

Correlates of Affectual, Associational, and Functional Solidarity among Digitally Literate Adults

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Abstract. Positive interactions are key to social harmony. Challenges such as unmet needs and cultural mismatches hinder the solidarity necessary in the workplace. Integrating mindfulness, intergenerational solidarity, and relational-cultural theories can help address the need for positive interactions, fostering mutual appreciation and provision of concern, and ensuring needs are effectively met and opportunities seized. This quantitative study involved 279 digitally literate adults and utilized three sets of questionnaires to measure hypothesized correlations between needs attainment, opportunity capture, cultural contextualization, and affectual, associational, and functional solidarity. The findings revealed high mean values for all facets of solidarity: 3.99 for affectual, 3.60 for associational, and 3.61 for functional, explaining 23%, 14%, and 13% of the variance respectively. Significant correlations were observed among needs attainment (0.56), opportunity capture (0.50), cultural contextualization (0.51), and all facets of solidarity, with a probability of 0.001, supporting the hypotheses. The data found a highly acceptable level of affectual solidarity and moderately acceptable levels of associational and functional solidarity, supporting the idea of transitioning from self to others and then to the workplace. A society where needs are met, opportunities recognized, and culture contextualized would interact harmoniously, leading to increased productivity and solidarity. These findings suggest that personal and environmental factors are significantly correlated with solidarity, as the workforce is mindful, expresses mutual concern, and is sensitive to each other's needs. Implications for assessing solidarity in the workplace and providing learning support are discussed.

Keywords: Digitally literate adults; Intergenerational solidarity; mindfulness; Quantitative study; Solidarity.

1.0 Introduction

Across generations, the practice of giving and receiving is observed, but there is a lack of appreciation and unity in the effort, groups are not solid, they fail to show the mutual concern expected by each other in the community, more so in the workplace (Llorito, 2020). This trend is evident in media posts: help-seeking, giving, and taking between the more capable and less capable members of humans, yet adults who claim to be digitally literate often post complaints and grievances rather than cooperating and uniting with others thus provide for what is really needed and provide opportunities that will be appreciated by less capable ones (Beaujot & Ravanera, 2008). Tai, et.al, (2018) interpret these occurrences as manifestations of intergenerational tension, expressing unmet needs, unappreciated opportunities, and relationships that lack context and cultural understanding. Taking on this vantage point, it is deemed noteworthy to explore significant conditions that serve as requisite to solidarity.

The aforementioned trend further highlights the importance of considering the impact or value of solidarity, especially among professionals who tend to distance themselves from each other rather than becoming cohesive, sympathetic, and understanding (Llorito, 2020). The value of solidarity must be exemplified initially by the more capable then onwards to the least as if paying forward favors granted. This situation is disappointingly depicting a lack of solidarity among digitally literate adults who should be champions of this value (The Reader, 2010). Literature remains silent and unclear on whether what is given is truly needed and appreciated, and would lead to satisfaction and self-fulfillment (Kuranchie-Mensah & Boye; Kwesi, 2016). While givers may see their gifts and provisions as uplifting their morale, receivers often fail to fully appreciate such gestures, as evidenced by the prevalence of complaints in posts and blogs (Harman, et.al 2018). It appears that receivers often expect more even after their needs have been provided for (Holland, 2021). Therefore, one must be mindful of one's personal and environmental circumstances to foster unity and cohesion both in the community and in the workplace (Vansteenkiste, et.al, 2020; Kim 2010). Mindfulness can lead to a state of solidarity among individuals who genuinely care for each other's well-being (Landwerlin, 2008).

Solidarity refers to the value of agreeing, uniting, and harmonizing with others to achieve a realized state (Taylor-Gooby, 2011). It entails the receiver obtaining what fulfills their desires, while the giver feels fulfilled by their act of giving. This is evident in the provision of wellness, sustenance, and satisfaction, leading to mutual appreciation and concern for each other (Galuschek, 2017; Neilsen, 1985). Mindfulness about oneself, environment, and culture must be reflected upon, and the prerequisites for achieving solidarity must be explored (Rau, Werner & Schell, 2019).

