

These give society structure and uncover laws which individuals abide by. *'The first and most fundamental rule is: Consider social facts as things.'* (1895/1982:14) Durkheim noted two different characteristics with social facts- material and non-material. Material social facts are those physical social structures which exert influence over and individual, whereas non-material social facts are values, beliefs, norms and other concepts. Some examples of social facts are religion, legal systems and moral values. Durkheim argued that these are *"features of collective existence ... which are not reducible to features of the atoms, individuals, which make it up"* (Hadden, p. 87). This discovery and discussion of social facts meant societies could now be studied through the behaviour of whole societies rather than the singular individuals. Through comprehending social facts, we can understand individual's behaviour, the reasoning behind it and consequences. For example, the concept of morality comes under the title of 'general will'. Morality did not exist for the individual, but for the purposes of society, it served the collective interest and this is the general will. In Durkheim's words:

*'Man is only a moral being because he lives in society, since morality consists in solidarity with the group, and varies according to that solidarity. Cause all social life to vanish, and moral life would vanish at the same time, having no object to cling to.'* (1984:331)

This means that individual's awareness of morality comes from its existence in society. If society did not exist, individuals would not, in theory, know how to behave morally. Similarly, many social facts are immaterial and do not have physical form, such as love and freedom.

In Durkheim's theory, his views on the relationship between the individual and society can primarily be studied in his first published work, 'The Division of Labour in Society'. Social solidarity is the social cohesion, the glue of society that practically binds individuals together. Predominately, the book examines how social order is maintained by forms of solidarity, harmonious interests and collective consciousness. There are two forms of solidarity, he named mechanical and organic and the evolution of society from primitive, unorganised to the modern, more industrialised. In simple terms, mechanical refers to the early societies, the original, where individuals had a collective conscience which reflected in human interaction, due to their intense similarities. Moral bonds were established amongst citizens, which worked well with smaller, scarcely populated societies. It had a very traditional existence and high regard was placed on religion and laws of the society. The collective conscience is fundamental to this type of social solidarity. In mechanical solidarity, the individuals are increasingly homogenous and heavily dependent on the authority of society. These societies are characterized by likeness, in which the members of the society share the same values, based on common tasks and common life situations and experiences.

On the other hand, over time Durkheim noticed a new social solidarity arising, organic solidarity. Organic denotes more advanced, industrialised societies. It was one that arose out of differences in human lifestyles and people were living more individualised lives. There was no blanket agreement on individual's morality, simply established norms, values and beliefs existed that in theory, held society together. This was perceived in much larger societies where there was a clear division of labour amongst individuals, for example the nineteenth/twentieth century when industry was powerfully emerging. Individuals have less and less common shared experiences and thus lose the sense of common conscience. In Durkheim's words, *'they are constituted, not by a repetition of similar, homogeneous segments, but by a system of different organs each of which has a special role, and which are themselves formed of differentiated parts.'* (1893/1984: 181)