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SOCIOLOGY (TEST CODE : 814)

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INDEX TABLE		
Q. No.	Maximum Marks	Marks Obtained
1(a)	10	
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5(a)	20	
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Total Marks Obtained:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. There are FIVE questions printed in ENGLISH.
3. All questions are compulsory.
4. The number of marks carried by a question/part is indicated against it.
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.
6. Word limit in questions, if specified, should be adhered to.
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

Sociology as a discipline traces its roots to 3 big developments in Europe viz. Renaissance and Enlightenment, French Revolution and Industrial Revolution.

Industrial Revolution as a process and movement was about mass production, on cheap scale and exploring hitherto untouched markets. Industrial Revolution gave social perspective (conditions) dimension to sociology as it changed social structures, relations, relations of production once and for all.

Changes brought about by Industrial Revolution

- 1) Institutionalization of private property
- 2) Change of mode of production from feudalism to capitalism
- 3) Startling of wage labour, thus change in relationship between owner and labourer.
- 4) Urbanization, which meant pathetic living conditions for workers.
- 5) Entrance of women, children in market of labourers on large scale.
- 6) ~~Property~~ Land as form of property lost its value to capital.
- 7) Wealth became main motive of production
- 8) Joint family system started withering away due to demands of industries

These all conditions meant that people were caught in an upheaval and unable to make out meaning of these rapid changes. Sociology was borne out of this endeavour to explain these social changes. Emile Durkheim gave his theory of 'organic solidarity' to justify this division of labour; Karl Marx gave theory of historical materialism to explain it. It was during Industrial Revolution that sociology spread far west to America. Parsons, R.K Merton too explained these vast social changes in social structures by their theories.

1. (b) Suicide as a social fact

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Emile Durkheim gives special emphasis on 'social fact', because he considers sociology as study of social facts. Social fact is a way of thinking, feeling and acting.

Durkheim studies suicide from sociological point of view than psychological point of view. He traces genesis of suicide in 'social currents' which are generated by moments of pride, pity and transcend everyone in society. He calls these currents as 'suicidal currents'

According to Durkheim, a social fact has following characteristics —

- 1) Social fact is a thing — externally observable, objective, precise.
- 2) It is constraining on everyone in society — if one doesn't follow it, it manifests itself in form of punishment, social boycott
- 3) It is external to individual and precedes him. i.e. it is sui-generis
- 4) It is general — everyone is affected by it.

Now, let's see, how suicide is social fact according to these characteristics —

- 1) Suicide is a social fact as it can be measured by gathering data, so can be considered as thing.
- 2) It is constraining on everyone because collective consciousness makes it binding on everyone.
- 3) It is external as suicidal currents precede human.

He considered that all suicides happening in society are due to lack of, or, overpresence of integration and regulation.

- 1) Egoistic suicide — lack of integration — modern society
- 2) Altruistic suicide — high integration — primitive society
- 3) Anomic suicide — lack of regulation — modern society
- 4) Fatalistic suicide — lesser regulation — primitive society

Thus, we see that suicide is a social fact and can be explained only by another social fact i.e. suicidal currents.

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

10

Functional pre-requisites of society means institutions mandatory for stability, harmony of society. We can delineate following five functional pre-requisites

- 1) Provision for basic needs like shelter, food, clothing. It is necessary to maintain harmony, integration.
- 2) Socialization is necessary to transmit norms, behaviours, social values, goals and thus advancement of social structure.
- 3) Interdependence, division of labour to maintain collective solidarity, increase integration
- 4) Social control, regulation to keep faith of people intact in society and its total role. Regulatory mechanism is most important prerequisite.
- 5) Goal attainment :- delineating cultural values, institutionalized means to

achieve their goals

b) Role-allocation

c) System of production and distribution

Thus, we see that functionalists have outlined certain functional prerequisites which are necessary to maintain social-order.

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

10

Max Weber concerns himself with explanation of power and authority. He describes authority as legalized form of power.

Rational-legal authority; according to Weber, is most modern and best type of authority because it is based on rational and legal means.

How is it rational?