Liu (2017) argues that digitization serves to separate individuals rather than bind them. Frega (2019) asserts that solidarity must permeate across individual, family, and societal levels. Individually, solidarity relates to valuing self-reflection and making efforts to reach out to others (Sharma, 2013; Ferrera & Burelli, 2019). On a family level, solidarity is achieved by meeting the family's needs first and then extending concern to the neighborhood for the welfare of others. On a societal level, solidarity represents the fulfillment of groups comprising families, leaders, and community organizations (de Miranda & Snower, 2020). These are stages where solidarity should prevail, and it would be beneficial to explore its impact among the more literate adults who are aware of its presence or absence.

Mindfulness theory emphasizes self-reflection and awareness of others, intrinsically and extrinsically, discerning what best represents oneself positively (Adarves-Yorno et al. 2020). Mindfulness is a mental state attained by focusing awareness on the present moment, and calmly acknowledging, and accepting one's feelings, thoughts, and bodily sensations (Carpenter et al. 2019). It involves seeking solutions to observed problems by making constructive efforts and showing appreciation rather than criticism such that feelings are cared for. This approach fosters harmony with others and demonstrates concern for their welfare which is a need of the human race (McGann, 2021).

Individuals within societies have needs ranging from necessities - food, clothing, shelter, money, and livelihood - to higher needs: social, esteem, love, aesthetics, and self-actualization (Perrotte, et.al 2021). As individuals attain these needs, solidarity naturally emerges. Needs are fundamental requirements that, when met, lead to improved living standards (McLeod, 2020). Research on needs emphasizes that while biological needs are significant, they may overshadow the deeper longing for intrinsic gratification within individuals (Kenrick et al., 2010). Tay and Diener (2011) tested Maslow's theory and proposed a universal need for self-actualization, which is fulfilled regardless of the satisfaction of other needs much as individuals are mindful of their state. People possess a profound desire to be at peace with themselves and their environment, a form of solidarity that stems from internal reflection and assistance (Lu, 2001).

Opportunities refer to the chances for growth and self-expression in a particular locale (Marks, et.al 2015). These opportunities encompass various aspects such as education, exposure, employment, childcare, travel, financial capability, social connections, knowledge of potential project sponsors, digital literacy, faith, social status, a deep connection to life, equitable government support, work ethics, and other opportunities available to individuals, families, and societies. Pradhan, et.al, (2015) argue that capturing opportunities in the environment leads to a wealth of knowledge and growth, emphasizing the importance of recognizing one's potential. Individuals in

societies should be able to seize and offer opportunities for those who need in order to foster solidarity (Jordan, 2017; Shogren, et.al 2017).

Cultural contextual structures encompass the ways of life, standards, and styles that characterize a particular group of people (Coyne, 2016). These structures include political systems, economic conditions, laws, and customs (Szydlik, 2012). Donald, et.al, (2019) noted that mindfulness positively influences prosocial and helping behavior by promoting non-judgmental attitudes toward others' experiences. Cultural structures respond to needs, provide opportunities, and facilitate positive relationships among individuals (Marks, Barnett, & Strugnell, 2015; Merkes, 2010). Creswell, et.al (2019) emphasize the importance of understanding these structures for fostering solidarity among adults.

Intergenerational solidarity theory frames both specific and generic behaviors related to belongingness and close bonds between generations (Szydlik, 2012). The theory encompasses several facets categorized into three dimensions: Affectual solidarity (Hwang, Yoon, Silverstein & Brown, 2019), which pertains to emotional closeness; associational solidarity (Fleming, 2021), referring to shared activities among groups; and functional solidarity, involving the exchange of money, time, and resources (Krems, et.al 2017; McLeod, 2020).

