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SOCIOLOGY (TEST CODE : 814)

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INDEX TABLE			INSTRUCTIONS
Q. No.	Maximum Marks	Marks Obtained	- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). - There are FIVE questions printed in ENGLISH. - All questions are compulsory. - The number of marks carried by a question/part is indicated against it. - Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one. - Word limit in questions, if specified, should be adhered to. - Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
1(a)	10		
1(b)	10		
1(c)	10		
1(d)	10		
1(e)	10		
2(a)	20		
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3(a)	25		
3(b)	25		
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4(b)	15		
4(c)	15		
5(a)	20		
5(b)	15		
5(c)	15		
Total Marks Obtained:			

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103, 1st Floor, B/1-2, Ansal Building, Behind UCO Bank, Dr. Mukherjee Nagar, Delhi – 110009

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. (a) Sociology as a by-product of Industrial revolution

10

18th century Europe was witnessing changes in every sphere. These changes were a by product of political changes (like French revolution) and ideological changes (through renaissance).

Third most important change was technological or industrial revolution. It became a foundation to European modernity. The mercantilist theory of Vernier Jacob and laissez faire theory by Adams Smith led to the consolidation of capitalism. This mode of production required new technology in terms of machines, means of communication and transport etc.

Such an economic transformation accompanied by geographical discoveries led to new developments of colonialism, exploitation by dominant countries. These rapid social changes provided the ground for emergence of sociology to study class conflict, domination

(as done by marxian theory of historical materialism), anomie and deviance (Durkheim) and spirit of capitalism (Max Weber). Thus it provided immediate ground and subject matter for sociological studies.

Hence sociology was a product of historical necessity emerging as a by product of industrial revolution.

1. (b) Suicide as a social fact

10

Emile Durkheim made an attempt to establish suicide as a social fact instead of personal or psychological fact.

(1) Rejecting to Gabriel Tarde's theory of imitation, Durkheim argued that imitation is selective and based on rational choice. Thus suicide is not group or organisation specific.

(2) Criticizing to Michel Bravé's theory that suicide is a psychological fact and a product of frustration, stress and aggression; Durkheim says that

99% of people are suffering from frustration but they are not committing suicide. Thus suicide is not a psychological fact.

- (3) He also rejects demographic theory of SALVIN which claims suicide is dependent on climatic factors, race, gender, migration etc. Durkheim argues that degree of insanity is more among women than men still men commit more no. of suicides. Thus suicide is not a demographic fact.

Thus rejecting to above approaches he argues that:

- (1) suicide is a universal phenomena
- (2) suicidal current is present in every society
- (3) Rate of suicidal current is constant in a given society over a period of time. Hence it is persistent phenomena
- (4) To study suicide one needs to understand the organisational structure of society.

Thus it is persistent, continuous, universal and emergent; so scientific method can be applied and hence it is a social fact.

1. (c) Functional pre-requisites of the society

10

Talioth Parsons in his grand theory of social systems writes that every social system has 4 functional prerequisites or functions in order to survive and develop.

These are coded by acronym AGIL and are as follows; which are non-transferable & unchangeable

(1) ADAPTATION FUNCTION

This function is performed by organismic system and includes:

- (i) Identification of useful resources
- (ii) selection of means to use this resources
- (iii) Pass on these resources to other parts of society

(2) GOAL ATTAINMENT FUNCTION

This function is assigned to personality system and it includes:

- (i) Identification of goals
- (ii) Prioritisation of goals
- (iii) using appropriate means for gratification of goals

(3) INTEGRATION

This function is given to social system & includes

- (i) Rule making and application

- (ii) Teaching people values
- (ii) offering them knowledge

(4) LATENCY FUNCTION

It is assigned to cultural system and its role is pattern maintenance and tension management through :

- (i) Advice and counselling
- (ii) social and moral support

Thus these are required for the development of society.

1. (d) Rational-legal authority and Organizational structure

10

Max Weber argues that reality is vast, unorganised, dichotomous and chaotic. Thus he develop ideal type about legal-rational authority (LRA).

LRA is the hallmark of modern industrial society and it marks the shift from traditional authority. It is characterised by

- (1) Rule of law and equality before law. No individual is more important than law ensuring principles of justice and equality.

- (2) There is effective system of division of labour based on merit, capability and expertise and not on the basis of personal choices.
- (3) There is presence of legal-rational authority in every structure of modern society driven by rules, norms, laws etc.

The most visible manifestation of such authority is the organizational structure of society. The clear evidence is presence of Bureaucracy which is elaborated by Weber. He talks about the organisational structure of legal-rational authority having following elements

- (1) Training
- (2) Recruitment
- (3) Authority
- (4) Professionalism
- (5) Consequences leading to bureaucratic setup

Thus legal rational authority envisages an egalitarian society driven by law and merit.

1. (e) What is Merton's view of relationship between social structure and deviance? 10

R.K. MERTON, as a neo positivist, is criticising to biologists (like LOMBROSO), psychologist (like SIGMUND FREUD & DINITZ) who tried to explain deviance as a biological and behavioural phenomena.

He also rejected the cultural theories of HOWARD BECKER and SUTHERLAND who consider that culture drives some individuals towards deviance. Differing from Durkheim's views on deviance being a departure from conscience collective, Merton studies deviance by developing a middle range theory of Anomie.

He explains deviance as a product of balance and mismatch between institutionalised means and culturally prescriptive goals and on that basis he classifies deviants into 5 types - conformists, ritualist, innovators, retreatists and rebellions.

He tries to establish a connectivity between

theories and facts and studies deviance based on empirical evidence.

He argues that deviant behaviour is present in every aspect of social structure and individual but it varies in form and degree. Thus this relationship is the subject matter of sociology and it should be studied by developing middle range theory to explain function, non-function and dysfunctions (manifest & latent) of every reality.

2. (a) "Subjective perception of objective reality prepares the context for articulation of class antagonism". Evaluate this statement with reference to the Karl Marx's contribution. 20

According to some sociologists, subjective understanding of objective realities is the essence of sociology. It throws light on the factors responsible for continuity and change in every sphere of social life.

However Karl Marx believes that objective realities like history, evolution of classes, condition of workers, division of labour, mode of production etc. must be studied

from materialistic viewpoint. He presents economic base to all the structures present in society. It is the inequality in the economic sphere which gives rise to conflict and struggle in every group, organisation and institution.

He talks about historical materialism whereby believes that history is about creation, satisfaction and recreation of human needs which are materialistic. This constantly gives rise to deprivation, subordination and subjugation of one group of people against others. It may be in form of master-slaves, lord-vassals, capitalist-workers etc. Thus resulting in emergence of class. This division of classes give a false class consciousness (class-in-itself) which gives temporary happiness but perpetual sorrows.

He rejects to positivist approach of Durkheim and idealistic approach of Hegel. He is not

favouring subjectivity in theories rather believes in studying class domination, alienation etc. through materialistic approach.

His contribution of mode of production where he talks about appropriation of surplus value of labour by the capitalist to make profit also points towards class antagonism. He argues that such false class-consciousness will lead to homogenisation and polarisation, subsequently leading to class conflict, revolution and social change. But this change is not possible until class-in-itself is not transformed into class-for-itself i.e. true class consciousness.

Thus Marx is following materialist-determinist approach to look into the subject matter of sociology focusing on domination and subordination among classes.

2. (b) Explain how according to Emile Durkheim, division of labor could be 'functional' as well as 'anomic' for society. 15

Emile Durkheim is a liberal democrat who is making an attempt to study division of labour in different societies.

It is a social compulsion as 18th century France was going through political turmoil. He makes a reference to Herbert Spencer and Ferdinand Tonnies and divided the society into simple and complex.

In simple polysegmental society there are primitive people and there is simple division of labour. Similar is the case with simple polysegmental compound society which is a peasant society. Specialisation on the basis of sex, caste etc. is present. Religion is providing guideline to human behaviour. Technology is primitive, family and kinship are holding people together. Thus there is mechanical solidarity i.e. solidarity coming out of similarities is present. Hence division of labour in such societies is functional as it holds people's

faith in conscience collective.

However with population explosion, advanced technology, developing skill sets society changes into polysegmental doubly compound society with complex division of labour.

But during the transition period there is normlessness and naked pursuit of egoism.

Such condition is called Anomie which accompanies a rapid social change. There people get temporal happiness but as it expands it creates perpetual sufferings. Hence division of labour in such conditions can be anomic.

But when stability re-arrives, there is a new form of conscience collective holding people together. People become part producer and full consumer. They are highly specialised and interdependent. Thus organic solidarity develops out of differences.

Hence division of labour could be functional as well as anomic for the society.

2. (c) "Economics must be made the handmaid of sociology." Critically analyze.

15

The interface between economics and sociology can be understood through growth, development and maturity of both the disciplines.

Economic theories developed initially to provide support to colonialism, imperialism and industrial capitalism. mercantilist theory advocated optimum utilization of natural and human resources, reduced dependence on imports, state protection to traders and capitalists etc.

This was supported by Adams Smith through his free market theory which claimed that making money in a legitimate and rational way is ethical. It was supported by philosophers like Kant and Hegel.

As it developed economists like Alfred Marshall rejoiced at Auguste Comte that sociology is yet to be born. He overglorified economics saying that it is quantitative, based on empirical facts while sociology is qualitative, speculative and

based on assumptions. Thus both stand opposite to each other.

However sociologists like St. Simon studied industrial capitalism and advocated that good economy is not a guarantee for good society. It provided basis for marxian sociology of exploitative capitalism, class domination etc. Max Weber also talked about presence of both substance (labour, technology, capital) and values for rise of egalitarian modern society.

economists like Thorstein Veblen, Joseph Schumpeter, Braverman have studied leisure behaviour, conspicuous consumption etc. to study and develop economic models based on social behaviour. Similarly concepts like welfare economics, fabian socialism are developed in both sociology and economics.

thus both disciplines require each other to be progressive and functional with respect to contemporary realities.

3. (a) Examine how Max Weber applies the ideal type construct in establishing a relationship between religion and economy. 25

max weber believes that reality is dynamic and sociology should study the essence of reality by constructing ideal types.

He contradicts with Durkheim's view that religion is a form of society worship and also criticizes to Marx's dysfunctional theory of religion. He argues that there are different types of religions and they have varied relationship with economy. Thus reality is vast, unorganized, dichotomous and chaotic.

Hence he constructed ideal type, classifying the religions into 3 types based on their relationship with capitalism:-

(1) RELIGION HAVING STRONG LINKAGE WITH CAPITALISM

In this category he talks about calvanist religion or protestantism. According to him the preachings of protestantism (protestant ethics) are coherent with the demands of

capitalism. It preaches that:

- (1) Material Asceticism should be practised i.e. the money should be used to make money, no conspicuous consumption or wastage of money. Thus using capital for investment and profit apart from necessary needs.
- (2) Good behaviour through judicious use of time, commitment to work should be practiced. Thus work is worship and duty is God for a true protestant.
- (3) Calling means that work is always calling the person. Thus assigning utmost importance to work.
- (4) Pre destination is a feature that God has created everything and nothing can be altered without his choice. Therefore man should be committed and dedicated to his duties.
- (5) This worldly religion i.e. religion is not about salvation or society worship. It is about rational behaviour, commitment to work, time management etc.

(2) RELIGION HAVING WEAK LINKAGE WITH CAPITALISM

There are 3 such religions :

(a) JUDAISM

Jews are very good at time and work management and they make huge amount of money and then go for seclusion. Thus though they follow protestant ethics but only upto a limited age.

(b) ISLAM

Many traders and merchants came from Islamic countries because making money is ethical but some part of this money needs to be used for charity, pilgrimage etc. Further women are not allowed to join production activities, polygamy etc. increased the population of dependent people. This creates hindrance in full development of capitalism.

(c) CATHOLICISM

Catholics also lay importance on independent existence and rational earning of money. But it encourage regular church visit etc. which creates weak linkage with capitalism.

(3) RELIGIONS HAVING NO LINKAGE WITH CAPITALISM(a) HINDUISM

Hinduism believes that life is sin and a person should commit to Dharma (duties) and Moksha (salvation) to get rid from cycle of birth and rebirth. It promotes Burushartha and non-asceticism and hence far away from spirit of capitalism.

(b) BUDDHISM

Similarly Buddhism focus on Aparigraha is non-possession of property. It considers desire as the cause of sufferings and hence annihilation of desire and materialistic pleasure is key to salvation.

(c) TAOISM

It is practiced in china and believes in magic and mysticism rather than on hard work and commitment to duty. Thus no drive towards capitalism.

Following this ideal type Weber claims protestantism as the best suitable type for rise of modern industrial society.

3. (b) Compare and contrast the methodology made use of by Emile Durkheim and Max Weber, in their, scientific study of society. 25

Emile Durkheim belongs to a French school of sociology which goes for synthetic approach advocating that sociology is an all inclusive discipline. He is celebrating sociology as a discipline.

On the other hand Max Weber belongs to German school of sociology which is going for formalist or modest approach. This school recognize the limitations of sociology and the subject matter it can study.

- (1) Emile Durkheim is a positivist who is in favour of applying scientific method to sociological studies. This is clear from his study of suicide, totemism, social facts etc. which are based on empirical data and facts

whereas Max Weber is a non-positivist who claims that sociology should not go for scientific method. It is a social science unique in itself and should develop its own methodology rather than running to get status of science.

- (2) Durkheim is giving a generalised theory of society considering that society has a life of its own and it is driven by conscience collective. He is using empirical data as facts and fitting them into his theory of society.

On the other hand Weber considers reality to be so vast and dynamic that it cannot be explained by single theory. Therefore he constructs ideal type about essence of reality which acts as a guide to research. Such ideal type can be amended according to need of research.

Thus Ideal type is a lower level abstraction than generalised theory of society given by Durkheim.

- (3) Durkheim goes for classification of societies into simple and complex grounded on division of labour.

whereas Weber makes ideal type of traditional and modern societies grounded on power and authority.

eg: legal rational authority is driven by rules,

laws and regulations.

- (4) Durkheim considers that subject matter of sociology is to study social facts which are universal, subjected to continuity, emergent in nature and constraining in character. He considers social facts as things and follow comparative analysis, so that scientific method can be applied.

contrary to this Weber considers that social action is foundation to sociology as they are driven by moods, motivations, values etc which are subjective though the actions may be objective. Thus sociology goes for subjective understanding of objective realities.

- (5) Durkheim follows explanatory approach i.e. he is trying to explain what sociology is. He is engaged in praising collectivity and studying structures present in their society. Thus following structure-functionalist approach

while Weber follows VERSTEHEN i.e. interpretation/understanding approach. He tries to establish

a connectivity between nomothetic and idiographic enquiry in sociology.

- (6) Durkheim goes for reductional analysis and employ cause-effect relationships.

eg: Durkheim study on totemism extends the form of social cohesiveness present in primitive societies to all religions of world.

whereas Weber considers the dynamic nature of social reality demands comprehensive analysis rather than qualitative, speculative, imaginative and assumption based theories.

eg: He studies all religions separately constructing ideal types for relationship between economy and religion (Protestant ethics)

- (7) Durkheim is involved in philosophical romanticism glorifying sociology by focusing only on social facts.

Weber being a rationalist ^{& realist} tries to establish a connectivity between theories and facts.

- Thus Weber feels that sociology should follow the spirit of science than methodology of science while Durkheim applies scientific method in sociology.

4. (a) "Talcott Parsons' theory of social system has been criticized as a veiled status quoist ideology". Critically examine. 20

Talcott Parsons is developing a grand theory of social system which advocates that there are 4 system present in social life -

- (i) Organismic system
- (ii) Personality system
- (iii) social system
- (iv) cultural system

All four system have specific roles and goals which are unchangeable and non-transferable. They performs fixed functions - Adaptive, goal attainment, integration and latency - respectively.

For such roles there is continuous exchange of ideas between them leading to integration and stability in social life. He is speaking about individuals playing roles befitting to their status leading to integration with institutions which is harmonic, deliberative and continuous. Thus Parsons call it moving equilibrium.

CRITICISM

However his theory has been criticized by many:

- (1) HABERMAS rejects Parson's view that individuals integration with social system is voluntaristic. Rather he argues that individuals are forced to follow rules, norms, cultural values etc. Thus the integration between individuals and social system is coercive and forceful union.
- (2) C Wright Mills considers Parsonian theory to be teleological and tautological. It is teleological because it speaks about role specific and goal specific nature of institutions which is not always true.
eg: Private families are not very prominent in Scandinavian countries. Thus for tension management people go to experts while Parson considers it to be a role of family only (Latent function).
It is tautological because similar concepts are repeated in different contexts with different meanings. Thus Parsonian theory is vague and abstract it needs comprehension.
- (3) RALPH DAHRENDORF says that Parsonian theory overemphasize on integration, deliberation, continuity and not looking into conflict and maladjustment.

present in the society.

- (4) R.K. MERTON considers that Parsons is overemphasizing on functional unity, functional universality and functional indispensability. Thus it is developing mega theories neglecting connectivity between facts and theories.

Hence Parsonian theory is veiled status quoist as it focus on continuity, neglecting revolutionary change, calamities, war, aggression etc, making it a purely consensus deterministic approach.

4. (b) Critically analyze Karl Marx's notion of 'alienation' in the context of present day capitalism. 15

According to Karl Marx, alienation in a class experience present in modern capitalist society. It is a byproduct of exploitative and inhuman conditions created by capitalism.

In present day capitalism, technology is replacing manpower, automation has taken limelight which has resulted into alienation of workers from product, process of production and even the production environment. Workers in industries (like automobile industry) are

engaged in monotonous routine work with no enthusiasm.

According to ROY COX, globalisation is also a form of neo-capitalism / colonialism where poor nations are facing alienation. Similarly WALLERSTEIN'S world system theory advocates how marxian theory of alienation is manifested in domination of periphery states by core developed countries.

Thus alienation is a product of rapid social change which is still experienced by individuals and classes at large.

However CRITICS like BRAVERMAN and JOHN SCOTT argue that managerial revolution is taking place whereby managers are continuously involved between capitalists and labourers and thus effectively removing alienation. Industries are experiencing LABOUR MONOPOLY through trade unions where no capitalist can carry business without appeasing them.

Similarly MANDELL argues that competitive and exploitative capitalism is replaced by collaborative

and welfaristic capitalism where there is no class alienation.

SEEMAN, OLLMAN, INKELS & SMITH also rejects Marxian theory of class alienation in present context and argue that alienation present today is occupational, situational, environmental, psychological and personal experience and not class experience.

Thus the 19th century theory of alienation by Marx is different from alienation of 21st century.

4. (c) Give a critical review of 'functional analysis of religion given by Durkheim'. 15

Emile Durkheim says that religion is a body of beliefs and set of practices related to sacred things i.e. things forbidden and kept apart.

His functional analysis advocates that

- (1) Religion is a knowledge giving experience and it is not concerned about salvation etc.
- (2) He talks about sacred and profane which is universal.
- (3) Religion gives social identity and distinguish outsiders from insiders.

- (4) Religion regulates individualism and egoism
- (5) It binds people together through collective conscience and makes them part of collectivity.
- (6) It helps during life crisis situation by giving strength.

He studies totemism of Arunta tribe and said that totem act as tangible expression of society worship promoting solidarity among them.

CRITICS

- (1) BRONISLAW MALINOWSKI studied tribes of new south Wales and Trobrianders islands where totemism and manaism is present respectively. He argues that in new south wales sex totemism is present uniting men opposite to women. Thus totemism is not only about society or clan worship. Durkheim is preconceived with notion that religion is society worship and dragging facts to fit into his theory rather than looking into multiple forms and functions of totemism in primitive societies.
- (2) RUNCIMAN says that religion is not always a collective experience as envisaged by Durkheim rather it is individual's quest for meaning.

- (3) PETER BERGER says that society has lost its capability to hold people together. Thus religion is not society worship rather a form of everyday experience for man.
- (4) RODNEY STARK advocates that religion is not only binding people together, it is dividing them as well.
- (5) BELLAH says that American society stands unified due to rise of common sacred symbols and not religion.

Thus religion can have functional, non-functional and dysfunctional roles.

5. (a) "The self is a product of socio-symbolic interaction, however it is not merely a passive reflection of the generalized other". Critically examine this statement with reference to Mead.

20

GH MEAD advocates that human society is a society of selfs. Since human selfs make society, therefore they cannot be wished away by the whims of society.

Hence self is very powerful. It is negotiating with environment to give a definite form, pattern and structure to society. But, although society can't wish away selfs; selfs cannot develop without human society.

Thus there is a harmonic and reciprocal relationship between self and society.

MEAD argues that human self is a reflexive, dynamic and social self. It is a subject and object of its own actions. Every self is targetting goals and achieving those goals ~~via~~ using appropriate means.

Human self is a reflexive self because it is conscious about itself, conscious about other selfs, action situation in which it is posted, expectation of counteractors, goals, targets, means available etc. This conscious human self is guided by mind to use gestures and symbols to interact with other selfs.

Thus self is a product of socio symbolic interaction. But when acting on things self is not merely reflecting generalized others rather it gets socialised first. This socialisation is carried out when child is growing. He

observes the self and behaviour of some specialized others (those who are important to his life eg: mother to child) and play role of those specialised others in front of the generalised others.

Thus human self is a socialised self leading to interaction, communication and advancement of knowledge. Subsequently it gives rise to institutions and groups and society develops. Thus society and self share a dynamic and reciprocal relationship.

However Durkheim, contradicting mead, says that selfs are committing themselves to conscience collective and social solidarity. Hence it is not independent.

GABRIEL TARDE advocates that human self imitate others to get recognition and appreciation. This viewpoint is also supported by R.K MERTON through his reference group theory.

Thus human self may appears to be dynamic but it involves some reflection of generalized others.

5. (b) Robert K. Merton's significant contribution to functionalism lies in his clarification and codification of functional analysis. Discuss. 15

ROBERT KING MERTON'S structure functionalism is giving a ^{new} paradigm for sociological research. His theory of functionalism is giving importance on explanation of facts but not on study of facts as facts.

His study is about developing theories but not grand theories (like Talcott Parsons). Hence he is trying to establish connectivity between theories and facts for which he is developing middle range theory.

He argues that in sociology a variety of theories are converted into unquestionable ideologies by supporters which marks death of research in sociology. Thus theories should be used as guide to research to explain empirical facts in an effective manner.

He argues that every reality has not only functions but also dysfunctions and non-functions which needs to be studied. These may

be manifest or latent.

eg: manifest function of industry is production of goods while it may carry other latent roles like alienation of workers (dysfunction).

Hence sociology should look into all roles of reality and things to get comprehensive picture. He is rejecting Parsonian theory claiming it to be overemphasizing on functional unity, functional universalism and functional indispensability.

Hence R.K. Merton focuses on developing a middle range theory to study realities experienced in everyday life like drug addiction, alcoholism, corruption etc. He says that facts should be collected, theories developed to study function, dysfunction and non-functions; both manifest and latent.

Thus he is emerging as a NEO-POSITIVIST establishing new method of sociological research and functional analysis.

5. (c) Examine how Weber's characterization of capitalism is different from those of Marx. 15

KARL MARX is giving a dysfunctional theory of capitalism marking it as the most exploitative and inhuman form of production which must be replaced by socialism for the rise of egalitarian society.

Contrary to this MAX WEBER is rejecting to the philosophical theory of Marx, utilitarian theory of Adam Smith; advocating that they are not looking into different forms of capitalism present in different societies. Thus visualising the dynamic nature of capitalism he is constructing ideal type on it.

According to his ideal type capitalism is of 4 types:

- (1) BOOTY CAPITALISM : It is present in tribal societies involving looting of each others property.
- (2) PARIAH CAPITALISM : Form of capitalism practised by Jews all over world through effective time and resource management.
- (3) TRADITIONAL CAPITALISM : Practised by money lenders

in traditional societies.

- (4) LEGAL RATIONAL CAPITALISM : Present in modern day world. Weber further classified this type of capitalism through an ideal type. It has following features:
- (i) It is driven by RULES like minimum wages, appropriate working conditions, bonus etc. while Marx claims that workers are dominated in capitalism through appropriation of surplus value of labour.
 - (ii) Both enterprise and labour are committed to work in legal rational capitalism while Marx envisages class conflict as a feature of capitalism.
 - (iii) Market is neither controlled by state nor producer; it is open and free giving happiness to all. whereas Marx considers market as the source of all misery and sufferings.
 - (iv) Industrial bureaucracy is the hallmark of modern capitalism which brings efficiency but Marx considers it to be a false ^{class} consciousness.

Thus Weber gives importance on both value and substance while Marx is only giving a conflict deterministic approach to capitalism.