- 1) It follows a codified principle and set of written laws, trained professionals.
- 2) Based on modern practice of bureaucracy and accountability.
- 3) Based on people's allegiance to rule of

law and law book.

How is it legal?

- 1) Enforced by legal machinery
- 2) Backed by laws, acts.

The organizational structure of territorial legal authority is bureaucracy. The characteristics of bureaucracy are —

- 1) Every official has to go through professional training.
- 2) Hierarchy is maintained, so that every decision is properly scrutinized.
- 3) The position can't be appropriated or usurped as based on law statute.
- 4) The interface of people and authority is rational.
- 5) Power is distributed through hierarchy than concentrated as in charismatic authority.

Thus, Weber follows a historical approach in explaining forms of ^{by developing 'ideal types'} authority, and according to him, rational legal authority is its pinnacle. Though he thinks that it might rob humans of their spirits as it's too robotic, which he calls 'steel frame' but he considers it as essential to survival of capitalism and present society. He says that people outside bureaucracy like politicians, civil society must keep a watch on bureaucracy to reform.

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

R.K Merton develops his 'middle range theory' to explain inter-relationship between social structure, culture and deviance.

He argues that deviance result from social structure and culture. All members of a society share same values (cultural goals) but since all members are placed at different social structures, therefore they don't have same opportunity of realising these shared values. It generates 'deviance' — a behaviour

e.g. Members of American society share same goal of material success. But a low-wage worker may never achieve that success, therefore he may turn deviant.

Thus deviance is a behaviour caused, when there is overemphasis on 'cultural goals' and neglect of 'institutionalized means' to achieve them. He finds types of behaviour.

- 1) Conformity — accepting values and goals; done by high-class people.
- 2) Innovation — rejects means but not goals; done by lower class.
- 3) Ritualism — scale down goals, but conform to values; middle class.
- 4) Retreatism — strongly internalized means but can't get success, therefore abandon both. Any social class can show it.

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5) Rebellion - Rejection of both means and goals but replacing them with different means and goals. Members of rising class do this.

Criticism

- 1) Assumption of 'value consensus' is faulty.
- 2) Overglorify and exaggerates low-class crime.

However, Merton takes a great leap in establishing relationship between goals, means and deviance, thus freeing deviance from concept of 'pathological factors'.

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

The peculiar characteristic of capitalism is that neither the workers, nor the capitalism are aware of objective reality.

Marx uses concept of 'class-in-itself' and 'class-for-itself' to delineate transition to proper understanding by proletariats. A class-in-itself is simply a social group whose members share same relationship to means of production. But, they are not aware of their similarity.

This is false class consciousness. When it has been replaced by true awareness of reality, by realization of nature of exploitation, then class-free itself develops and true class consciousness develops. Then members of a class develop common identity, recognize their interests, unite, creating class solidarity. The final stage is reached when members realize that only by collective struggle can they overthrow the ruling class.

Two contradictions would lead to this subjective understanding of objective reality —

- 1) Appropriation of surplus value of labour is unsustainable.
- 2) Conflict between social production and individual ownership.

Marx delineates factors leading to transition and polarization of 2 classes —

- 1.) Increasing use of machinery will lead

to homogeneous working class. Poets, painters, priests will be reduced to labourers.

- 2) Pauperization will set in.
- 3) Only largest businessmen would survive, eliminating small entrepreneurs, thus proletarianization would happen leading to final polarization of two classes.

Then, a worker would identify with a teacher as being common as both are wage labourers. This would set the stage for class antagonism.

However, Paulski criticizes it, that class based division is losing its significance in modern technological world.

Thus, Karl Marx concept is an important theoretical contribution in understanding transition to true reality but is not backed by empirical evidence. But it is the win of Marx concept because it shows that workers are given more weightage by ~~bourgeoisie~~ bourgeoisie to save capitalist system from breaking.

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

Emile Durkheim gives an empirical understanding of division of labour through his concepts of 'mechanical solidarity' and organic solidarity'.

He sees division of labour as a social fact and explains it with help of his concepts of collective consciousness and solidarity.