According to Szydlik (2012), assistance, care, and bequests represent forms of functional solidarity offered by those more capable and who have achieved self-actualization. Consequently, there exists a connection between individual needs and opportunities, where families and cultural contextual structures act as precursors to achieving solidarity.

Relational-cultural theory proves valuable for integration as individuals grow through and towards relationships throughout their lifespan (Garcia-Guerrero, Lopez, Gonzales & Ceular-Villamandos, 2021). These interpersonal connections are built on mutual empathy, clarity, worth, creativity, and a desire for increased connection. Addressing relational and cultural needs provides opportunities for growth amidst acute interpersonal disconnections, in contrast to chronic disconnections that foster isolation and disempowerment. The relational-cultural theory provides the rationale guiding therapeutic practice and the pursuit of social justice (Jordan, 2017).

The fusion of relational-cultural theory with intergenerational and mindfulness theories could yield a state of solidarity among adults. Mindfulness entails reflecting deeply on circumstances and their underlying causes, such as attained needs and captured opportunities (Garcia-Guerrero et al., 2021). Mindfulness involves responding appropriately to changing circumstances while remaining helpful and concerned about humanity (Adarves-Yorno et al., 2020). Emphasizing relationships and culture would provide an understanding of one's way of life, guiding actions toward fostering appreciation and maintaining harmonious relationships (Krems, Kenrick & Neel, 2017). If these principles are assimilated and applied, it could significantly enhance societal concern and solidarity, serving as a legacy for future generations. However, no studies have integrated and tested these theories, highlighting a lack of attention to the integral value of solidarity.

It is a fact that the simplicity of living was evident in earlier years. During those times, there was a more concerned populace within neighborhoods, people had simple needs, and there were harmonious relations among them. Szydlik (2012) aptly stated that the attainment of simple needs may be the primary action sustaining solidarity. Once community needs are attained and fulfilled, they serve as the fundamental basis for all forms of solidarity, including affectual, associational, and functional. Therefore, it is high time to reflect on those simple ways of living and recognize such simplicity of life as essential. However, opportunities captured also prove to be essential for solidarity, as they inspire individuals to persevere. Cultural contextual structures similarly foster concern among the populace, who should be bound by common values and ways of life.

A niche is being attempted to be filled: identifying and exploring the most significant factors or correlates to solidarity to achieve cohesion (McGann, 2021). Given the interconnectedness of parents and adult children throughout their life courses – from cradle to grave, there is a need for exploration to provide valuable intervention programs that promote solidarity, particularly in this digitally advanced society (Bellamy, 2019).

Conceptually, this endeavor considers needs attainment, opportunities captured, and cultural contextual structures as independent variables or correlates, while affectual, associational, and functional solidarity serve as dependent variables influenced by these correlates. The goal is to quantitatively describe the relationship between the independent variables and the aspects of solidarity. This is important as it would identify important requisites to the value of solidarity that brings in social cohesion and resolve conflicts and issues in societies and workplace.

2.0 Methodology

2.1 Research Design

This study employed a quantitative, correlational study describing the relationship between the independent variables: needs attained, opportunities captured, and cultural contextual structures to the dependent variables affectual, associational, and functional solidarity.

2.2 Research Participants

The participants of the study are young adults aged 19-39 years old, both male and female, who were screened based on their use of gadgets. A total of two hundred seventy-nine (279) individuals participated in the study, a sample size deemed sufficient for this correlational study (Dell et al., 2002). The participants were predominantly aged 19-24 (84%) and 25 & above (16%); males accounted for 27%, while females comprised 72% of the sample. In terms of civil status, 99% claimed to be single, with only 1% reporting to be having a partner, and all participants are identified as digitally literate. Their sources of income included economic support (66%) and income from work, business, and subsidies (34%). The average daily family income was reported as 63% earning less than P500, with 37% earning more than P500. Regarding the number of dependents, 85% reported having 0-4 dependents, while 15% reported having 5 or more.

