of the Armenian Archbishop of Tehran, Cebu Sarkisian, and other such as members of the Armenian Caliphate Council and some Iranian parliamentarians. In the music sector, it is led by one of the leaders of the Armenian Orchestra, Adik Tamrizian. It can be pointed out to other programs are held every year for the social affiliation between the Armenians of Iran and other Iranian and for solidarity in Iran as well.¹⁴ And also another program that is shown by music. About peace and respect for others and also express the solidarity of all people of the world. Its name is Pace of the World led by Mohammad Reza Moghaddam. With the implementation of the works of the great English Renaissance composer Thomas Thales was conducted in

¹¹ Cooper M. 'La Marseillaise' Echoes Around the World in Solidarity, the New York Time. <https://www.nytimes.com/2015/11/17/arts/music/after-paris-attacks-la-marseillaise-echoes-around-the-world-in-solidarity.html?mcubz=0>.

¹² Alex Marshall is a music and politics journalist. He recently wrote Republic or Death! Travels in Search of National Anthems, the world's first book on these songs.

¹³ Alex Marshall. Culture, BBC, 17 November 2015. <http://www.bbc.com/culture/story/20151117-why-la-marseillaise-is-the-only-song-that-matters-right-now>

¹⁴ Davidiyn K. "Payman" Cultural Quarterly Magazine, No. 35, Spring (2006).

Armenia in 27 April 2016 that aim of grope for the purpose of Messengers of Peace. And to promote classical music to all segments of society and raising the education level of the population is active. The "Classic Messengers of Peace for All" group with the slogan recruits and trains the individuals at any particular level every six months.¹⁵ And elsewhere in the world noted to respect and a sense of solidarity and humanitarian communities together to the great historic disaster "Armenian Genocide" performed ceremonies, including concerts in some places. Including in 2011, Los Angeles-based Armenian singer Flora Martirosian started a series of concerts "Never Again" dedicated to the 100th anniversary of the genocide. The first concert took place in Los Angeles on November 1, 2011, featuring Stevie Wonder, Arto Tunjboyagyan, Eric Benét and Alexia Vassiliou.¹⁵ Since 2011, the Armenian Ministry of Culture and Pyunik human resources development foundation and the Armenian Genocide Museum-Institute present 100 concerts throughout the world dedicated to the 100th anniversary of the genocide.¹⁶

Associated with altruism and sense of social cohesion can see that they are one of the most important music, music as language that help and can be expressed feeling, can be expressed pain, you can create the continuity of the union, you can feel loved and be loved stated. Music is language to express the humanitarian sense instead of poems in Persian philosopher and poet Saadi Shirazi. He was one of the major Persian poets and literary men of the medieval period. He is not only famous in Persian-speaking countries, but has been quoted in western sources as well. He is recognized for the quality of his writings and for the depth of his social and moral thoughts. Saadi is widely recognized as one of the greatest poets of the classical literary tradition.¹⁷ A poem in which points out to this issue:

*Of One Essence is the Human Race,
Thusly has Creation put the Base.
One Limb impacted is sufficient,
For all Others to feel the Mace.
The Unconcerned with Others' Plight,
Are but Brutes with Human Face.*¹⁸

This poem and other poems like this, which show us as human beings in art, express social solidarity and sense of friendship. It can also pointed out to the end of the symphony on the occasion of the sixty-fifth anniversary of the Armenian Genocide in Armenia, which was held in Armenia to protest the disregard of the

¹⁵ Honar online, 2015, no 69198.

¹⁵ Gevorgyan S. Armenia Now reporter, Armenian Now News 8.12.2011.

¹⁶ www.Panorama.am, 100 concerts dedicated to 100th anniversary of Armenian Genocide, culture, (2011).

¹⁷ https://en.wikipedia.org/wiki/Saadi_Shirazi.