Durkheim defines 'anomie' as a situation of mismatch caused by rapid social change. It is highlighted by lack of integration and/or regulation.

Mechanical solidarity

Durkheim does historical comparisons of solidarity in primitive and modern societies to explain functionality of division of labour. In primitive society, everyone does same work, thus solidarity is result of 'sameness', everyone is independent, but lightly integrated due to doing same type of work. This is functional for society as it leads to high collective consciousness leading to harmony, solidarity.

Organic solidarity

In modern society, where division of labour is specific and complex; solidarity is result of inter-dependence, because everyone does different work. Though collective consciousness is lower, but organic solidarity brings harmony, stability in society.

This is the functional role of division of labour

Division of labour as anomic for society.

In times of rapid social change, when society's regulation is let loose and when new regulations of society are not yet made to deal with these changes, division of labour can be anomic. It may lead to people showing deviant behaviours and not helping each other, thus breaking the very thread of society, that holds it together.

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

The above statement means that economics must be made maid - a servant of sociology i.e. economics must be made a mean to achieve the ultimate goal - sociological understanding of society.

Economics and sociology share many common features which has led to synthesis between them. Both are concerned with explaining production process, how resources are distributed, role of class in access to resources etc.

However, though similar, their scopes are vastly different. sociology is a generalistic and multi-disciplinary subject, which tries to understand all dimensions of society. e.g. economy would only see that resources are distributed between various sections of society, but sociology would try to understand historical processes behind this arrangement.

However, this thinking that sociology must be 'mother of social sciences' is wrong.

and must be abandoned. Economics has contributed vastly to development of sociology. The concept of 'historical materialism' & capitalism trace their roots in economics.

We cannot make economics as handmaid of sociology as that would reduce assimilative power of sociology which makes it stand different. With emergence of socio-economics and refugee crisis and breaking of economy in many countries, synthesis of sociology and economy becomes even more important.

Man's main motive is given by economy — to prosper. This has been guiding light to explore economic dimension of social reality. Rather than making hand-maid, it would be prudent to conduct cross-disciplinary research to make both disciplines rid of their shortcomings.

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

Ideal types are 'methodological devices' used for giving an empirical understanding of 'social actions' by Weber. Ideal types contain essential features of a concept to study it. It is a mental construct to ascertain similarity and deviances.

Weber used ideal types of historical particulars to study relationship between religion and economy. He established relationship between religious values and economic interests and how former shapes the latter.

Taking data from various countries, he observed that Protestants sect possessed more wealth and industries than others like ~~and~~ Indians, China, Middle East religion people.

He used ideal type to overcome problem of defining 'modern capitalism' and 'Protestant ethic'. He first distinguished between 'traditional capitalism' of earlier times — driven by wealthy consumption, sale of luxury items to wealthy people — from modern capitalism — driven by mass consumption by all, profit motive, and wealth is re-invested. Thus, he constructed 'ideal types' for both 'traditional and 'modern capitalism'.

Then, he constructed ideal type of Protestant-ethic

- 1) Pre-destination: God has chosen some to go to heaven. Thus people in order to be certain in their mind of them being chosen, worked very hard to achieve success.
- 2) This-Worldly asceticism: Simply, frugal life-style was recommended with hard work. 'Work is worship', 'time is money'. No spending or time-wasting on leisure activities.
- 3) Sacredness of work; calling: Work is a calling or mission and has to be done with total devotion and sincerity.

This ethic helped to create disciplined work force. Hardwork, savings, re-investment, austerity have a strong affinity with 'spirit of capitalism'.

Having established inter-relationship between Protestant ethic and spirit of capitalism, Weber studies it more through comparative study of world religions. Thus, he finds a variety of social and economic conditions conducive to development of capitalism in China and India, but

ethical, moral system of Confucianism in China and doctrine of Karma, caste system were not favourable to its growth.

Hinduism preaches other-worldly asceticism, treating wealth as 'maya', this discouraged capitalism, big time, in India. Thus value system of India and China were not conducive for development of 'pursuit of wealth' and rational organization.

Only Protestant ethic gave a unique blend of these ethics — accumulation of wealth, re-investment, no spending.

The spirit of capitalism demands innovation, hard work, individualism, dedication and Protestant ethics provide all these.

The rationale behind establishing this relationship was to state that religious values constitute most important structure shaping human's values, goals ambitions.

Criticisms

Weber has overemphasized inhibitive role of caste as caste based division of labour has worked successfully.

He did not take into account technological developments' role.

But, Weber ideal types' overcome these criticisms as Weber never says that protestant ethic was only reason, but he merely said that it was one of the factors (and important one) leading to rise of rational capitalism.

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 and Max Weber focussed on different aspects of social structure, therefore used different methodologies, however they share some aspects in common too.

Methodology is an approach consisting of methods to approach a problem

Durkheim's methodology

Durkheim's main motive was to establish sociology as science and distinct from psychology. Thus, he used vast observations to prove his point.

He based his studies on 'study of social facts' which are ways of thinking, feeling and acting. He considered them as things, objective, observable, & external to individuals. This helped him to generate vast observations, making use of which, he came to any conclusion. This is his biggest contribution to sociology - to base any theory on empirical observations.

He followed historical approach in his study of religion, when he studied Arunta tribe. He focussed on functional ~~at~~ requirement of religion for society.

Most importantly, Durkheim believed that one social fact can only be explained by other social fact like collective consciousness can be explained by form of legal sanctions; division of labour by solidarity, suicide by 'social currents'. This based his scientific approach.

He did not follow interpretive approach like Weber. He considered society as sui-generis and greater than sum of individuals making it.

Weber's methodological approach

- Weber was a liberal interpretivist.
- He considered sociology as 'study of social actions' which is guided by motives and to understand them, one has to go into shoes of actor —
- Verstehen approach.

- He framed 'ideal type' to study any concept from all dimensions by studying its similarity and deviances from ideal type. Ideal type is not ideal but average, containing important aspects of a concept. Like he developed ideal types of authority, capitalism, Protestant ethic. Ideal type approach ~~assisted~~ ^{led} him to avoid studying unnecessary aspects because he thought that reality is vast, unorganized.
- He used historical comparison approach a lot and applied it across time and space. Like he compared protestants across many countries and across time to be ascertained that - religious ethic has a positive relationship with capitalism.
- He did not consider society to be bigger than sum as Durkheim.
- He did not go into study of moral dimensions of religion as Durkheim.

- Whereas Durkheim studied religion from point of its functionality for society, Weber studied it to find linkage between religion and economy.
- Both used empirical research approach extensively.
- Durkheim focussed mostly on functionality whereas Weber focussed on both, like he says that bureaucracy, though necessary, but makes man spiritless.
- Though Weber's work grew as a reaction to Marx, but he carved a totally different path from him. Both Durkheim and Weber sees authority as legalized form of power.

Thus, Durkheim and Weber contributed immensely to establishing sociology as a scientific discipline.

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

Talcott Parsons believed in generating a 'grand theory' of social systems with help of 'pattern variables'.

Parsons' theory of social system

In performance of roles, individuals face dilemmas, which occur due to improper internalization of values related to role-expectation. These strains are reflected in five sets of pattern variables -

- 1) Affectivity versus affective neutrality
- 2) self-orientation versus collective orientation
- 3) Universalism versus particularism
- 4) Ascription versus achievement
- 5) specificity versus diffuseness.

Pattern variables give us an idea about direction in which most members of a system chose their roles, thus giving us an idea about "social system".

Thus, Parsons theory of social system helps to identify different types of structures of social system, their social characteristics and their place in society. eg. America is an universalistic-achievement society, while classical Chinese society is particularistic-achievement society.

However, his theory is criticized by many as veiled status quo ideology as it is averse to social change and neglects class antagonism, hierarchy and other factors.

In real life, the dilemma of choice is more precarious, than emphasized by Parsons. The empirical social systems, described by Parsons may show variations, like racism in America, press-restrictions in China, mobility in Indian caste system.

Social reality is therefore vast, complex due to rapid pace of 'social change', which Parsons reject to see. In today's globalized and multi-cultural world with melting hot-pot, it is difficult to identify social systems with a pre-dominant 'cultural value' defining them.

Interactionists and interpretationists criticize this status quo ideology as motives behind actions continuously change during interaction situation. Also, a man has many 'social roles'. While being a painter, he may be universalistic, and while being a father, he may be particularistic. Its classic example is Indian society. Very rich, affluent people who give

weightage to 'achievement' in business relations seek 'manglik', fair, in-caste' bride, thus focusing on 'ascription'.

Thus, a man changes his motives according to situations, roles, class position.

However, Parsons theory do give us a better idea about structures of social system, which specify the manner in which roles in an interaction situation are configured and composed.

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

'Alienation' means 'separation from? Marx concept of alienation means separation of 'creator' (labourer) from object. It is about loss of human power in societies, calibrated by a particular type of social organization — alienating us from process of production, product, social world.

Marx believed capital infrastructure produce alienation because —

- 1) Wage labour is slavery where labour produces wealth, yet it doesn't belong to him. He calls this process — 'appropriation of surplus value of labour'

- 2) Mechanization reduced need of individual skill
- 3) Division of labour has trapped people as they can't take over ^{other} a job as they have become 'specialists'.

Thus alienation manifests itself in four forms-

- 1) from product of his labour
- 2) act of production
- 3) alienation from themselves
- 4) alienated from their fellows, social world.

Present relevance of this concept

When Marx outlined his theory, workers were really in pathetic conditions with high working hours, no rights, no safety, poor living standards.

However, in today's advance industrial society, with formal jobs, workers are considered an important stakeholders in process of production with good facilities.

They identify themselves with a number of religions, ethnic groups and feel contributing to growth of society.

However, these changes can't deny presence of alienation, but only its real reason is changed. Marx saw 'economic exploitation' as its cause, whereas, today, 'structure of bureaucracy' and 'mass society' is seen as cause.

With growth of entrepreneurship and startups, people from all classes feel opportunity to become bourgeoisie. People also work in creative jobs like directing movies etc.

Expansion of service sector too has curbed process of alienation. Automation helps to integrate workforce.

Moreover, alienation is still rampant in unorganized sectors which employ majority of workers. Thus alienation as a concept has relevance in modern times to alleviate problems of working class.

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

Durkheim in his functional analysis of religion — being functional to maintain social structure, solidarity — emphasizes on role of religion in strengthening collective conscience.

Durkheim argues that source of religion is not any supernatural force but society itself. This he proves by taking example of primitive Arunta tribe, which worships totem. He says that totem denotes society itself. Totem is symbolic representation of collective

sentiments and beliefs of members of society. Therefore in worship of 'sacred', one worships society. Since religion is divinization of society, therefore religious beliefs, rituals reinforce collective conscience, thus religion becomes a source of group solidarity.

Participation in religious rituals, festivals strengthen moral bonds, collective conscience and therefore integration. It generates a transcendental feeling.

Durkheim's estimate that in modern times, though religion would see a decline but it would be replaced by secular morality is true.

However, Durkheim study is based on homogeneous society, thus difficult to generalize. In modern times, there are many sub-cultures, ethnic groups, thus difficult to see religion as divinization of society. The proliferation of different sects and god-men signify that people ~~are~~ see in general, religion as worship of society.

new religious movements

R.K Merton highlighted dysfunctional aspects of religion in modern society. He sees religious and communal conflicts as its dysfunction — like Shia and Sunni Muslims fight in Iraq, ISIS. Thus religion can also threaten social integration. Karl Marx say that religion is opium for masses, a creation of bourgeoisie to silent the revolution. Religious fundamentalism, extremism signify dysfunctional aspect. Thus, Durkheim's theory though holds true for small society, but its applicability in modern societies is debatable.

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

Interactionism is concerned with 'interaction' which means 'action between individuals'.

According to G.M Mead, human thoughts, experience and conduct are social and based on how others see him.

According to Mead, 'Self' is a social process which means taking ourselves as object and observing ourselves i.e. become both object and subject. Self is generated in continuous process of interaction, with each taking role of others.

Through this role-taking, individuals develop 'self'. By placing one-self in position of others, one is able to look back upon himself. Self is not inborn. There are two aspects of 'self' - I and Me. 'I' signifies opinion of oneself as a whole while 'Me' is definition of oneself in a specific role.

Seeing ourselves from perspective of "generalized others", helps us to develop our self - our understanding of self and it is constraining too. Mead explains it with help of an example. Suppose, we view ourselves as towards in eyes of others, then we can't act brave in demanding situations, because it will be against our 'self' - perception of ourselves'.

Development of consciousness of self is essential for 'cooperative action' in society.

But, it is true that though born out of social interaction, 'self' is not merely a passive reflection of generalized other. Culture and social roles also behave human behaviour but humans still have 'choice' as to how to behave. Social roles are not fixed, they are constantly modified in process of interaction.

Human beings, both actively create the social environment and are also shaped by it. Individual and society are regarded as inseparable. Without communication in terms of symbols whose meanings are shared, these processes are not possible.

However, Mead can be criticized for concentrating on 'peculiar situations' and encounters with little reference to 'historical encounters' and events or wider social milieu. Also, Mead fails to give an account of social structure acting as a constraint on action.

Meanings are not spontaneously created in interaction situations but are systematically generated by the social structure.

Marxists say that perception of self is driven by relations of production and place in social structure rather than interaction situation. Actors give meanings to their and others action based on their subjective understanding of objective reality of their class position.

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

Robert K. Merton was a brilliant American sociologist who disdained from developing all-encompassing grand and generalistic theory, but focussed on functionalism through his middle-range theories.

He criticized functional approach of Parsons as being one-dimensional and pre-notioned. He therefore develops three-type approach to functionalism. According to him, every structure in society serves one of 3 possibility -

- 1) Functional — i.e. it contributes to maintain stability, solidarity and value-consensus.
- 2) Non-functional — i.e. it doesn't directly serve any purpose.
- 3) Dysfunctional : i.e. anti to solidarity, stability, harmony

Thus, he gives new dimensions to functional approach and also ridding it of tology by conducting empirical

researches.

e.g. Caste can be functional for division of labour, dysfunctional ~~for~~ in times of communal tensions (as happened in Jat Andolan in Haryana) or can be non-functional like in school, restaurants, malls etc.

Thus functionality depends on time, space. Also he develops concept of latent and manifest functions to codify functional analysis.

Latent - hidden, unintended function

Manifest - explicit function

e.g. Class division may serve function of organization in society, but it may also lead to class struggle in upheaval times.

Therefore, R.K Merton's most important role is to take out functional approach from clutches of being deterministic, status quoist and he led to codification of functional analysis through his middle-range theories.

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

Weber is a positivist and an interpretivist. He examines any social phenomena as study of social action and driven by motives of actors. He uses 'Verstehen' technique i.e. keeping himself in shoes of actor to understand his ~~act~~ motive for action.

Marx, on other hand relies more on historical comparisons and evolution. He bases his understanding on his central concept of 'historical materialism'.

~~Marx~~ Marx characterization of capitalism

Marx characterizes capitalism as a mode of production, signified by

- private property
- appropriation of surplus value
- wage slavery
- two antagonist classes
- totally irrational.

Marx sees any mode of production

arising out of a contest between factors of production in new Mode of production and relations of production in ~~an~~ old Mode of Production. He does a historical study to carve out epochs of society. He sees economy as infrastructure which guides superstructure of law, polity, religion, values. Thus, his conception of capitalism is guided by his value of economy as all-encompassing. He sees class struggle as only solution to its evils and setting of communism.

Weber's approach

Weber takes a different approach and first differentiates "modern rational capitalism" from "traditional capitalism" by developing ideal type. He doesn't believe in polaristic divisions of society but sees it having four classes. He doesn't believe in property being sole criteria for class position but skills also count. He doesn't believe in need of capitalism to be removed but that it is based on legal rationality and is best choice.

