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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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2(c)	15	
3(a)	25	
3(b)	25	
4(a)	20	
4(b)	15	
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5(a)	20	
5(b)	15	
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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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Q1) a) Sociology as a by product of Industrial Revolution (10)

Ans The Industrial Revolution which emerged in 18th - 19th century Europe marked a major turning point in the evolution of society from 'traditional' to 'modern'.

It refers to a scientific revolution characterised by mass scale production, growth of factory system, emergence of new social classes through ushering in of a modern capitalist economy, introduced urbanisation, growth of a rule bound political and administrative order to support the capitalist economy, new growth of nuclear families and onset of 'sterilisation' among the working class, changes in demography like declining birth rate, etc.

It basically marked the beginning of a new economic system characterised by concepts of utilitarianism and materialism (Smith, Ricardo, Keynes, & others) based on principles of rationality and individual agency that in turn led to changes in polity, religion and other aspects of social life.

The Industrial Revolution thus marked the third stage of Comte's societal evolution (theological → metaphysical → scientific society) and the disuprise of sociology thus emerged as an intellectual necessity to study the monumental changes that 'modernity' and 'rationality' brought with them and their contest with 'tradition'.

Thus, sociology emerged as a by product of Industrial Revolution.

Q1) b) Suicide as a social fact (10)
Ans. Durkheim in his study 'Le Suicide' attempts to study suicide - a most private act of an individual as a 'social' fact.

Durkheim contradicts imitation theory, behavioral theory, demographic theory, biological theory and other theories on suicide to assert that suicide is a universal phenomenon that depends on the organizational character of the society and the underlying suicidal currents.

According to him, the two most important social forces that determine suicide are:

- 1) Regulation: the degree to which external rules/norms have been internalised by members
- 2) Integration: the degree to which individuals relate themselves to the will of collectivity.

Based on the above, Durkheim's paradigm of suicide is as follows:

	High	Low
<u>Regulation</u>	<u>Fatalistic</u> <u>suicide</u>	<u>Anomic</u> <u>suicide</u>
<u>Integration</u>	<u>Altruistic</u> <u>suicide</u>	<u>Egoistic</u> <u>suicide</u>

- 1) Egoistic → where individualism is very high → advanced capitalist economies.
- 2) Anomic suicide → in transitional economies/societies.
- 3) Fatalistic → where regulation is very high eg: caste communities.
- 4) Altruistic → suicide as dedication to society; mostly in traditional societies.

However, Durkheim's study on suicide is criticised because:

- 1) concepts like regulation & integration are not directly observable/measurable
- 2) to Durkheim even 'sanhara' might appear as suicide hence important to study cultural aspect to suicide too.

However, Durkheim's study of suicide has helped extend realm of sociological research to other phenomena that relate to society.

Q1)c) Functional pre requisites of (10)
society.

Q1) d) Legal Rational Authority and Organisational structure (10).

Ans. Weberian concept of legal Rational authority holds relevance to understand the organisational structure in 'modern' societies.

Legal Rational Authority is a sub type in Weber's Ideal type or types of authority, i.e., legitimised power.

Rationality is a value that defines modern society towards organised, professional, affective neutral, utilitarian behaviour.

Legal rational authority emerged to meet the demand of modern capitalist and democratic states.

for enforcement of legally approved rules.

In such societies, the legal rational authority is exercised through administrative bureaucracy. Bureaucracy, in other terms is the organisational apparatus of modern capitalist and democratic states.

Weber further developed an Ideal Type of an organisational structure (Bureaucracy) with its essential traits being:

- 1) Recruitment based on skills, competence
- 2) Continuous organisation bound by rules
- 3) Training and skills development
- 4) Hierarchy & specifying superior-subordinate relationship
- 5) No appropriation of official position by incumbent
- 6) Separate from ownership of means of production
- 7) Rules/decisions made in writing
- 8) Values of neutrality, rationality, specialisation, etc.

Thus, Weber using Verstehen and Ideal Type methodologies asserts how bureaucracy stands for rationality (influenced by Hegel) in modern society unlike Marx's claim that bureaucracy is an instrument of repressive state apparatus.

Q1) e) Merton's view on relationship between social structure and deviance.

Ans: R.K. Merton asserts that deviance or non conformity to certain norms/ standards of behaviour is a symptom of pressures created by social structure upon the individual.

To Merton, Mars's Alienation and Durkheim's Anomie cannot be empirically substantiated as they ignore the role of social structure.

Merton asserts that deviance results due to mismatch between culturally prescribed goals and institutionalised means to achieve them. While the goals are equally handed down to individuals the means may be unequally available (as to Blacks, immigrants in US as per Merton's study) and this differential access leads to deviance as follows:

		Institutionalised Means	
		Accept	Reject
Cultural Goals	Accept	Conformists	Innovators
	Reject	Ritualists	Retreatists
New Goals	New Means	Rebellion	

thus, deviance results when individ-
a) ~~individuals~~ duals (following the
pattern described) become a) innovators
(eg: Mr. Bejinal's entry into politics
to fight corruption) b) retreatists
(eg: hippies) and c) rebels (eg:
revolutionaries in Indian freedom
struggle).

Merton's model is, however,
doesn't accommodate serious crimes
and doesn't consider other causal
aspects. It still holds importance
as he considers deviance & conformances
to be functional and to be dysfunctional or non functional to
different ppl.

2a
Q2) a) "Subjective perception of objective
reality prepares the context for
articulation of class antagonism".
Evaluate w/ Marx's contribution.

Ans. "The history of all hitherto
existing societies is the history
of class struggle," wrote Karl
Marx. And it is in this
context that his theory of historical
materialism tries to trace the
materialistic history of human
society through the laws of
dialectics (borrowed from Hegel):

a) Law of unity and conflict of
opposites: antagonistic classes
unified for production process

- b) Law of Negation of Negation (series of old social order replaced by new)
- c) Law of transition from ~~Quality~~ Quantity to Quality: continuous changes in 1 order lead to rise of new ^{emerging} order.

To Marx, production is central to human history and it is the dialectics between new productive forces and existing production relations that lead to class conflict, as traced by him in the following order:

- 1) Primitive Communism (^{tribal/asiatic societies;} classless society)
- 2) Ancient Society → (^{slave societies;} ~~tribal/asiatic societies~~ → class struggle begins)
- 3) Feudal Society → (^{new classes → serfs, lords, etc.,} intensified class struggle)
- 4) Capitalist Society → (^{capitalists & workers;} consolidated class character)
- 5) Communism → (classless & stateless order)

Marx has identified Capitalism as the stage of consolidation of class struggle such that the capitalist class controls the means of production and appropriates the surplus value of labour to increase their fixed capital at the cost of workers' wages.

This results in exploitation, pauperisation and alienation of masses which results in

class antagonism → eventually,
true class consciousness develops
among the worker class as
'class in itself' becomes 'class for
itself.' → this means that the
exploited class ^(class in itself) when unifies ^{of nature} ~~the nature~~ ^{of exploitation}
achieve their common class
interests it emerges into a
subjective entity or class for itself
and this subjective perception of
objective reality (the nature of their
exploitation) prepares the ground
for class antagonism → i.e., it
leads to homogenisation of the
workers and acute polarisation
b/w the conflicting classes →
ushering in a social revolution →
that marks the end of capitalism
and beginning of a new social
and egalitarian order based on
communism (communal ownership
of means of production).

Marx thus emerges as a
true humanist envisioning a classless
social order despite criticism of
teleological inevitablism, economic
determinism, ~~and~~ ignoring existence
of multiple modes of production,
emergence of middle class to check
polarisation, etc.

Q2b) Explain how acc to Durkheim
SOC could be 'functional' as
well as 'anomic' for society.

Ans. Durkheim attempts to study
Division of Labour as a social
fact and by creating a blend of
functionalism, materialism and
positivism.

~~Unlike Marx who treats~~
Influenced by T. H. Mills,
concept of concomitant variation,
he uses dynamic density to
explain both cause and function-
ality of Division of Labour.

Material density (popo-
volume of population) affects
dynamic density (degree of inter-
relationships) which affects moral
density (integration) in the
society.

In primitive societies where
material density is low $\rightarrow$ dynamic
density is also low resulting in
low functional inter depen-
dence and creates mechanical
solidarity (based on Tonnies'
Gemeinschaft).

In complex societies, high material
and dynamic density & speciali-
zation and mutual reciprocity
create high interdependence.

leading to organic solidarity (based on Tönnies Gesellschaft). Thus, Division of Labour is highly functional to society as it integrates individual^{with} collective consciousness.

However, to Durkheim, normal & pathological conditions coexist and when latter dominates Anomie (temporal turmoil) is created → thus, division of labour can also create anomie (e.g. excesses of trade unionism in modern society).

This anomic situation is however checked eventually through new modes of control like law, education, etc and moral integration is reinforced.

Despite being criticised as trying to emerge as a social priest (when offering solutions to Anomie), Durkheim's study on Division of Labour holds great relevance as it reflects a good blend of methods, theories and facts.

Q2) c) Economics must be the hand maid of Sociology.
Critically Analyse.

Ans. The ~~to~~ disciplines of Sociology and Economics share a complementary relationship. especially ~~this complementarity~~ in contemporary context.

Classical Economics was based on interrelationship between pure economic variables and principles of utilitarianism, materialism, etc. such that sociological realities were not greatly addressed in it.

However, the relationship between the two disciplines was exemplified through Karl Marx's work who asserted that social change results from economic change or base-superstructure theory).

The two disciplines' meeting point is Economic Sociology credited to Weber, attempting to study ~~social~~ inter-relationship between the two.

In contemporary times, as focus of economics has shifted from growth to inclusivity, capitalist ~~economy~~ ^{state} to welfare state, GDP to GNH, Economics attempts to address sociological realities in economic policy making.

For eg: Amartya Sen's work on welfare economics ~~ponder~~ ^{ponder} upon limitations to growth and need for human development.

Similarly, modern day welfare economics tools like gender budgeting, financial inclusion, Cooperative societies, etc. attempts to combine the best of both Economics and Sociology.

This is due to recognition of limitations of capitalist economic order and ~~but~~ attempts to induce humanism into it.

Similarly, sociological analysis [for eg: crime as outcome of poverty] must also delve into the economic causes behind sociological realities and their consequences.

Thus, Economics must be made the handmaid of Sociology, but not exclusively.

Q2)a). Max Weber + IT construct in establishing relationship b/w religion and economy.

Ans. Max Weber uses Ideal Type construct in trying to establish a relationship between religion and economy in his study 'Protestant Ethics and Spirit of Capitalism'.

Weber in his analysis used Verstehen, Historical and Interpretive methods.

~~His~~ While to Durkheim, Capitalism in modern society would be source of societal ~~but~~ happiness, Marx considers Capitalism as source of exploitation, alienation and societal decadence.

Weber believes that rather than ~~concluding~~ whether ~~or not~~ Capitalism is good or bad, ~~the~~ concern of sociology must be to study the essence of Capitalism. ~~or~~

His ~~att~~ concern is to make sociology a descriptive and interpretive discipline.

rather than a prescriptive one.

Weber ~~also~~ asserts that ^{capitalism/economy} ~~religion~~ is not necessarily an outcome of infrastructure ~~but~~ (as Marx believes) but may also result from institutionalised religious values that support the emergence of a capitalistic order.

He tries to establish an inter relationship between the religious values in Protestantism (which emerged in 16th century Europe as a rejection of orthodox Church) and the requirements of modern capitalism in the following manner using Ideal Type:

<u>Value in Protestantism</u>	<u>Requirement of Capitalism</u>
1) <u>material Asceticism</u> , i.e., refraining from squandering material resources	<u>Accumulation of Capital</u> or reinvestment into the enterprise

2) 'Calling' or
this worldly
approach

~~fact~~ It corresponds
to demand of
rationality,
achievement
orientation in
capitalism

3) Predestination;
i.e., man's creation
to transform the
world into par-
adise

Utilitarianism,
work becomes
an end in
itself

4) Ritual rejection
and earthly
orientation

Work becomes
worship,
commitment to
work

5) Cooperation

Specialisation
and inter-
dependence

Thus, Weber discovered that
the values in Protestantism
supported the requirements of
Capitalism hence Capitalism
developed in the West and
not in the East.

Moreover, his study of
other world religions revealed:

1) Judaism, Christianity and
Islam have a weak relation
with Capitalism (due to religious

orthodoxy, xi fasting, etc.)

2) Buddhism, Jainism, Hinduism, Taoism, Confucianism → have no relation with Capital (on account of material detachment, religious ritualism, other worldly approach, ~~esp~~ escapist tendencies, etc).

However, Weber ignores the influence of other social structures on economy. His view of Hinduism is myopic and ignores the blend of its spiritualism and materialism, according to Indian sociologists.

But any limitations/criticisms of Weber only glorify his liberal approach as he only proposes an alternative through Ideal Type construction in ^{his sociology is} non-committal & non-deterministic which is also reflected in his Ideal Type construction in establishing relationship between religion and economy.

Q3) b). Compare and contrast the methodology made use of by Durkheim & Weber in their scientific study of society.

Ans. Sociology is ~~greatly~~ greatly indebted to ~~the~~ Emile Durkheim and Max Weber for their contributions to the methodology in the scientific study of society.

Durkheim's methodology:

To Durkheim, ~~the~~ ^{the unit of} sociological research is 'social fact'.

The social fact is an outcome of ~~for~~ thinking, feeling, acting and is general to society.

Types of social facts:

A) 1) Material social facts: that arise ~~or~~ out of collective action ^{are} of 2 types:

a) Morphological: to be studied in ^{totality} like population ratio

b) Structural like family and other institutions

2) Non material social fact: arise out of collective thinking & feeling (collective conscience eg communism, nationalism).

- B) 1) Normal : Accepted by societal standards.
2) Pathological : that are not normal.

Social facts according to Durkheim are external to individual, general in character, dependent variables and are to be treated as facts, 'things'.

Methodology to study social facts :

- 1) 'Thingfying facts' : Facts to be treated as things by removing all pre conceived notions.
- 2) Causal Analysis : social fact as product of other social facts.
Eg: ~~crime~~ as poverty as cause of crime.
- 3) Comparative Method : to develop generalisations. Eg: Normal vs pathological; Material vs non material.
- 4) Functional Method

Rejecting pure positivism, Durkheim emerges as a neo positivist trying to blend functionalism, moralism and positivism in his sociological methodology.

Weber's Methodology

to Weber, the unit of sociological research is 'social action'.

It must be studied in terms of meaning behind the given action.

Weber's Ideal Type on social action:

- 1) Zweck Rational social action: action rational ^{advanced} action in relation to goal in ~~modern~~ capitalist economies.
- 2) Wert Rational social action: rational action in relation to means. In early modern societies generally.
- 3) Affective social action: emerging from emotional state of mind.
- 4) Traditional social action: due to cultural norms, etc.

According to Weber, social action is of 2 types:

- 1) Explicit + directly observable
- 2) Implicit + not observable

Methodology to study social action:

In addition to Ideal Type method, Weber uses Verstehen method which is an interpretive approach where researcher ~~se~~ to a social group relates to it:

- 1) Directly Observatory Verstehen
used use of observation method to study explicit social action.

2) Indirect Explanatory Verstehen
use of other methods like
statistical, historical methods
in addition to observation to
study implicit social action.

Thus, Weber's sociology
is a liberal, ~~and~~ descriptive
and interpretive as he believes
that reality being vast, unorg-
anised, dichotomous, it is not
possible to study every aspect
in every possible detail hence
use of Verstehen & Ideal type
methods.

[Note: Ideal type is a consciously
developed mental tool used
by researcher to study to
'essence' of a social reality
by using essential traits. It
is an approximate & a neutral
type.]

Q4) a) 'Talcott Parson's' theory of social system has been criticized as veiled status quoist ideology. Critically examine.

Ans. Talcott Parson's theory of social systems asserts how different individuals negotiate with social and cultural systems to ensure continuity of society as a moving equilibrium.

Influenced by Malinowski, he identifies 4 ~~also~~ functional pre-requisites of a society and assigned them to different ~~social~~ action systems as follows:

<u>Function</u>	<u>Performed by</u>
1) Adaptation	Organismic System
2) Goal Attainment	Personality System (sum of institutionalised <u>instrumental action</u>)
3) Integration	to Social System (sum of institutionalised <u>expressive action</u>)
4) Latency (pattern maintenance & tension management)	Cultural System (sum of institutionalised <u>normative action</u>)

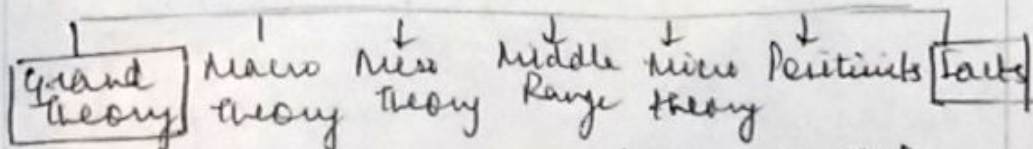
He further goes on to identify institutions in society that perform these 4 functions in his theory of convergence as follows:

- 1) Adaptation → Economy (organismic system)
- 2) Goal Attainment → Government (personality system)
- 3) Integration → Law/Religion/Education (social system)
- 4) Latency → Family & Kinship (cultural system)

In cybernetic hierarchy of control he explains how the higher system exercises control over lower ones & each lower system passes information to above ones → thus they negotiate with each other to ensure continuity of society.

~~Cultural system~~ However, the theory has been called veiled status quoist as Parsons.

- 1) creates a 'Grand theory' that is too far away from facts.



- 2) Parsons assumes makes no difference between capitalist vs, communist

- China, to him all there are social systems performing all functions
- 3) His theory is abstract and cannot be empirically substantiated
 - 4) Merton asserts that social components may have both functions and dysfunctions which is ignored by Parsons.
- Thus, Parsons ignores the dynamic nature of societal institutions making his theory highly status quest.

Q14) Critically analyse Marx's notion of alienation in context of present day capitalism.

Ans. Through 'Alienation' concept Marx tried to act as a humanist and psychologist tried to study the miseries of working class in capitalist societies.

Alienation implies estrangement from individuals from each other or from a specific situation / process.

Theory of Alienation resonates with present day capitalism in the following manner;

1) Alienation from Product :
~~the~~ Capitalism has changed the aesthetic relationship between producer and product such that producer has no decision making powers with respect to product quality, design, etc. hence alienation.

2) Alienation from production process
Modern mass ~~product~~ production factory system has made production process monotonous, routine hence alienation.

3) Alienation from production environment : there is little scope for emotional exchanges, sharing of ideas in modern industrial societies, hence alienation.

4) Alienation from self & society
In ^{quest for} search of money, workers limit hours spent with family, lose individuality in organisational set up → hence anonymity creeps in and hence alienation.

However, modern day capitalism has also tried to induce humanism, recreational orientation and social interrelationships in ~~the~~ organisation/industrial

set up in form of compulsory rotation (Japan), workers' participation in management, employee engagement, rewards for employees/ workers for social recognition, etc → all this so as to check the adverse feeling of 'alienation' among employees → for which modern day capitalism stands ^{to be} qualitatively different from 19th century ~~to~~ exploitative capitalism.

Q4) c) Give a critical review of functional analysis of religion given by Durkheim.

Ans. ~~To~~ Durkheim's study on religion gave a new dimension to religion unlike earlier approaches based on theological speculations ~~to~~ and anthropological judgements.

To Durkheim religion is a social necessity → a tool for ~~social~~ ^{moral} ~~in~~ ^{regulation} of society.

Unlike Marx who treats religion as part of society, to Durkheim religion is society itself! Hence, religion is

universal & exists in both
primitive and modern societies.

He contradicts rationalists
asserting that science could
never replace religion,
contradicts anthropological expl-
oration of religion and
contradicts Radical tradition
(~~Marx~~) asserting that religion
doesn't produce conflict, rather
unifies ~~the~~ people

He studies religion in
Tokemic society ^(primitive) based on
Aranta tribe in West Australia.
According to Burkheim, totem is
the living symbol of the clan/
society hence tot worship of
totem implies worship of the
clan society itself. He
asserts that tokemic rituals
help in creating social cohesion,
differentiating outsiders and
insiders and also helps in
creating ~~new~~ regulative and
consultative control in society

Idea In modern society,
abstract symbols like rationalism
and patriotism play the role of
religion, however, functional
significance remain the same

Blower, ~~but~~ Durkheim is criticised for not being able to differentiate between his concern for society and his concern for sociology. Moreover, ^{many} primitive societies have non totemic rituals; may be divided due to 'clan totem', 'sect totem', 'personal totem'; religion may have dysfunctions too; difference between sacred & profane is not universal (venerated/holy) vs (mundane/day to day activity)

Blower, Durkheim's claim of religion as beliefs about sacred & profane unifying people into a single moral community is an important sociological study.

Q5) a). Mead's theory on self symbolic interactionism stands in contrast to psychological reductionism of behavior & deterministic approach.

Mead accords primacy to the social world ~~he~~, i.e., it is out of the social world that the mind, the self, the consciousness ~~emerge~~ emerge.

Self is composed of 'I' & 'me'.

'I' → instinctual make up

'me' → sum of expectations of others to develop a ~~so~~ stable personality.

The ~~dev~~ stages in development of self are:

- 1) play stage: through socialization in infancy
- 2) game stage: through role taking and emergence of generalised others. This enables children to differentiate between 'I' & 'me' and achieve self awareness. This acts as foundation to thought, action and society.

Development of self requires a process called Symbolic Interactionism. → Its underlying principles include:

- 1) Individual has capacity for thought embedded in 'mind'
- 2) the capacity for thought is shaped by social interaction
- 3) In social interaction people learn symbols & meanings.
- 4) these symbols & meanings enable individuals to engage in distinctive social interaction/action
- 5) intertwined patterns of social interaction create groups/cohesion.

In symbolic interaction, an actor communicates meanings through symbols. The receiver interprets them and

responds accordingly - thus actors engage in a process of mutual influence.

In this way, the self becomes a product of socio symbolic interaction. ~~as the 'me'~~

However, the self is not really a passive reflection of the generalised other, which is a limitation to Mead's theory. Mead ignores the importance of psychological factors like emotions, needs, aspirations in influencing a human behaviour and over emphasises on the 'looking glass self' phenomena that asserts that 'self' and 'behavior' are (of the receiver) are manifested with respect to socio symbolic interaction (with the ^{other} actor). ^{largely} Moreover, Mead lacks a macro view of the society.

thus, 'self' should be studied in terms of both the influence of the generalised other and individual psychology.
~~as~~

Q5) b) RKM's clarification and modification of functional analysis.
Discuss

Ans. Robert K. Merton's structure functionalism comes as a critic to both conservatism (functional approach) and Radicalism.

RKMerton identifies the ~~following~~ limitations ~~in~~ functionalism by rejecting.

~~1) Over emphasis on integration~~
The following three functional postulates:

1) Functional Unity Postulate:

Functionalists like Malinowski, Durkheim assert the integrative functions of social systems ignoring the possibility of stress / conflict ~~thus, into which~~

2) Functional Universality Postulate:

Functionalism asserts how function of each system ~~structure~~ is defined and unchangeable. However, Merton asserts that social components may have both functions and dysfunctions which may be latent or manifest.

3) Functional Indispensability ^{Postulate} ~~function~~

Functionalism asserts that the function of an institution cannot be shared by others hence it is indispensable. However Merton asserts that the same function may be performed by many institutions. Eg: social control exercised through family, law, religion etc.

Rejecting the functional postulate, Merton gives his theory of Latent & Manifest Functions and dysfunctions → every social phenomena has visible (manifest) and hidden (latent) functions and dysfunctions.

He gives the example of Hopi Indians who perform Rain Dance.
Manifest function → inviting rain
Latent function → social cohesion
Latent dysfunction → unproductive

So Thus, Merton's analysis of functionalism is his greatest contribution to sociology as study of latent and manifest functions and dysfunctions helps understand society as mutual coexistence of conformance and deviance.

Q5)c) Examine how Weber's characterization of Capitalism is different from those of Marx.

Ans. ~~Both~~ Weber's and Marx's studies on Capitalism have greatly expanded the depth of sociological research.

~~While~~ Marx, ~~too~~ in his study of Capitalism traces elements of exploitation (monopoly over means of production by capitalists) ~~and~~ and class struggle in Capitalism, and foresees a social revolution to usher in a classless egalitarian communist order. He asserts that the ~~econom~~ base (economy) determines the superstructure (religion, polity, etc).

Marx is more a humanist than sociologist ~~and~~ ~~his~~ by envisioning a new classless social order and he concludes that Capitalism must have to end as it perpetuates inequality, alienation, etc.

His sociology is thus highly prescriptive using ~~the~~ law of dialectics and historical materialism.

Weber on the other hand, refrains from passing judgement on Capitalism and restricts himself to understanding ~~the~~ ^{its} essence of it in his study of Protestant Ethics and Spirit of Capitalism.

He asserts, that economic infrastructure ^(base) apart, religious values too can support growth of Capitalism (as in Protestantism). He attempts to give a correlation between religious values in Protestantism and demands of Capitalism.

Weber using Verstehen, Ideal type, Historical Methods tries to study the essence of Capitalism ~~and its~~. Weberian Sociology is thus descriptive and interpretive.

He asserts that sociologist must use objective methods and must be value free, he must neither aim to initiate social rebellion or act as high priest of the ~~sociology~~ ^{society}. ~~colleagues~~ Thus, despite profound differences in their approaches to study Capitalism, both have contributed greatly in enriching realm of Sociology as a discipline.