¹⁸ Vahid Dastjerdi H. 2006, East of Sophia (Mashriq-e-Ma'rifat). Qom: Ansariyan.

human tragedy (Armenian genocide) and created by Loris Tchknavorian an Iranian-Armenian musician, through this great work people all over the world became aware of this tragedy, after that they protested for this human calamity, solidarity as well and they feel sympathy for the Armenians living anywhere in the world.¹⁹ Loris Tchknavorian one of his interviews noted that during the World War II, when people were in bad conditions, countries which were more involved the war, could maintain their solidarity with music. They also gather together in special places with bad conditions nights, they listened to music and Opera so they were able to keep their spirits, and the Armenians also learned these spiritualities and this collective participation, and during the World War I with the Ottomans, between 1915 and 1917, and with their bad temper and they did not lose their solidarity. Most of the nights they gathered at the Opera Hall in Yerevan, Armenia, and listened to music, which was one of the best ways to integrate and convince the Armenian in such a bad situation in order tolerate the bad situation and spend that time.²⁰

Research Method

This article is a part of PhD thesis about Sociological Study of Armenian musical culture in Iran, which was on a sense of social solidarity by Music. The data were collected by questionnaires that gathered by the 3000 Armenians population live in Esfahan²¹, which were randomly sampled. Basic sampling technique was taken, when we select a group of subjects (a sample) for study from a larger group (a population). Each individual is chosen entirely by chance and each member of the population has an equal chance of being included in the sample. Every possible sample of a given size has the same chance of selection.²² The number of participants in this research was 170 persons, the range for their age began from 20, and after collecting data, the results elicited and categorized by SPSS; as shown in the following sections.

Table no .1

Sex	Frequency	Percent
Male	90	52.9
Female	80	47.1
Total	170	100.0

According to the table below, participants were 170 (90 males and 80 female). As the data is collected by using a simple random method and males are more likely to be socially involved because of their jobs in comparison with females, it

¹⁹ "Alike" newspaper 9.8.2015. <http://www.alikonline.ir/fa/fa/news/culture/item/551>

²⁰ <http://www.aparat.com/v/nciAv>.

²¹ [tnews.ir/news/e44b60220175](http://news.ir/news/e44b60220175). html 2/9/2016 8:35 pm.

²² Mansorfar K. Statistics in the Social Sciences, Tehran, Publisher: PNU, (2011), p.21.

is clear that the number of males are more than females, and it was so easy to interview and contact with them.

Table no: II

As you can see the second table, indicates the participants' age ranges began

Age	Frequency	Percent
20-29	50	29.4
30-39	48	28.2
40-above	72	42.4
Total	170	100.0

from 20 to 29(%29.4), and the second range includes 30 to 39 (%28.2), and the third and last group was up to 40 years old (42.4%) which contained the largest number of people.

Table no. III Finding: Social solidarity

Valid	frequency	mean	Standard deviation	P_value
Low	15(6.8)	3.23	0.84	<0.001
Moderate	96(57.1)			
High	59(36.1)			

As it can be seen in the table in the field of social union by music results obtained and revealed that participants' answers in this topic were divided into three parts:

The first part, which included 6.8 % of all participants, had an opinion that music can affect/cause social cohesiveness a little. The opinion of second one, which included 57.1% of all participants and most people were in this part, was that music can cause social union at moderate; and the last part, which included 36.1% of all participants, had an opinion that music can affect social union a lot. As it can be seen that the average of people idea, in which music causes social union, is 3.23 and it is more than the average of 3. Thus, it can be concluded that our hypothesis, through empirical observation and questionnaire, is accepted and music can cause create union and cohesiveness between communities.

This article discusses about social cohesiveness by music which refers to cases whether the relationship between the communities can be created by music or not. Social solidarity is a concept in sociology; sociology was discussed in the 19th century. In this study, data were collected among 170 persons were between the ages of 20 Iranian Armenians. The top randomly selected by software SPSS that can be used with this hypothesis can be Created a sense of solidarity and philanthropy in the communities by Music, With the result that after analysis of data on this subject, more than half of people responded that it can be a lot of solidarity and humanitarian reach. In addition to that mentioned to couple of

things such as Social cohesion and a sense of altruism, especially nowadays with the world's progress towards modernity and post-modernity, communications, human communities through by social media I particular the Internet all issues and news media and events could be heard and be understood.

One of the major issues has been identified through the music to the whole world Symphony to protest the killing of Armenians that this historical tragedy and sympathy and understanding through music to the whole world by Laurie Tachnavarian it was of the utmost importance.

