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SOCIOLOGY (TEST CODE : 814)

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INDEX TABLE			INSTRUCTIONS	
Q. No.	Maximum Marks	Marks Obtained		
1(a)	10		1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).	
1(b)	10			
1(c)	10			
1(d)	10			
1(e)	10			
2(a)	20			2. There are FIVE questions printed in ENGLISH.
2(b)	15			
2(c)	15		3. All questions are compulsory.	
3(a)	25			
3(b)	25		4. The number of marks carried by a question/part is indicated against it.	
4(a)	20			
4(b)	15			
4(c)	15		5. 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.	
5(a)	20			
5(b)	15			
5(c)	15		6. Word limit in questions, if specified, should be adhered to.	
Total Marks Obtained:				7. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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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

The discipline of sociology as a systematic body of concepts, theoretical propositions and methodology owes its emergence to prevailing social forces and intellectual forces of its time. Sociology arose as a response to the fundamental disjunct and transition from a feudal based agrarian economy to a modern capitalist industrial system. The industrial revolution that arose first in Britain from 1750 onwards was a product of a complex of technological advancements, scientific innovations, mercantile capitalism and geographical adventurism. The emergence of the 'factory system', with division of work between the private home steads to the public spaces of factories led to widespread social, economic and even sub-cultural ramifications.

Sociology thus was formed to take account of the changing society, the disruption of earlier values and its substitution with new social norms, goals and value orientations. Thinkers such as August Comte, Herbert Spencer and later Emile Durkheim, who established its foundation reflected a preoccupation with social order, as prevailing norms and structures were changing at a rapid pace. Comte's concern of studying both social statistics and social dynamic, as well as an evolutionary paradigm of social change reflected a society in transition.

A discipline and its concerns are shaped by the context and its most pressing issues.

The Industrial Revolution was not simply a structural change in the processes of production, but a moral and social transformation. It created distinctive social relationships characterized by formality and impersonality, new social institutions within the modern capitalist system and new urban social spaces (slums, ghettos) and a new form of social and class based differentiation. This was coupled with parallel social forces of the Scientific Revolution and Enlightenment, placing emphasis on human reason and tools of scientific enquiry in understanding human social life.

The discipline thus owes its origins to a process of social, political and economic ferment.

1. (b) Suicide as a social fact

Emile Durkheim in his 'Rules of Sociological Method' proposes to delineate sociology as a distinctive subject, with its specific field of enquiry - the social fact. Social facts notes Durkheim are to be treated as things in the sense that they are to be studied empirically and not philosophically. They are general, external to and coercive to individuals, and thus have an objective reality.

An empirical example of the social fact is suicide, which Durkheim notes is influenced by social currents. The rate of suicide is a result of the degree of integration and regulation in a collectivity, which may differ. Forms and patterns of suicide, far from being psychological acts have definite

Social causes that can be observed and subject to comparison, empirical investigation, and recording.

Durkheim based on the degree of integration, presented two polar types of the altruistic suicide and the egoistic suicide. The former is due to the individual's commitment to the higher values of a group, beyond existing values. An example is suicide committed due to great religious fervour. Egoistic suicide on the other hand is committed by individuals who feel less integrated to the shared collective conscience of groups, and typifies the modern industrial society. On the basis of degree of regulation, is the fatalistic suicide and the anomic suicide. The former a result of excessive regulation and the latter representing a slackening of normative regulation and moral bonds.

Durkheim thus attacks the common sense of suicide as a supremely individual and private act, and lodges it within the macro social structure. An important contribution in this is how periods of economic or social ferment (economic boom or economic depression) can influence the rate of suicide. The relationship between the individual and the prevailing social currents is thus rendered explicit based on his analysis of official statistics.

However a critique of his methodology was provided by J.B Douglas, who noted official statistics to be limited and to display an urban bias. This however does not take away the bold effort of Durkheim to establish a science of society.

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

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Talcott Parsons in his theory of social action, notes every social system to be self-sustaining and self-adaptive. A social system is characterised by the integration of its various parts, always tending towards an equilibrium. Thus, for Parsons it is important for the social system to perform functions for its internal harmony. These are related to goal attainment, latency or pattern variables, and value consensus.

Every society supplies goal orientations and value orientations to its members, and thus social action is possible within a social system. These social actions in turn are directed towards the fulfilling the individuals interests, but further integrate him/her with their society.

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

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Max Weber provides an understanding of authority in the context of his elucidation of social action and the ideal type. For Weber, sociology is the science of interpretive understanding of human social action. Authority refers to the capacity to impose an individual's or group's will on another individual or group, within a legitimate framework of acceptance of rights and duties.

Rational-legal authority as an ideal type refers to authority that flows from the organizational framework based on abstract rules and regulations in a modern industrial society. Persons in command, control knowledge and are obeyed as a result of the position they command and not on the basis of customs (traditional authority) or extraordinary powers of those in command (charismatic authority).

The increasing specialisation of labour, growing complexity and social differentiation requires the routinisation of authority within a bureaucratic framework. The organisational or the bureaucratic structure is thus an institutionalised form of rational-legal authority.

Weber regards the organizational structure to be the most efficient and expedient manner of handling complex cases. This organizational structure is characterised by specialization of work, with every domain circumscribed by its particular competencies and duties. This in turn follows a chain of command, a hierarchy, removing personal discretion or initiative. Members who occupy these positions share an impersonal and formal relation with their clients. Promotion is based on merit and/or seniority. There is a strict division between private and official income. The bureaucracy is thus a crystallised expression of the rational-legal authority.

Weber however also expressed his anxiety towards the increasing bureaucratization of social life, emphasising it to have a de-humanising effect where personal initiative and creativity may be hampered. Thus while the most efficient, its pervasiveness in all forms of social life may tend the society towards an 'iron cage' of sorts, where structures and procedures are privileged over values and aspirations. Nevertheless, it must be noted that these are ideal types and may be appropriated and hence function differently in different societies.

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

Robert Merton in his 'Social Structure and Anomie'¹⁰ contextualises deviance within social processes, rather than lodging it within biological or psychological states. Society creates its own deviants, and thus, deviance as such is not a social anomaly. Based on his study of the American Society, Merton notes shared values and goals of a society to often create pressure for its members to respond to these.

The manner of handling or responding to this pressure notes Merton varies based on the individual's location in the social structure, particularly his position in the class structure. Thus, he notes deviance to be a result of the tensions between the goals and ends of a society and the means adopted by individuals. There are five responses that Merton characterizes, based on particular location.

The first and most common response is of conformity, where individuals pursue legitimate and accepted means to reach the goals recognized by society. The second response is of innovation, including deviants who resort to illegal means, while not aborting their aspirations to reach those goals. These are persons usually of the lower class groups who are given lack of means, nevertheless 'innovate' to reach those goals. The third response is ritualism, where goals are aborted, while means conform to societal expectations. The fourth response is retreatism, comprising the 'vagrants, tramps, out-casts,

pariah's, who adopt both the means and the goals. The fifth is the response of rebellion, where people defy both the means and the goals and establish new means and goals.

Thus Merton roots deviance as a consequence of value consensus over goals in a society. This deviance is more intensified, when most persons share such goals.

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

Karl Marx in his exposition on class struggle and class consciousness notes social change to be a product of the subjective awareness of objective material conditions.

For Marx, a capitalist society reaches the most crystallised form of class conflict. The mode of production in a capitalist society is seen as based primarily on relations of exploitation of by the bourgeoisie of the proletariat. The former own the forces of production and determine the exploitative relations of production, while the latter own labour stripped off its agency and bargaining power.

For a fundamental social transformation to take place, this subjugated class of the proletariat must make the transition from a class-in-itself to a class-for-itself. Thus being united in terms of objective structural realities is not sufficient. Such a class lacks the moral and political will to effect change. It is only when there arises an acute consciousness of its objective conditions, through subjective awareness, can this class unite as a force.

The formation of this class consciousness requires a common enemy, frequent communication and interaction, the formation of a political union and envisaging a common manifesto. Marx in his 'Communist Manifesto' notes class conflict to not be a sufficient cause for social change. This change can only be catalysed when a particular class understands their common issues, common hardships, anxieties and aspirations.

The relationship between objective reality and subjective awareness can be explained by Marx's theory of historical materialism. Social change is seen to be a result of the tensions and relations between factors of production and relations of production.

The increasing asymmetry between them becomes explicit and almost crude within a capitalist system. It is this asymmetry between the haves and the have-nots that is registered in the subjective state of the proletariat.

So explicit is the disjunct, that

Workers are shaken from their consciousness. Moreover it is the material reality that ignites an idea according to Marx. Thus against the idealism of Hegel, Marx regards consciousness to follow from real conditions of materiality.

It is this subjective consciousness of the workers notes Marx that can replace the false consciousness of the bourgeoisie. However, for that to happen, a communist era needs to be ushered that radically alters the mode of production from the clutches of the profiteering bourgeoisie and its oppressive regime.

Social change for Marx is a result of the inbuilt contradictions within the mode of production. These ^{material} contradictions must be registered at the subjective level to alter existing conditions.

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

Emile Durkheim in his 'The Division of Labour in Society' notes the fundamental difference between pre-industrial and the modern industrial society based on the nature of social solidarity. The division of labour notes Durkheim, is a material social fact that has various social implications.

While 'primitive' pre-industrial societies are characterized by mechanical solidarity - solidarity as a result of likeness, with a strong collective conscience - modern society is increasing complex. The modern society is characterized by highly specialized tasks and a complex division of labour creating organic solidarity. This form of division of labour can be both functional and anomic.

Functionality of a fact is based on the extent of integration necessary and desirable for a social system. A division of labour in this context creates interdependence between the various parts of a system, promoting cooperation, necessary for the sustenance of the whole. This cooperation however is not a result of shared values or a collective conscience enveloping the personal conscience, but a result of instrumental expediency and efficiency, and here lies the problem.

The lack of a collective conscience or a moral order notes Durkheim can create a phase of anomie - the disruption of a normative order, where individuals are not restrained by a moral force.

Thus, anomie may progressively lead to a condition of normlessness, disruptive to the moral and social fabric. However Durkheim regarded anomie to be a temporary phase, a "pathology" due to the rapid nature of social change, with values taking time to adjust to the scale of change.

Unlike Marx, Durkheim also noted this condition can find a solution within the existing framework of a modern society, through professional organizations.

Professional organizations should be guided by a code of ethics, that can serve as a guideline for social interactions and exchanges.

Important to note in Durkheim's analysis is that such "pathology" can be resolved and that society once again tends towards social solidarity, of however a different nature. Division of labour thus remains functional, after the society has adjusted itself to the tempo of social change. Hiddens notes the division of labour collective conscience to be less intensified, smaller in volume, devoid of religious content, but nevertheless converging at different points with individual conscience.

Thus a social fact as Meiton reminds can be both functional and dysfunctional, though not explicitly recognised by Durkheim.

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

Sociology is a loosely defined discipline, and studies social relationships, social institutions and social processes. It thus conceives of the social structure as an overarching framework, within which exist different sub-systems - the economic, political, cultural, human personality and arguably others. Economics on the other hand is a specialized discipline, with a limited subject matter - dealing with the processes of production, consumption and distribution. To argue that economics must be made a handmaiden of sociology is difficult, as both share different concerns, different approaches and methodological tools.

Nevertheless all and any economic exchange/s occur within a social context and particular relations. A purely economic vantage can thus produce a distorted picture of the 'rational man', not taking into consideration their motives, cultural values, preferences, social restrictions and other non-economic components. Thus sociological knowledge must be interwoven to provide a certain degree of complexity in sophisticated economic models. This would create a degree of untidiness, but would be more fruitful in providing well-founded analyses. A sociologist is often searching for the latent and unintended consequences of a social reality, which does not always follow a neat causal analysis.

Sociological knowledge in turn must turn its gaze to different 'fields' of study including economic exchanges and interchanges.

This would require an understanding of the prevailing factors of production and the objective reality. Joseph Schumpeter envisages a fruitful collaboration in the field of 'economic sociology', however this would not be economics strictly speaking, but rather 'economy', constituent of the existing social structure.

Sociological thinkers such as Marx, Weber, Simmel, Veblen have provided important examples of collaboration between economy and sociology. Simmel's analysis of 'money' as beyond the realms of simply a medium of exchange to entail social relations of impersonality characteristic of the city is important. Veblen's astute observations of the pretensions of the haute bourgeoisie of the American society in his 'theory of leisure class' is a case in point. This important is an exchange on an equal footing, rather than any discipline being made a handmaiden of any. An important statement in this collaboration was Weber who placed economic systems within particular historical and cultural contexts. This requires an understanding of the workings of an economy on the part of the sociologist.

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

Max Weber in his 'The Protestant Ethic and the Spirit of Capitalism' elucidates on the elective affinity between the spirit of capitalism, supplied by the ethical values of Protestantism and the material form of the modern western rational capitalism.

The ideal type is essentially a methodological device, a heuristic construct that aids the researcher to understand the deviations of contemporary empirical reality. It thus serves as a pure type in the sense that it displays logical integration and not a rationalistic bias. It is constructed through the one-sided accentuation of a phenomena derived from empirical reality. Weber thus derived the ideal type of 'modern western rational capitalism', fundamentally different from the earlier traditional forms of capitalism. The ideal type of 'Calvinism' is another example, which Weber constructs to accentuate the typical and essential ethics supplied to the methodical rational organisation of work.

Modern western rational capitalism, is thus distinguished on the basis of its profit motive that entails the development of formal and rational enterprise, a complex division of labour, and a cyclical ploughing back of investments. It is different from the adventurism of traditional capitalism, in that it organises production in a rational methodical manner.

Calvinism in turn supplies the intellectual infrastructure based on its values of pre-destination and the rational & methodical organisation of time and daily living. Action as a result here is rational and value-rational, as individuals attach a subjective meaning to their actions, which in turn are meaningfully oriented to others.

These ideal types are constructed from empirical reality of a particular historical era. The complex interaction between religious values and economy thus took place at a particular historical juncture, producing unintended consequences.

Thus, Weber in his work does not provide a grand causal explanation of modern capitalism. Any such causality is eschewed as the very methodological formulation is based on 'ideal types'. Nevertheless Calvinism with its distinct this-worldly asceticism and its ethical maxims, such as "time is money", "work is worship" created a particular orientation towards work and the organisation of life. Thus time is utilized for accumulating profit, not for personal consumption or luxury, but to be reinvested.

Ideal types can be constructed to capture aspects of social reality and particular historical phenomena. These ideal types do not provide a totality of

of reality, but only an aspect of it. This is conceded by Weber, whose he notes 'the spirit' of capitalism to be a primary but not a sole cause in explaining the infrastructure of modern capitalism.

Based on this ideal type, Weber notes modern society to be greatly deviating from the 'spirit' in the sense that, values no longer supply our actions with authority. Thus the notion of 'calling' given by Luther is now transformed to the spiritually vacuous idea of a job. Thus ideal types serve as important yardsticks or frames of reference to study contemporary changes. His concept of an 'iron cage' calls attention to the disintegration of the moral edifice, and its supplantation by mechanical and ingrained habituation. Thus actions are increasingly tending from the value-rational to the traditional.

Weber's study thus is an application of his rigorous methodological contribution, located within a particular historical period, but instructive in understanding contemporary society as well.

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

Both Emile Durkheim and Max Weber were keen to establish sociology as a distinctive scientific enquiry, with its subject matter being having objective manifestations and consequences. However, while Durkheim's approach privileges macro-structures in terms of the social structure as an organic whole, Weber's approach is distinctly 'individualistic' in the sense that social action is regarded as constitutive of sociology.

Durkheim in his 'Rules of Sociological Method' espoused social facts (general, external, coercive) to form the subject matter of sociology. These entail both material and non-material facts. Durkheim however concerned himself with non-material social facts especially collective representations, collective conscience, social currents, values which were represented in crystallised institutions such as religion, division of labour and others. Durkheim thus placed sociology within the paradigm of functionalist analysis, which essentially conceives the society as an organism, with its parts (social institutions) performing various functions for the integration of the whole. His 'The Elementary Forms of Religious Life' thus studied the essential functional consequences of religion. Individual dispositions were thus placed within collective dispositions and representations.

Weber on the other hand was concerned with the subjective meanings attached by the individual to their social actions, which in turn must be meaningfully oriented to qualify as subject matter for sociology. Thus the building block of his methodology is the individual in relation to the other.

This subjective meaning however must be an objective manifestation that requires on the part of the researcher, understanding as elucidated in his idea of the *verstehen*.

Thus, the functionalist framework as Weber notes can provide a framework for preliminary investigation, in understanding the structural and morphological attributes of the society. However sociological analysis must go deeper into understanding the motive complex of an action, which may be guided by different values (rational, value-rational, affectual, traditional).

Weber in turn was more explicit in recognizing the possible asymmetry between methodology and empirical reality - by constructing the ideal type. This ideal type noted Weber differs and is never completely replicated by the social reality.

Both Durkheim and Weber sought to define the contours of sociology. While Weber's intellectual background is rooted to German Sociology informed by Hegel's tradition, with Society noted to be in a state of transition based on the dialectical tensions of a society, Durkheim on the other hand was a product of the French socio. sociology concerned with preoccupations of social order and moral cohesion.

The comparison as such is difficult as both constitute different ontological and epistemic positions. Nevertheless important to note is that interpretive sociology regards social action as its basic unit, with Durkheim's school of functionalism privileging the social fact - the scope of which is larger and moves from a top-down approach.

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

Talcott Parsons in his theory of social system, notes social actions within a social system to align themselves to the goals and expectations of the society. Individuals thus operate within a certain framework and attune their personal goals to the collective values. This is not an ideology, but theorisation based on a particular tradition. - functionalism. The functionalist school of thought has been charged as conservative in that it does not give equal emphasis on the conflicts and contestation within a society.

Parsons' theory does to an extent give disproportionate emphasis to equilibrium. Thus social actions for Parsons are those that are guided by goals and values, which are consistent to the collective values of the society. Action is thus patterned according to goal orientations or value orientations, as a result of our socialization and the presence of social control.

Such an understanding does not take into consideration, the unique locations of people, nor the potential for large scale transformations that serve as an attack on the existing social system. Society notes Merton is far more complex, with their existing several sub-groups having their own value systems, not always in synchrony with each other.

Moreover these values may be resisted by other values. Marx's theory of

historical materialism is a critique of
the preoccupation with equilibrium.

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

Marx notes capitalism to lead to man's estrangement from his/her fundamental nature. Man's fundamental nature notes Marx is articulated through the process of objectification, where man creates something through his/her labour outside of him. Capitalism with its repetitive and monotonous organization of labour however, is noted to reduce man to a cog in the wheel. Given the increasing specialisation of labour, man becomes a small part of the entire process of production. This results in man's estrangement from the process of production, the product itself, his relations with others and finally from himself.

Devoid of creative expression, man is noted to find pleasure in the biological acts of gratification. Capitalism notes Marx robs man of true and innate nature, that which he expressed in primitive societies and simpler societies.

Marx's observations though trenchant, cannot be generalised to accommodate the various kinds of employment opportunities and mode of life. There remains a growing knowledge economy, a part of the global capitalist order that continues to provide work that is creative and gratifying. Moreover, the factory system is only one aspect of the capitalist system, which now is creating avenues for human resource development and innovation.

Innovation is now a key criterion for competition, requiring technical and substantive skills on the part of workers. However, society as remains hierarchical. Thus, for those devoid of opportunities, skills and the who resources, work can continue to be a thing of drudgery. Thus experience of alienation can differ on the basis of the individual's location within the labour market and class system.

The global supply chain, with the thrust on manufacturing in developing countries under poor labour conditions,

emboldens Marx's arguments. Thus Marx, remains relevant to make meaning of an unequal system. Global capitalism means different things to different people. For those lacking in human skills and resources, mechanical labour may create similar conditions. However important to also note is an individual's membership to different social groups - family, clan, caste, ethnicity, religion - which can be a source of social cohesion and integration.

Alienation within the context of present capitalism does not follow a linear pattern. Moreover, even the experience of capitalism is different for different social collectivities.

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

Durkheim in his 'The Elementary Forms of Religious Life' notes religion to constitute a unified system of values and beliefs that form a totality, within which individuals interact and remain integrated.

Based on his studies on the Arusha tribe of Australia, Durkheim emphasises religion to play an integrative role in society. Religion is seen as a crystallised expression of society. Religion asserts and reaffirms the collective conscience, within which an individual feels secure and makes meaning of his relationship to others.

The notion of religion simply in terms of its integrative functions is problematic. The degree of integration as Merton notes is an empirical variable. Thus its functions would differ from society to society.

It is the dysfunctional role that religion may also play that is underestimated by Durkheim. This is particularly seen in the case of modern societies, with diverse forms of collective representations. Given the lack of value consensus, religion may create ruptures and fault lines as well, and promote competition, social change and tensions. Important is to locate religion within specific groups. Thus groupism and competition can be unintended consequences.

Also problematic is the lack of interconnections conceived between religion, polity and the economy. In a modern and socially differentiated set up, religion may be appropriated in secular spaces and its 'use' may not always conform to its 'sacred' spaces. The distinction between the sacred and profane thus may not be as water tight. An important example is the politicization of religions.

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.

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Mead in his 'Mind, Self and Society' lodges the 'self' in social activity and social processes and not in consciousness. The self entails the peculiar ability to be both subject and object. This ability of reflexivity develops over childhood - in both the play stage and the game stage. The self thus does not precede society.

Nevertheless, this self retains agency. In orienting its actions and expectations towards the "generalized other", it may also engage in actions that do not always conform to this. In this case the self can create a higher "generalized other". The

Concept of "I" vis-a-vis "Me" is the fount of Creativity and Spontaneity. Thus Mead conceded that the "I" is not the habituated self unlike the "Me".

Moreover the self constantly engages in the manipulation of Symbols to obtain his/her goals. This notion of pragmatism often leads to the self moulding his/her actions to suit the present conditions.

Thus just as human beings are shaped by the society, they as well retain the ability to constantly create society, through the manipulation of Symbols that creates new patterns of interaction.

The self by assuming the role of the "generalized other" thus learns to mould his/her behaviour to the attitude and expectations of others. But this reflexivity also gives him/her the social dexterity to challenge the generalized other.

Symbolic interaction is the process of constantly creating meaning of social life. Social life is only possible when we can interact through symbols in the form of language and a shared cognition. However this interaction always remains dynamic, with room for errors, misrepresentation, mis-communication, non-communication and others.

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

Merton provides a codified analysis of functionalism. Arguing against grand-scale theorization, Merton critiques the various postulates of functionalism, providing an alternative for meta-level analysis.

The postulate of functional unity, is critiqued by Merton to overexaggerate the degree of integration in society. The degree of integration notes Merton is an empirical level. Thus, what may be 'functional' for a particular group, may be 'dysfunctional' for another group. An example here can be the 'functional' and 'dysfunctional' consequences of religion.

The postulate of functionality in form is critiqued by noting not every existing social reality to have a positive function. Or simply negative function, but an aggregate of net balances of functions.

The postulate of indispensability is noted to be obtuse to the reality of functional substitutes, alternatives and replacements.

Important however is Merton's conceptual distinction between objective consequences from subjective dispositions, clarified in the divide between manifest and latent functions.

Manifest functions are those objective consequences that contribute to the adaptation of the system and are recognised and intended. Latent functions are unrecognised and unintended.

This is an important codification, providing fruitful areas of sociological enquiry. The seemingly 'irrational' patterns of behaviour overlooked by sociologists can thus be ~~re-directed~~ relooked. This distinction is also an attack on 'common sense' that often overlooks latent functions.

Thus Merton provides a departure from the grand theory of functionalism, by providing certain methodological classifications

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

Weber's and Marx's characterization of capitalism differs on the basis of their theoretical approach. While Weber understands capitalism through the interpretive sociological approach, Marx's methodology is historical materialism.

Weber regarded ideas to serve as catalysts of social change. Thus it is the spirit of capitalism, rooted to the particular ethical orientation of Calvinism that supplies energy to the modern western rational capitalism. Marx on the other hand saw capitalism, as an evolutionary development in the technological factors of production, determining the relations of production.

Marx was particularly explicit in emphasizing the exploitative component of capitalism, making clear the contradictions, inbuilt within capitalism. Weber on the other hand does not treat capitalism as a transitional phenomena, but a material reality that is here to stay.

Marx in term uses the lens of class - class struggle and class antagonism, where as Weber notes the multiple axes of differentiation -

Class, Status, party.

Both Heosish however were explicit on the increasing de-humanisation and rationalisation of the system. However Marx's critique was more trenchant; and contained his latent aspirations for a Communist Society.