2.3 Research Instrument

The constructs of the study were measured through item-pooled and author-constructed questionnaires. The first part contained demographics, examining age, sex, civil status, source of income, average daily income, and number of dependents (parents or children). The second part was a survey of Opportunities captured, where a mindful respondent would indicate the extent of capturing environmental opportunities. Responses were measured on a scale ranging from 1 to 5, where 1 indicated a lesser extent and 5 indicated a greater extent. There were seventeen (17) items, with a sample item being, "There are job opportunities available for you." The third part was a needs assessment inventory, which also underwent content validation. The questionnaire comprised twenty (20) items answered on a scale of 1-5, where 1 meant to a lesser extent and 5 meant to a greater extent. A sample item read, "As an individual, you feel the need for clothes that fit you well." The fourth part consisted of items on Cultural Contextual Structures (CCS), comprising ten (10) items, answered on a scale of 1 to 5, ranging from strongly disagree to strongly agree. A sample item read, "You see your environment as having a way of life that fulfills your desires." The final part of the questionnaire consisted of solidarity items, which also underwent content analysis and comprised forty (40) items. A sample item read, "You see yourself happily connected with your entire family." Responses to the question items in each section were subjected to reliability coefficients, resulting in highly acceptable values ranging from 0.75 to 0.92.

2.4 Data Gathering Procedure

An online survey was conducted using Google Forms.

2.5 Data Analysis Procedure

Jamovi software was utilized in describing central tendencies, percentages, and correlations.

2.6 Ethical Considerations

The entire conduct of the study adhered to the ethical principles of confidentiality and anonymity, ensuring that no risks were imposed in any form on anyone, especially the participants of the study.

3.0 Results and Discussion

3.1 Digitally Literate Adults' Level of Perceiving Correlates to Solidarity

Table 1 displays the respondents' perception levels regarding the hypothesized correlates to solidarity, such as needs attained, opportunities captured, and cultural contextual structures. The table presents the mean values and standard deviations of these correlates. Needs attained yielded a mean score of 4.16, with a standard deviation of 1.03, indicating the highest value (Aleshire, 1988). This suggests that as needs are met, solidarity is achieved, as inferred from one standard deviation away from the mean. Opportunities captured yielded a mean value of 3.56, with a standard deviation of 1.03, suggesting that seizing environmental opportunities is crucial for attaining solidarity. Finally, as cultural contextual structures ($mean = 3.46$, $sd = 0.94$) are recognized, digitally literate adults would also acknowledge solidarity. They would appreciate and engage in cohesive giving, feeling fulfilled by their acts of giving.

Table 1. Digitally literate adults' level of perceiving correlates to solidarity

CORRELATES	MEAN	SD
Needs attained	4.16	1.03
Opportunities captured	3.56	1.03
Cultural Contextual Structure	3.46	0.94

Note: N=279; min -1, max-5

There is a need for mindfulness regarding the availability and access of both personal and environmental resources to utilize them effectively when working towards meaningful goals and contributing to the betterment of humanity. Beaujot & Ravanera (2008) emphasized the need for internal change, extending from the family to the community to foster solidarity. Szydlik (2012) and Garcia-Guerrero et al. (2021) have highlighted the importance of addressing needs and seizing opportunities to cultivate a society that embodies the value of solidarity.

3.2 Digitally Literate Adults' Level of Attaining Solidarity

Table 2 presents the level of solidarity attainment among digitally literate adults across its facets: affectual, associational, and functional. The table indicates high means for all facets of solidarity, with affectual solidarity scoring 3.99, associational solidarity scoring 3.60, and functional solidarity scoring 3.61. Additionally, the table demonstrates highly acceptable items for affectual solidarity, explaining 23% of the variance, moderately acceptable items for associational solidarity, explaining 14% of the variance, and moderately acceptable items for functional solidarity, with responses to the items explaining 13% of the variance. This confirms both the facets of solidarity and the level of perception among the sampled digitally literate adults.

Table 2. Levels of attaining solidarity

SOLIDARITY	NO OF ITEMS	MEAN	LEVEL	%VARIANCE	CUMULATIVE %	DESCRIPTION
Affectual	17	3.99	0.64	22.93	22.93	Highly acceptable
Associational	13	3.60	0.58	14.01	36.94	Moderately acceptable
Functional	13	3.61	0.52	13.21	50.15	Moderately acceptable

Note: N=279, Varimax rotation, cross-loaded items deleted

Table shows the highly acceptable level of affectual solidarity and both moderately acceptable associational and functional solidarity which relate knowledge and sustenance of the *self* initially before being able to reach out to others and function well. Confirming the findings of Hwang, Yoon, Silverstein & Brown (2019), affectual solidarity relates to one's self-enhancement before concerning others' feelings and perspectives on situations. Associational solidarity, which involves sharing activities and actions to maintain cohesiveness among group members, seems to be an end result and relating to solidarity. Szydlik (2012) pointed well the value of solidarity that would tie up community members and family cohesively to be acting in ways that are functionally helpful to one another and thus ensure mutual appreciation.

Intergenerational solidarity, aimed at the more concerned populace, specifically digitally literate adults, is evidenced in their provision of support, care, and needed resources (Krems, et.al 2017; McLeod, 2020). However, before this, individuals must assess their affect and capability to sincerely care and give, fostering peace and prosperity (Szydlik, 2012). A nation must be founded on principles and concerns about individuality, bound by values that promote unity and cohesiveness, thus fostering solidarity. Such willingness to reach out to those in

need must be ingrained within the more capable members of the society, particularly the digitally literates (Hwang, et.al 2019; Szydlik 2012).

3.3 The Relationship of the Correlates to the Facets of Solidarity

Table 3 presents the correlations among needs attained, opportunities captured, and cultural contextual structures with the facets of solidarity: affectual, associational, and functional. The table reveals significant correlations between all variables and all facets of solidarity, all significant at the 0.001 probability level. These correlations are interpreted as follows: one-unit attainment of needs yields an increase of 0.56 in affectual solidarity, 0.45 in associational solidarity, and 0.37 in functional solidarity. Similarly, a one-unit increase in capturing opportunities results in an increase of 0.50 in affectual solidarity, 0.46 in associational solidarity, and 0.41 in functional solidarity. Finally, a one-unit increase in understanding cultural contextual structures leads to an increase of 0.51 in affectual solidarity, 0.64 in associational solidarity, and 0.52 in functional solidarity, all significant at the 0.001 probability level.

Table 3. The relationship of the correlates to the facets of solidarity

	NEEDS ATTAINED	OPPORTUNITIES CAPTURED	CULTURAL CS
Affectual S	0.56***	0.50***	0.51***
Associational S	0.45***	0.46***	0.64***
Functional S	0.37***	0.41***	0.52***

Sig <.001

Confirming the findings of McLeod (2020), hierarchically met needs ensure affectual solidarity, as individuals would no longer be in a state of tension. Kenrick et al. (2010) and Tay and Diener (2011) suggested that the universal need for self-actualization is fulfilled when individuals possess awareness of themselves and their environment, engage in meaningful relationships, and reflect on their thoughts and actions. As people become mindful, within the context of culture, they realize the significance of simplicity and mutual concern and would therefore pursue solidarity (Szydlik, 2012; Lu, 2001).

Pradhan, Fischer, van Velthuis, Reusser & Kropp (2015) findings are confirmed, as captured opportunities relate to solidarity across its facets. When opportunities are effectively communicated, adults are inclined to seize chances to be productive. The most significant correlates are positive constructs related to the self and the environment, reflecting strong individual capabilities and recognizing opportunities in the environment (Marks, et.al 2015).

Further confirming Szydlik (2012), cultural contextual structures relate to all facets of solidarity. Understanding and drawing from reflections on these structures contribute to establishing a better version of the self and fostering positive relationships with others. Solidarity may be achieved through crises and reflections on circumstances, as noted by Ferrera & Burelli (2019), who emphasized the importance of mindfulness and conscientiousness among the more capable adults in the society, expressing and appreciating concern for one another.

The study fulfilled its purpose of establishing the levels of the correlates to solidarity: needs attained (4.16), opportunities captured (3.56) and cultural contextual structures (3.46) accepting the hypothesis that personal and environmental factors would relate to one's developing the value of solidarity. Similarly, the facets of solidarity affectual (0.64), associational (0.58) and functional (0.52) affirms the hypothesis that solidarity may arise from the self then to others and to the workplace. Finally accepting the hypothesis that the correlates relate with the facets of solidarity, the positive and significant correlations affirm that attainment of needs (0.56) capturing opportunities (0.5) and cultural contextualization (0.51) would yield affectual solidarity. As with associational solidarity positive and significant correlations as needs attainment (0.45) capturing opportunities (0.46) and cultural contextualization (0.64). Finally with functional solidarity, needs attained (0.37) capturing opportunities (0.41) and cultural contextualization (0.52) that will be attained when the hypothesized correlates are perceived by the more capable populace. Values confirm phasing from the self to others, and from personal to environmental ways. That attainment of solidarity should permeate from within the self before one can reach out to others well and work functionally and collaboratively with others in the workplace.

3.4 Implications

The integration of three theories—intergenerational solidarity, mindfulness, and relational-cultural theories—is proven to achieve solidarity, a higher level of value or virtue. As adults become mindful of their existence, they reflect and strive to meet their needs while also seizing and communicating opportunities. As needs are met, affectual, associational, and functional solidarity arise. Similarly, as opportunities are seized, solidarity is achieved. Cultural contextual structures attest to the importance of considering cultural ways of life and relationships between those more capable and those in need of assistance.

This learning should not remain mere awareness but should drive actions that benefit society, fostering individuals who serve as role models to exemplify the finest values in life. If this is achieved, intergenerational solidarity becomes attainable as it is initiated and demonstrated by the more caring and capable adults. Socially, people aspire to meet their needs, which are often basic or essential, and these must be provided by those more capable. Attaining these simple needs come by way of relating concern with each other more than the material things provided, these would be more appreciated. Opportunities must be communicated and encouraged for the populace to participate and capture and therefore achieve the purposes for which these are offered. A society that sees in opportunities would be interacting harmoniously as eventually would be giving than merely receiving, thus paying forward what is given and this surely yield productivity and solidarity.

4.0 Conclusion

The hypothesis that needs attainment, opportunities captured and cultural contextual structures would correlate with solidarity is accepted. It is affirmed by the positive and significant mean and Pearson r values. It is affirmed that attaining solidarity entails mindfulness of the self and of the environment, trying well to understand and work to resolve conflicts and minding the culture one is embedded in.

The study may have been limited in terms of data gathering that is online and not personal and the number of items that tend to describe self and societal components that are unlikely fit the operational definition of the variables, thus the tendency to forcibly relate to what are offered before the participants. Had there been personal interaction, an elaboration may be attained.

Further exploration of the variables must be undertaken in the next phase of the study, constructing a solidarity scale where principal components are analyzed. Additionally, items must undergo thorough validation and be adapted into technology for easier access and utility. Thus, technology may be developed to measure solidarity and design interventions aimed at achieving solidarity in each workplace.

5.0 Contributions of Authors

The authors confirm the equal contribution in each part of this work. All authors reviewed and approved the final version of this work.

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7.0 Conflict of Interests

The author declares that they have no conflicts of interest.

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