SUMMARY

This article discusses in the sense of social solidarity by music. Humanitarianism and sense of social cohesion are some important topics in sociology. That the Altruism came in positive sociology from the 19th century by August Comte and the social solidity at the first time introduced by Emil Durkheim. He used the terms "mechanical" and "organic solidarity" as part of his theory of the development of societies in the «Division of labor in Society» (1893). Herbert Spencer mention to them in social evolution, human, communities evolution and they are going toward the industrialization. Music is just art for instatement; how is can joined the people together, this issue has been addressed in this research. Our results show that music can be felt by people in other cultures and understand and empathize with them.

Key words: social solidarity, musical culture, Armenian society of Iran.

СМЫСЛ СОЦИАЛЬНОЙ СОЛИДАРНОСТИ В МУЗЫКЕ: СОЦИОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ

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РЕЗЮМЕ

В статье обсуждается музыкальная солидарность в смысле социальной солидарности. Гуманизм и чувство социальной сплоченности - вот некоторые важные темы социологии. Так, понятие альтруизма вошло в позитивистскую социологию 19-го века благодаря Огюсту Конту, а понятие социальной солидарности впервые было введено Эмилем Дюркгеймом. Он использовал термины «механическая» и «органическая солидарность» как часть своей теории развития обществ в работе «О разделении общественного труда» (1893г.). Г.Спенсер упоминает о них в социальной эволюции, эволюции людей, сообществ, которые ведут к общей индустриализации. Музыка - это просто

искусство для обновления. Как возможно объединять людей посредством музыки? Этот вопрос был рассмотрен в данном исследовании и наши результаты показывают, что музыка может ощущаться людьми различных культур, восприниматься и сопереживаться ими.

Ключевые слова: социальная солидарность, музыкальная культура, армянская община Ирана.

**ՍՈՑԻԱԼԱԿԱՆ ՀԱՄԵՐԱՇԽՈՒԹՅԱՆ ԻՄԱՍՏԸ
ԵՐԱԺՇՏՈՒԹՅԱՆ ՄԵՁ.
ՍՈՑԻՈԼՈԳԻԱԿԱՆ ՈՒՍՈՒՄՆԱՍԻՐՈՒԹՅՈՒՆ**

Մարիամ Սաժեշ
*ՀՀ ԳԱԱ Փիլիսոփայության, սոցիոլոգիայի
և իրավունքի ինստիտուտի ասպիրանտ*

ԱՍՓՈՓՈՒՄ

Հոդվածում քննարկվում է երաժշտական համերաշխությունը սոցիալական համերաշխության տեսանկյունից: Մարդասիրությունն և սոցիալական միասնության զգացումը սոցիոլոգիայի կարևոր թեմաներից են: Այսպես օրինակ, ակտրուիզմի հասկացությունը 19-րդ դարում եկել է պոզիտիվիստական սոցիոլոգիա Օգյուստ Կոնտի շնորհիվ, իսկ սոցիալական համերաշխության պատկերացումն առաջին անգամ ներկայացվել է Էմիլ Դյուրքհայմի կողմից: Նա «մեխանիկական» և «օրգանական համերաշխության» հասկացություններն օգտագործել է հասարակության զարգացման տեսության մեջ «Հասարակական աշխատանքի բաժանման մասին» աշխատությունում (1893թ.): Հ.Մայենսերը հիշատակում է դրանք սոցիալական էվոլյուցիայի, ժողովրդի ու համայնքների էվոլյուցիայի, որոնք հանգեցնում են ընդհանուր արդյունաբերականացման: Երաժշտությունը պարզապես արվեստ է նորացմանն ուղղված: Ինչպե՞ս կարելի է երաժշտության միջոցով համախմբել մարդկանց: Այս հարցը քննարկվում է մեր ուսումնասիրության մեջ, և ստացված արդյունքները ցույց են տալիս, որ երաժշտությունը կարող են զգալ տարբեր մշակույթների տեր մարդիկ, նրանք ընկալում և զգում են այն:

Բանալի բառեր. սոցիալական համերաշխություն, երաժշտական մշակույթ, Իրանի հայ համայնք: